

THE STUDENT MOVEMENT

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The S.C.M. and the Crisis

What is Christian Social Action?

By Rose Terlin

God's Answer

By Canon Oliver Quick

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November, 1938

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THE STUDENT MOVEMENT

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EDITORIAL

THE S.C.M. AND THE CRISIS

The last editorial in the STUDENT MOVEMENT was written on the day before Mr. Chamberlain announced his intention of going to the Munich Conference. Since then we have passed through a crisis, not only in a political sense, which demands that every effort of imagination and intelligence be made to learn its lesson. And those who are Christian, particularly those who have also the responsibility of being students, must wrestle and agonise to try and learn, not only the lessons for prudent strategy in the future, but the deeper lessons of moral significance which must be sought by those who believe that "the destiny of the nations is in the hand of God and not in the hands of the statesmen." God has something to say to the world in these events. May He give us the prophets to interpret His meaning, and grace to listen to the prophets and respond. Discovering the will of God is always a costly business. It is not likely to be easy now.

The first universal re-action was one of profound thankfulness that the horror of war was averted. One of the greatest signs of grace in the whole situation was the universality of that gratitude. The ordinary people of every country involved showed unmistakably their revulsion from the insane cruelty that war would inevitably have been, and showed also their gratitude to Mr. Chamberlain as the man whose courage and tenacity, in the crisis itself, averted the final horror. The opinion that absolutely anything was preferable to war is widely held, and, in the immediate re-action, it

was natural that the simple avoiding of war should be held to justify any policy. Possibly there was some division between older and younger generations at this point, for those who had never known a war had, for the most part, not nearly so strong an emotional horror of it and all its vile consequences. "Give peace in our time, O Lord," is a natural prayer for human souls; and those whose time has not only run a fuller course, but also been scarred by war's horror once, can more easily accept its avoidance as a sufficient purpose for policy.

Why were we thankful?

But since that first immediate sense of release a whole host of other emotions and thoughts have made themselves felt. There is evidence of a widespread uncertainty and disillusionment. It forces us to ask ourselves why were we thankful? How much of the prayer that was offered during those days was the Christian prayer that is always governed by "Thy will be done"—or how much of it was the instinctive superstition of frightened men? How far were we looking for justice and how far for safety? Was our horror of war a horror of the damage it would do to others or the pain it would give to ourselves? Quite obviously our motives were mixed. There was something of these baser motives in the hearts and prayers of all those who cried "Good Lord, deliver us." But whether that experience is going to be morally creative in the future, or morally destructive, will depend largely upon whether the worthless can be seen for what it is and resolutely thrown out.

The Political Possibilities

The inevitable consequence of one day's unanimity in the House of Commons was a period of sharp disagreement and increasingly coherent criticism, which obviously reflected the kind of second thoughts shared by the country as a whole. The current issue of the *Student Forum* contains a questionnaire which puts the three main possibilities quite clearly:—

- A. To participate in a "Four-Power Pact" between Germany, Italy, France and Britain.
- B. To align Great Britain with France, the U.S.S.R. and the smaller European states, with the possible support of the U.S.A., in a collective pact within the framework of the League of Nations. Such a pact would be open to all countries to join.
- C. Withdrawal from all European commitments, accompanied by an intensive rearmament programme for Imperial defence.

These three possibilities were represented in the attitude adopted by the Government, the greater part of regular Opposition, and thirdly by Mr. Churchill and Mr. Duff Cooper. But it is important to try and avoid the clouding of the issue by the introduction of irrelevant considerations. For example, any attempt to oppose the National Government is often represented as a personal attack on Mr. Chamberlain's courage or as "war-mongering." The Opposition's doubt is not of Mr. Chamberlain's courage but of the rightness of the course in which he displayed it and whether, so far from avoiding war, he did not barter its possibility this month for its probability later. Equally a great deal of talk about "justice" veils that British hypocrisy which the Continent can recognise so easily and which ignores the fact that most justice is bought at the price of someone feeling hurt.

The Oxford by-election set the main issues clearly. Dr. Lindsay pleaded for a clearly recognised course under an unknown leader; Mr. Hogg for an unspecified course under a known leader. Oxford cast its vote for Mr. Hogg, but when Parliament assembles in a few days what are still generalisations will have to become quite particular.

The moral questions

Underlying these political decisions are deeper questions of moral attitude, and the first is the need to know the meaning of penitence. Everyone at least pays lip-service to the heroic self-sacrifice of the Czechs. But there has been far too little real penitence for the whole policy which made that suffering necessary. Nineteen years of cruel stupidity are bearing their bitter fruit, and if the result is that the Treaty of Versailles has been "revised" out of all recognition, the blame for it lies widespread, not least on our own nation. If anything of moral significance is to come out of the

crisis, and it is to be more than one further triumph for power-politics, there has got to be change in the moral springs of action, finding expression in readiness to sacrifice exclusive national claims in the common interest. Unrestrained power-politics, without reference to a justice before which all nations are in some degree found guilty, is the essential contradiction of Christianity.

A second moral demand is to maintain the knowledge of personal responsibility. One of the most sinister features of the past month has been the way in which European affairs have tended to drop out of the conversation of students. To feel that things are so hopeless that it is no use discussing them, in order to arrive at responsible decisions, is to surrender democracy and, more important, to betray the God-given concern of men for men. If ever the S.C.M. was called to think and act, it is so called now.

This vital need for a quickened sense of responsibility is closely linked with a third point, the obviously imminent mobilisation of national life. What form that will take it is impossible to say until the Government's plans are revealed in detail, but what is clear is that the crisis has brought the whole of Europe, including Britain, a long step nearer to a totalitarian situation. This need not necessarily be a disaster. If by "totalitarian" is meant the organisation of the state in all sides of its life for national service, it would appear to be a necessity of national survival in Europe as it is to-day. Whether national survival is worth the price, many may doubt. Whether in Britain it may yet be done without the flat denial of Christian values it rests largely with Christians to determine.

The End of an Era

All those who read big books and those who only read the reviews of them have been familiar with such titles as "The End of Our Time," "Reflections on the End of an Era." All of us are beginning to realise that these may have been more than journalistic captions, and the realisation is not comfortable. We are still too near the events of the last few weeks to see more than a fraction of their significance, but that they constitute the threshold into a different Europe is obvious. The German ideal dominates Central Europe, and France and Britain cannot remain unchanged, not so much in the externals of political organisation as in those deep, spiritual attitudes which, because they govern what men expect of life, govern what men get from it. How far the Europe we have known for four hundred years, with its growing traditions of free learning and individual responsibility, is to be repudiated, no one knows. What is the future part for Russia to play, what will be the effect of the tragedies in Spain and the Far East we cannot know either. We only know that great events are moving, and our hearts fail us for fear.

When that happens, said Jesus, lift up your heads, for your redemption draweth nigh. One

age that had an even better excuse than ours for giving up faith in God was the age in which the Christian Church was born. Born in the incredible faith that in Jesus Christ the tragedy of history was redeemed, that in the fellowship of His sufferings the world was made whole again. All these practical problems, all these moral decisions, are finally resolved into the single necessity of really being faithful to Him. It is in our membership in the Federation and the Catholic Church, it is in our understanding of the Bible as the word of a *living* God, it is in our steadiness in prayer as communion with God the King, it is in the living out, through all its unbearable complexities of decision, the life of Christ who lived through Gethsemane, it is in all the familiar and neglected aspects of our "calling" as Christians that we can live at all times as though "the end of the ages" was upon us. God is in command of history. Let us behave as if that was true.

* * * *

The use of the Student Movement Magazine

Now that Freshers' meetings are over and college branches are settling down to the year's work, perhaps a few editorial suggestions on the use of the magazine might be offered.

1. The first step is to get people to take it! Circulation figures are encouraging, but not good enough yet. Often a "composite subscription" helps, *i.e.*, charge the 3d. per month or 1s. a term in with the membership fee.

2. Then a few minutes at the beginning of study-circles once a month, running through the contents of the magazine will help to keep the local branch in touch with the whole life of the S.C.M.

3. Use it as a basis for discussion-meetings, *e.g.*, Canon Quick's article this month provides plenty to think about, or the one on Jews or on Prayer.

4. Finally, remember the Prayer Calendar, now printed as a tear-off slip as part of the back page.

St. Andrew's Tide and Madras

In common with many other Christians, the S.C.M. has for some time observed St. Andrew's Tide at the end of this month as an occasion for the especial remembrance of the missionary work of the Church. This year, at that time, the delegates to the International Missionary Conference will be on their way to Madras. It gives proportion and hope to our prayers, when so much that Christians care for is threatened, to remember the amazing vitality and promise of the Christian Church in countries beyond the West. Mr. Dougall's review of W. Paton's book will, we hope, drive many who have not read it to take that tonic, and next month we hope to give some news of the preparations for Madras, to whet our appetite to receive our two delegates, Robin Woods and Beth Davey, on their return.

The Student Movement House

A special article by the Warden this month should set the needs of Student Movement House before every member of the S.C.M. in a way which will leave none of us unmoved. The members of the S.C.M. cannot be expected to provide a very big proportion of the £50,000 that is needed—but we can provide some of it, with none of that false shame which hesitates to give small sums. Miss Trevelyan once shocked a business man who asked her whether she would not get a lot of support for the appeal from the members of the S.C.M. by replying, "Oh yes! I shall get their prayers." He did not seem to think that would help much—but those who are running the appeal do not agree. If your branch never really prayed for "the House" before, let it start now and go on doing it.

No one who was in the House during the week of the crisis can forget how much sheer human need the club can do something, just by friendship, to help. It is the concern of the whole S.C.M., past and present; and it is the one visible, tangible sign, right in our midst, of the needs of the student world, which the Federation exists to meet.

Federation Staff Changes

At the Federation General Committee this year, Francis P. Miller, who had been Chairman of the Federation since the Mysore meeting in 1928, resigned the office of Chairman. He will be well-known to many past members of the S.C.M., though it is some years since we saw much of him among students in this country. He was International Relations Secretary on the British S.C.M. staff from 1921 to 1922, and since that time he has seen the Federation go through many important changes. Now that he lays down office, we would from the British Movement, at a time when the structure of the Federation has to withstand great strain, give him a word of thanks for having built so truly. Certainly his greatest testimonial must be the number of things now flourishing in the life of the Federation which owe their origin to his wisdom and Christian perception.

His successor as Chairman is our old friend Dr. W. A. Visser 't Hooft. This at any rate means that we are not losing Visser, when he ceases to be General Secretary, for all contact with the Federation. At the moment he and Robert Mackie are working together, and probably by the time the Federation Week number comes out in February, we shall be able to review more completely all that the Federation owes to Dr. Visser 't Hooft's leadership; but, for the moment, we would simply like to announce that the British S.C.M. is intending to make a contribution on behalf of all its members towards the presentation to the former General Secretary, and gifts from any who knew Visser personally would be welcomed by the British General Secretary, the Rev. W. D. L. Greer, at Annandale.

WHAT IS CHRISTIAN SOCIAL ACTION?

By ROSE TERLIN,
Social Study Secretary
of the Federation

THE Christian Community offers many answers to this question; it fails to speak with a united voice, for there are deep and far-reaching divisions among Christians concerning the meaning of the Christian ethic. These divisions have many ramifications, but, stated in general terms, there are two positions in Protestant Christianity. One group believes that Christianity's ethical task lies in its responsibility to work for a new social order in which justice and brotherhood shall be realized. This is generally expressed as "building the Kingdom of God," or "realizing the Kingdom of God." It has its source in an affirmation concerning "the sacredness of all human personality." The truth of this position is in its recognition that Christianity does have a responsibility to transform social life and that concrete choices in the present social crisis are inescapable for Christians. This position has a dynamic and out-going quality and has been responsible for bringing a larger measure of justice into many specific situations. Its error lies in identifying the Kingdom of God with a given social and political order. In taking its stand on the "sacredness of human personality," it forgets that human personality can be the most diabolical force in the world.

The other position does not believe that social salvation will be realized by efforts to transform the social order by concrete political and social programmes, because of the inherent sinfulness of men and nations, but regards social salvation as ultimately resting with God. The task of the Church, in this view, is to save individuals by winning them to loyalty to Jesus Christ, and by sending them into society to try to live up to their Christian vocation. The truth of this position lies in its stress upon the fact that men dare not put their whole hope and faith in anything *less* than God, without destroying themselves and the very values they seek to save. Its error lies in the fact that it tends too much to accept the specific manifestations of sin in the social order as inevitable in a sinful world, and to stress the individualistic aspects of Christianity without sufficient realization of the fact that man is the creature as well as the creator of his social environment. In emphasizing the profound truth of God's majesty, power and holiness in contrast with man's creatureliness and sinfulness, this position often tends to exhibit a lack of faith in the power of God. For who can set limits to what God may accomplish in the life of a person to whom He has access? In my opinion, these differences are probably rooted in different conceptions of the meaning of Revelation. However, we must abjure for the moment theological explorations, especially by an amateur!

I believe that we do not need to be paralyzed by these differences, but rather that the Christian faith and ethic is *terribly* relevant to the social crisis of

our day, and I mean the word "terribly" in its literal sense. The Christian ethic, unlike every other ethical system, is radically *religious* and *theocentric*. The Christian ethic thus has one source and one source only:—God and His will. Thus it is not an ethical code which, if man follows, he will reach God, nor idealistic platitudes, nor a high level of human living to which we must pull ourselves by our boot-straps, through sheer moral heroism. Some of the most glorious pages in the writings of Paul are those in which he speaks of the "liberty of the children of God." No one knew more than he the futility, the *death* of following ethical injunctions without commitment to the will of God. The Sermon on the Mount has often been so taken in Christian circles, but it is rather a description of the behaviour of those in the Kingdom of God. "Not everyone who sayeth unto me Lord, Lord, shall enter into the Kingdom of God, but he that doeth the will of my Father."

The Social Implications

The social implications of this faith are tremendous. For one who truly loves God loves his fellow-men, the creatures of God, and is driven to revolt against all conditions and systems which degrade and exploit man. The life and destiny of man is to render his life a constant source of praise to God. Man does not exist to be victimized and used in the service of property for the men of power and pride.

The resources of the earth, in the theocentric view, are the gifts of God to men to be used to raise the level of life of all men, not to add to the pride, and arrogance, and privilege of the few men and nations of might. It is this theocentric view which was the source of the prophets' denunciation of the societies of their times. Amos, Isaiah, Jeremiah, Hosea—all denounced the avarice, injustice and luxury of their times—in highly concrete and direct terms—because they had a theocentric view of creation—of man and the earth. The same dynamic relation between religion and ethics, faith and works, theory and practice is evident in the writings of Paul. The early Church fathers were both radical and specific in their denunciation of social evil. Clement of Alexandria wrote:—

"God has given us the use of goods, and He has determined that the use should be common. It is absurd and disgraceful for one to live luxuriously and magnificently when so many are hungry."

Tertullian goes further and accuses all who would hinder the equal distribution of goods as "murderers." St. Cyprian cried out that God's footstool is not property. St. Ambrose:—

"How far, O rich, do you extend your senseless avarice? Do you intend to be the sole inhabitants of

the earth? Why do you drive out the fellow-sharers of nature and claim it for yourselves. The earth was made for all, the rich and poor in common. Why do you rich claim it as your sole right . . . Nature gave all things for the use of all. Property hath no rights. The earth is the Lord's and we are His offspring."

While the Christian ethic is a profoundly revolutionary ethic, and while no other religion places so much emphasis on the behaviour of its members, on doing, on producing fruits of the faith in community living, it nevertheless has no particular social, political, or economic blue-prints. Further, it gives no definite guidance in regard to specific choices in political and social spheres. Jesus called men to enter a *Kingdom*. What was the nature of this Kingdom? It was never identified with any particular social order or any particular nation. Neither was it to be identified with the far-off ultimate, cataclysmic Day of Jehovah. Jesus believed there would be such a Day, but He did not identify it with the Kingdom of God. He saw this Kingdom as a present reality, an immediate possibility and even a fact among His followers. It was a society of people among whom God is regnant, for whom God and His will are the only Sovereignty. The chief characteristic of this Kingdom is its enormous potency, its ferment, its almost explosive character in the social order in which it exists. In Jesus' day it was a tiny group of motley people yet destined to be a mighty ferment in the ancient world. The Kingdom of God has power to affect the world out of all proportion to numbers and prestige. Its character is to be a ferment within every social order—challenging the evil in highly specific terms.

St. Paul expressed the state of the Christian as being "reconciled to God" (Rom. v. 10). But to what God? The God of bourgeois idealisms? That is not the God of Jesus Christ. The God who shifts into neutral every time there is a crisis to be faced and difficult choices to be made? That is emphatically not the God of Jesus Christ. It is reconciliation to the God who is both just Judge and loving Father—and Who is not known as loving Father until He is experienced as Just Judge. The God Who is the author of Peace and Rock of my Salvation? Yes—but also the God Who is the Hound of Heaven and Who cannot be the one without being the other,—for God is a living God, who moves like a juggernaut in the world—tearing down and destroying, raising up and saving. He is a fire upon the earth which enkindles the hearts of some and withers the hearts of others—a living God, eternally relevant, and eternally confronting men and nations. A person who is reconciled to the God of Jesus Christ—a God who loves justice and righteousness and *hates* injustice and corruption—such a person is never reconciled to a social order in which these sins are blatantly manifest. He is a revolutionary, a ferment, a thorn in the side of the respectable supporters of the *status quo*. He does not withdraw from the social struggle because he is reconciled to God, but he definitely takes sides with the underprivileged, the exploited, and all those on

whom injustice is visited, because he cannot deny evil or retreat from the conflict with evil. Indeed, he is more realistic about the *diabolical* nature of evil than other men. This, then, as I see it is the rôle of the Christian Community in relation to the social order—the *potent, revolutionary ferment of the servants of a living God in a corrupt and dying civilization*.

But where is this Church?

But if we look at our World Christian Community, in how many nations is it a thorn in the side of the powers that be? In how many nations are the poor, the outcast, the down-trodden flocking to our churches as a testimony that here they find a word of salvation spoken to their condition? A minister who began his sermon: "Blessed are ye that hunger; blessed are ye that weep; blessed are ye that are hated," etc., would find it a rather irrelevant salutation in our respectable congregations! If we look realistically at the World Christian Community in terms of the local churches, which are the most concrete expression of that Community, what do we see? We see a community of people who are scarcely distinguishable from the rest of middle class society. They have, to be sure, the conventional characteristics of church membership: the acquiescence to certain theological formulae, the acceptance of certain ecclesiastical relations, and the more careful observance of bourgeois moral proprieties, but otherwise they cannot be distinguished from the middle class people outside the churches. Most of them are as absorbed as the Publicans themselves in "getting on in the world"—oblivious, *stubbornly* oblivious—to the dependence of their money-making on practices and institutions which are obviously of the devil, or at least of Mammon. Either this, or they have inherited enough social status and financial security so they can be quite oblivious to the sordid games played by the gods of the market-place. They are divided by the divisions of the world, since they are dominantly middle class and practice the same racial segregation that exists in the rest of the community. Their answer to the problem of poverty is largely charity and often the preaching of abstinence to the poor, seeing the cause of poverty in "demon rum"! In short, they are like the rest of the rich whom Tolstoi describes as "willing to do everything for poor, except to get off their backs." We are too bound by the moral inertia and pigmy insights of people nurtured on a pecuniary culture and society. We are indeed characterized more by the refined and rather alabaster intellectualism of modern liberal thought, or by the holy pride and arrogance of the saved and orthodox few—than we are by the passionate, robust, vigorous reaching out to judge and to save which characterized the prophets and the early church. The theologians of the modern church are more engaged in doctrinal controversies, and in establishing the superior *correctness* of the Christian ideology as

against other ideologies than in leading a movement which in its very being and *doing* (as well as in its thinking) is an attack on the world and a promise of social as well as individual salvation.

There are, thank God, many notable exceptions to this picture of the Christian Community. There are movements within the church, there are church members, there are theologians—who are bearers of the prophetic faith and witness to the potency and ferment of the Christian Gospel. In these movements and individuals lies the hope—for today, as in the days of Isaiah, the hope is in the *saving* few. *But on the whole*, the members of the World Christian Community seem to me to be more busily engaged in assisting the dead to give a decent burial to the corpses of Western culture than in being the children and servants of a *living* God. Obviously, such a situation calls for repentance in its real meaning: *Metanóia*, a “turning about,” a radical reorientation of Christian thought and practice in relation to the real nature of the world in which we live.

Our first task is the task of repentance, which does not mean merely “being sorry” for our inadequacy and failure, but a critical examination of the whole programme of our movements in the light of our prophetic function as a part of the

Christian Community. Then our chief task is “to bring forth fruits meet for repentance.” While the scene of our activities is primarily centred in the university, this does not mean that we have no concern with the critical decisions being made in the national community. We cannot be a ferment in an ivory tower. Since the first responsibility of students is to study, we must acquaint ourselves with the technical information concerning social issues, and especially must we become far more aware of the actual nature and functioning of the economic order. Otherwise, we shall never be able to “discern the signs of the times.” When Jesus told His disciples that “the children of darkness are wiser in their own generations than the children of light,” He did not mean it as a compliment to the children of light. And we must go further and see that our study issues in appropriate action.

As part of the World Christian Community functioning in the university world, we need to face the question of how much we are ferment *there*, and to what degree we are sending men and women from the universities who are a potent force for social righteousness in their communities—who are truly a witness to the judgment and the promise of God to all men and nations.

THE STUDENT MOVEMENT HOUSE

celebrates its

TWENTY-FIRST BIRTHDAY

I N the bottom of a cupboard in the Club office I discovered the other day a packet of papers, carefully tied together and labelled “Archives.” The papers are yellow and creased, but some of them are nearly a quarter of a century old and all of them have collected a generous supply of London dirt. At first sight they are dull—almost without exception either “memorandums” or “reports”—but on closer inspection they come alive in a way that few such documents can ever do. They concern the beginnings of the Student Movement House, and they tell the story vividly. I shall quote from four of the earliest documents.

Report on the Foyer d'Etudiants, London, April 6th, 1915. By Rena Carswell (now Mrs. S. K. Datta).

“On March 8th, 1915, a foyer was opened in Kingsway Hall for all continental men students in London. This is intended to meet the needs of the 250 men students who had been found to have drifted into London from continental universities, chiefly Lille and Nancy, and the Universities of Belgium, which are closed on account of the War. . . . The foyer is a very friendly place; its members on entering and leaving always shake hands cordially all round, and this in spite of deep-rooted national and religious antipathies. . . .

The foyer is an accomplished and accepted fact. It should soon make for itself a definite place in the life of the London University.”

Memorandum to the Student Christian Movement, by Henri Louis Henriod, Continental Students Secretary, January, 1917.

“The aim of this Memorandum is to express a plan I have been thinking over a long time. The more I am connected with foreign students' activities the more I feel the importance of the task and the necessity to meet it with united methods, and not only by small attempts. If the Foreign Student question is to be grasped firmly it must be more than a war-time help. . . . The practical plan I see is as follows: to hire a building in the West Centre of London with rooms for (1) two for Continental Students Foyer, (2) others to make nice cosy quarters for the Chinese, Indians, Egyptians and West Africans, (3) one bigger room would be the central hall where luncheon could possibly be provided and where all the students—British and Foreign—could take a cup of tea in the afternoon. . . . I am afraid this scheme looks very grand and too idealistic, but experience gained lately among interned students in Switzerland convinces me that only work started with broad views on a large scale will succeed.”

The Student Movement Magazine,
January, 1918.

"The Student Movement House was formally opened and dedicated on November 26th, 1917. The Archbishop of Canterbury presided."

Two Telegrams dated November 11th, 1918.

"TO ALL FOYER MEMBERS, OLD AND NEW, IN MEMORY OF SUFFERING SHARED, COMRADESHIP REJOICED IN, HOPE NEVER ABANDONED AND MIGHTY LESSONS LEARNED TOGETHER 1914 TO 1918. GREETING FROM MADGE LOWENFELD."

"REJOICING THAT AGONY ENDS AND YOU STAND A PLEDGE FOR FUTURE UNDERSTANDING AND FELLOWSHIP BETWEEN NATIONS, THE WORLD'S STUDENT CHRISTIAN FEDERATION SENDS YOU GREETINGS. PEACE HAS BEGUN, IN YOUR HANDS LIES ITS PERFECTING. RUTH ROUSE."

Space does not permit further quotations though there are many of interest to old members. We read records of the first Committees serving, on which were Olive Moberley (now Mrs. Cockin), Crichton Miller, Edwyn Bevan, and J. J. Poon, whom I met in Shanghai last year. We still have one of the first Suggestion Books—this has a very familiar ring—more particularly perhaps in the Chairman's answers to suggestions "referred to a Sub-Committee for consideration!"

Some months ago I tried to tell you something of the history of the years 1918 to 1938; one day perhaps the tale of those years will be written for a wider public—it is a picture in miniature of the world of human beings swayed this way and that by the passions and designs of man; much of it is amusing, much rather tragic, often it is a story of great personal courage in the face of distress and loneliness.

Now we come, in a few weeks' time, to the 21st Birthday of the Student Movement House. We hope to celebrate this occasion as fittingly as the International Situation and the space of our rooms will permit! We have a special Birthday Programme for the whole term with a notable list of visiting speakers and performers. George Cockin, the Chairman of the first Club Committee, starts off the Birthday week with a talk on the early days of the Club. On Wednesday, November 23rd, there will be a reception and entertainment for Appeal Patrons, donors to the Appeal, and other guests who have not yet visited the Club. By a curious chance the first Service and the Twenty-First Birthday Party fall on the same day of the month and week. On November 26th, 1917, Archbishop Randall Davidson dedicated the



Tea and Talk

Student Movement House; on November 26th, 1938, the Service will be taken by the present Archbishop of Canterbury. This Service will be held at 6-30 p.m. and we are delighted to know that Henri Louis Henriod will be able to be present and will assist the Archbishop in the Service. Earlier in the afternoon there will be an informal reception, from 4 to 6, for old members of the Club who want a chance to meet each other and talk about "old times." It will be quite impossible to issue invitations to everyone because many people have changed their addresses or got lost in other ways. So please *consider this an invitation* to come to the Birthday Party and join with us in our month's givings and rejoicings for all that the Student Movement House has meant to us and to people all over the world.

Here then is the Programme:—

- 4—6. Reception of Guests.
- 6.30. Dedication Service: The Archbishop of Canterbury.
- 7.15. Buffet Supper.
- 8.0. Collection of Birthday Gift.
- 8.30. Warden's Speech, followed by Entertainment by the Club Members.

We want everybody who has had some connection with the Club to try and come for part of the time—for this will be the last time that we shall meet for a Birthday Party in 32, Russell Square.

Two members of the Club, one from India, the other from Russia, are adding to this article by writing of their memories of the Student Movement House.

MARY TREVELYAN,
Student Movement House,
32, Russell Square,
London, W.C.1. Warden.

I.

When in 1921 I arrived in this country, straight from the horrors of the Civil War in Russia, it was during the first few days of my stay in London that I discovered the strange building in Russell Square which seemed to be teeming with life. I

was considerably intrigued by the mysterious "Student Movement House," and when a little later my dear friend Eleanor Iredale suggested that I should join the Club, I willingly responded to her suggestion.

Many years have passed since, and I am afraid I have now become a permanent fixture of the Club. Wardens, Sub-Wardens, Members may come and go, but regularly every Wednesday night I am on duty in the "Box." Nevertheless, I am still as much interested in the Club as I was during the first year of my membership.

When Mary T. asked me recently if I would write a few lines on my experience in the Club, I thought I could summarize my feelings as follows: My whole life in London would be different, if the Club did not exist.

Not only has the Club always been to me a place where I could feel at home and find sympathy and understanding from others separated from their native lands, but lectures, groups, discussions and other Club activities—invariably on a very high level—have also been of great value to me. I find that in many respects my interests and opinions have been aroused and shaped through my participation in the life of the Club, and I doubt whether I would have an opportunity of meeting elsewhere as many interesting people as I have seen during these years. Furthermore, how delightful it is to be able to obtain first-hand information on any international problem, whether it be the situation in China, the trouble in Palestine, or the outlook of an Italian Fascist or German Communist. Finally, I feel I owe a large debt of gratitude to the Club for the many friends I have found there.

I therefore sincerely hope that the Club will firmly establish itself in the new premises and continue to lead a vigorous life in the years to come.

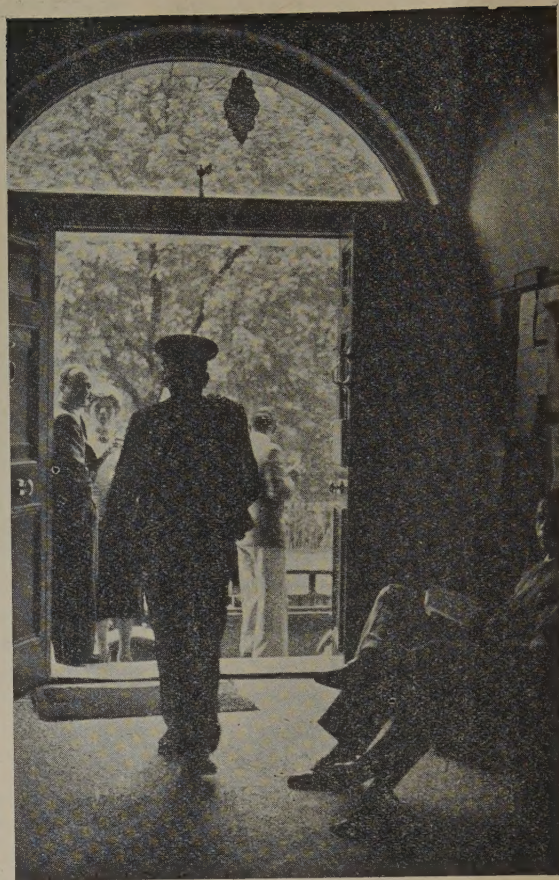
V. L. RASTORGUEFF
(Russia).

II.

S.M.H. in retrospect

In attempting a backward glance over the years during which the House has been, as it were, one of the fixed points around which my life has revolved, the first thought that flashes through my mind in this autumn of 1938 is: How very similar it all seemed recently! How like the winter of 1917-18 it was to read of troop movements on the Continent, of the doings of the British Fleet, of exhortations to keep calm, of appeals for voluntary workers, of reassuring statements about the food supply, etc., etc.

And yet, in spite of the many similarities, what a big difference was disclosed—at least to some of us! Instead of the sure feeling of hope that, despite terrible anxieties and sorrows, possessed most forward-looking people in those far-off days when the Club had just got going, an unrelieved gloom appeared to envelop all internationally-minded people during the closing days of last September, when we were practically in a state of war. Was this gloom a healthy sign—the result



Mails from Home

of a universal recognition of the horror and futility of war; or was it a symptom of mortal sickness, due to disillusionment and helplessness at the appalling state of Europe? Time alone will furnish an answer.

My own feeling about the past history of the Club is that it falls quite conveniently into three distinct phases. There was the initial stage—corresponding roughly to the last year of the Great War (when I was a member for a few brief but never-to-be-forgotten months) and the three or four years immediately succeeding—when a sense of family-attachment was the predominant note in the building and traditions were being formed. As most readers will be aware, the House originated out of the Foyer for foreign students who were stranded in England on the outbreak of hostilities in 1914; and it was these derelict students (mostly Poles and Russians), with their natural instinct for communal living greatly stimulated by adversity, who (together with the splendid band of S.C.M. Secretaries) gave the Club its original impetus towards warm-hearted friendliness to students of all nations, that has been its distinguishing feature ever since. What a thrilling experience it was for us, in those terrible closing months of the War, to break away for short spells from our respective tasks, such as they were, in order to share in the cosy intimacy of fire-side chats and impromptu concerts at 32, Russell Square—an address that seemed to possess

magical qualities in that period of storm and stress!

By the time I returned to England in 1924, the second stage of the Club's existence had already commenced under the devoted guidance of Miss Currie. It was the phase of adjustment and consolidation when, side-by-side with a World-Internationalism that was settling into a framework of rules and institutions at Geneva, the House began to lose some of its early features of family-cohesiveness and to take on more and more the aspects of an organisation, where the functions of staff and members were becoming differentiated and the old spontaneity of effort was giving way before the need for planned entertainment. With a membership that often exceeded the 500 mark, everything had of necessity to grow more formalized; and this development showed itself most strikingly in the Club programmes, which now took on an imposing appearance. Whereas in the early days the visit of a first-class speaker was an event that would be talked of for weeks, now stars in many different walks of life appeared frequently in the engagement list. We began to be known far and wide as one of the liveliest centres of international thought in London—a reputation that was richly deserved, for besides encouraging

free and frank discussion of all manner of international topics (a policy that was greatly fostered under the Wardenship of James Parkes), the House took a leading part in many outstanding acts of international understanding, like the welcoming of German students to Britain after the war-passions had subsided.

Now we are in the third phase when, amid the distractions of a world situation that grows more menacing, and uncertainties about the future of the Club, the usefulness of the House seems to be more strikingly demonstrated than ever before. At a time when the Club seems to be firmly rooted in London student life, when its programmes on the artistic side are better than I can ever remember them to have been, when its membership is up to the best figures of the past, it is face to face with an unknown future. Let us pray that the Providence which enabled the light of sociability and service to relieve the darkness of many a foreign student's life at 32, Russell Square, in the years that have gone by, will continue to bless the efforts of Mary Trevelyan and those who are assisting her to bring a New Student Movement House into being.

PHILIP COX
(India).



Federation News



The European Crisis

A Message from the General Secretary of the W.S.C.F.

In some countries this has not just been a mental interruption, but a severely practical one; many European S.C.M. leaders have found themselves called to arms. For a few days we were threatened with a conflict which would have spread throughout the whole world. In the hearts of Christians everywhere was the prayer that this disaster might be averted, and, when news of respite came, it was met by a genuine outpouring of thanks to God.

But it is clear that some of this thankfulness has been shallow. It is a time for deep misgiving and repentance on the part of Christians. Injustice in the past has bred injustice in the present. Force has once again been the deciding factor in European affairs, and the greatest suffering will fall on those who least deserve it. The work of our Movement in Czechoslovakia has been made immeasurably harder, and the consequences for Christian life and thought in Central and Eastern Europe may be serious indeed. As Christians we cannot escape into the discussion of our political opinions. There is a challenge here for us all in every country. If the way of Christ is not followed in the public policy of our nations, it is because we as Christians have failed.

Therefore the first thing we must do is simply to take up the primary tasks of our Student Movements, as they are outlined in the "Three Years' Plan," with a new sense of urgency. We all wish *to do* something, but there is nothing we can do which will have an influence upon the life of our nation comparable to that of a stronger, more clearly defined witness for Christ in the colleges. This witness must lead students to take concrete decisions in relation to politics which are not arbitrary but the result of a settled resolve to obey the will of God. Secondly, there is the appeal for the work of the Czechoslovakian S.C.M. Here is a practical way of putting into action emotions which we have felt deeply. Thirdly, those of us who have just escaped the horrors of war will do well to remember our fellow students in Spain, in China, in Japan. Our prayers will surely be more real and our contributions for relief more ready.

Contact with Czechoslovakia and Hungary

Of the countries most directly involved in the European crisis, there are strong Movements affiliated to the Federation in Czechoslovakia itself, Hungary, Great Britain and France. There is a "pioneer" movement in Poland. The German Movement was recently suppressed by the police. On September 26 the Federation Staff at Geneva wrote letters to the General Secretaries of the

Movements in Hungary, Great Britain and France assuring them of the deep concern felt by members of the Federation throughout the world for their Movements and of the eagerness of the Federation under all circumstances to help them to continue to render evangelistic service to students. On the same day the following telegram was sent to Professor Hromadka, the Chairman of the Czechoslovakian Movement:—

“Hromadka, 47, Moravska, Prague.

Federation one in Christ whatever happens, assures your Movement prayerful and active sympathy hour of crisis. 't Hooft.”

Professor Hromadka replied as follows:—

“Prague, September 29, 1938.

My dear 't Hooft,

It was a real joy to receive your message of sympathy. Being unable to send you a telegram, I wish to assure you of our deep thankfulness towards all our friends and brethren of the Federation. The crisis under which we are just now suffering is for us a time of inner purification and devotion. In spite of all our faults and omissions we believe we defend a right cause. The propaganda being maintained against our nation and our president is terrible indeed, yet every day we are strengthened by an unceasing stream of loving sympathy coming from abroad. None of us knows what may come to-morrow or after to-morrow. We are prepared to face the most devastating attack—yet the whole nation is ready to bring any sacrifice for the cause of liberty and human reconciliation. We hate the tyranny and we abhor the possibility of slavery. Our Movement is trying to be a courageous and truthful messenger of our Lord Jesus Christ and of His Church. The W.S.C.F. was and still is for us a source of great inspiration and of a real Christian fellowship. Pray for us!

God bless you, my dear 't Hooft, and our beloved Federation!”

A reply was also received to the letter to the Hungarian Movements, which expressed gratitude for the thought and prayer of the Federation and hope that other Movements would continue to remember them in their difficult national situation.

On September 28, Robert Mackie made a first visit to Geneva and discussed with the Chairman plans for Federation action in the event of war. Suzanne de Dietrich returned a month early from Canada. When the immediate threat of war in Europe was withdrawn, a second letter was sent to Professor Hromadka asking what practical help could be given to the Czechoslovakian Movement, and suggesting a visit at any early date by a Federation delegation. No answer has yet been received; but it is certain that the Czechoslovakian Movement will have good use for any funds which Federation members would like to contribute; money will be required both for the ordinary work of the Movement and for student relief. As a stimulus to further interest and prayer, we publish

below a sketch by Suzanne Bidgrain of the S.C.M. in Czechoslovakia.

The S.C.M. in Czechoslovakia

At this time when our thoughts turn in sorrow, love and admiration towards our friends in Czechoslovakia we want to help our Movements, all over the world, to know and understand more about the work of our Czech S.C.M., a corresponding Movement since 1922, and a fully affiliated Movement of the Federation since 1928.

One of the striking features about our work in Czechoslovakia is that it is first and foremost a missionary Movement carrying out its mission day by day on the strength of new-won convictions. Most of its best leaders have become Christians in the Movement. Their personal faith is put to the test by each new generation of students attracted by the Movement but questioning, sometimes fiercely, its Christian basis. It has been wonderful to see the Movement growing with each hard-won battle. Good schoolboys' and schoolgirls' work ensures now a well prepared recruiting field and gives the work more stability and strength. This year's summer conference was, we believe, the best one the Movement has known.

Strength of character, originality of mind, athletic ability are very common in the Movement. A study circle in Prague is a lively affair, with extremely straightforward, sometimes wholly unexpected questions asked of the speaker. Again an athletic performance, by women as well as by men, is a treat if you are lucky enough to get an invitation.

In Prague specially, our Czech members have shown warm interest for questions of social and international justice, and Christian personalities with a strong social consciousness, like André Philip for instance, have specially appealed to them. Many strong individualities have given this Movement its distinctive characteristics and have in their turn been spiritually transformed by it, having become convinced Christians and active Church members through its influence. A number of Christian homes, built by men and women drawn together in the Movement by their common quest for God, are fruits of this work. As is often the case in militant Movements, former members remain in close spiritual touch with the younger generation.

For seventeen years now the Movement in Czechoslovakia has always kept in very close touch with the Federation. It is very much alive to what is going on there and active in Federation conferences for the South-East of Europe, where some of its leaders and Professors have played a great part.

In the past, when at a time of national joy and hope the Movement began as a “Renaissance Movement,” there was already something attractive and promising about it, though it had not yet realized its true vocation. When in later years, through honest seeking and fighting, it felt its weakness of purpose and saw its real goal, it steered straight ahead, in spite of great difficulties,

and we do not for a moment doubt that it will prove, in times of national suffering, a great strength and blessing in the lives of many. We in the Federation wish our Movement God-speed in its new great task.

Suggestions for Prayer

Let us remember before God the Student Movements in European countries which have been so nearly involved in war;

Confessing our share in the spirit of injustice which rules the affairs of nations;

Giving thanks that our fellow-members of the Federation have been saved from fighting against one another;

Asking that God's Kingdom may triumph in Europe over the evil passions and designs of men;

Commending to His mercy those who are driven from their homes and work, those who have to rebuild the national life of Czechoslovakia, and all

Christians whose freedom to worship God may be in danger.

Let us remember the meeting of the International Missionary Council in Madras, and the Far Eastern Student Leaders Conference at Alwaye, South India, praying that all members of National Student Movements, who meet there, may find a new vision of the Christian Mission in the world, and be obedient to it.

Let us remember the University Mission taking place in different centres in the U.S.A. this Autumn, and especially T. Z. Koo, praying that he may be given power to deliver the message of the Christian gospel in terms to which all classes of students will respond.

Let us remember Luther Tucker as he makes plans to go to the Far East as an Area Secretary of the Federation. Praying that he may be enabled to strengthen the bonds of love and understanding between the Chinese and Japanese Movements in this time of conflict.

SAYING ONE'S PRAYERS

II.

Listening and Pondering

SEVERAL years ago I came to know a youngish woman who seemed to have the sort of solid faith which is unaffected by the "changes and chances of this mortal life." She worked in a factory in a midland city. "How do you manage about meditation?" she was once asked. "My work is on a machine," she answered, "and is largely mechanical. For a quarter of an hour each morning and again in the afternoon I continue my work with my hands and at the same time I think steadily about God, about some passage of scripture, or about some idea prompted by a recent sermon. I have done this every day for many years." That then—in common with regular and devout use of the Church's Sacraments—was the secret of the spiritual strength and power which she always seemed to possess.

In our previous article we were considering what is generally called "formal or vocal prayer." We turn now to a consideration of MEDITATION.

Each separate section of formal prayer should have its own place more fully at some other time. Thus praise and adoration will be more fully expressed in corporate worship, full confession at certain times, intercession and petition at other times. So the silence and listening, which form part of every period of formal prayer, should have also their own special time if possible every day.

It is only so that we come to have a real grasp of the fullness of our faith, a greater knowledge of God, a more active certainty of the power of His

By FATHER RICHARD ROSEVEARE, S.S.M.

Priest-in-Charge at St. Bernard's Church, Sheffield

Spirit, a deeper intimacy with Our Lord and Master. What is the method?

Take some portion of the Bible, or the Creeds, or other holy writings, and make them the subject of meditation. If possible, read the words over the night before. Then, in some place where disturbance or interruption is unlikely and at a time when we are mentally fresh and alert, first wait a few moments and ask for the guidance of the Holy Spirit. Sitting or kneeling, read very slowly the few words which are to form the basis of the meditation. Then allow the imagination to picture the scene of the words and elaborate their sense. If they are words of Our Lord from the Gospels, hear them as spoken to you at that moment. See them in the light of your own life, ponder upon them as they come to you—God's voice speaks most often in silence. Let the thoughts and ideas thus prompted take you where they will, but all the time try to compose the mind to listen rather than to speak. This part should fill about a quarter of an hour.

Gather the thoughts together again on your knees and bring them to bear upon the *will*. Perhaps you will be led to some action that very day or (more commonly) the will will be strengthened in its dedication to God and His service day by day. In any case (as S. Francis de Sales once suggested) it is as a morning visit into God's garden. You have looked at some of its beauties: now gather some small flower which you can carry through the day as a "spiritual nosegay." There may be moments during the day when you can glance at it, inhale its scent, and recollect something of what it means.

This is but a bare outline of the most elementary method of meditation. As we become more practised in the art we may need (indeed we shall need) to modify our methods. We shall be wise to take counsel when it seems desirable. But what matters most is that we should regularly day by day (or perhaps three times a week to begin with) give time and thought to this most essential part of our prayer life. It is largely because we lack a grasp of our faith that we are so often perplexed and thrown off our balance.

The one obvious and common difficulty in this is concentration. Our wayward minds so often run away into thoughts completely irrelevant and distracting. "Can I afford a new hat?" "Why did I misjudge that leg-break yesterday?" and so on. What about these wandering thoughts?

It's no good spending the whole time trying resolutely to put them away. Better to let them come in and be done with them. After all, everything we do is part of the life God has given us to live to His praise and glory. I am reminded of words I heard many years ago from Dom Bernard in this connection. It is as though (he said) you shut yourself in a room with several doors to it. Each time you begin to meditate, some one comes to one of the doors, looks in, and apologises for disturbing you. You go to the door and say, "It's all right, old man, but do you mind leaving me for just a quarter of an hour—I shan't be longer." So the whole time goes thus. Far better to say (without ever going to the door) "Come along in and be

quiet for a few minutes and join me in this meditation."

Many belong to the Bible Reading Fellowship, or something of the kind. The reading suggested might well be used for the meditation, and time given then to thinking deeply on the passage. It is always better to make use of something given (e.g., Mattins or Evensong) as a basis for meditation than to rush through the obligation in order to fit in time for a meditation.

Nowadays we live in a perpetual rush. But it need not be so. The fact that there are faster means of locomotion should give us more leisure. As time goes on, there will be more time to spare from ordinary duties for every one. Instead of filling up all this spare time with breathless activity, we shall do well to form habits of quiet prayer. The more time given in this way, the greater value there will be in the more so-called practical things we do.

Finally, the art of meditation is not simply confined to rare souls who have a vocation to contemplative life. It is something which, when persevered in, can be the natural activity of the most ordinary Christian. If you get a chance, go to a retreat—a *real* retreat, not a conference, or retreat-conference! There, in the complete silence of a few days, with a few addresses and the liturgical offices of the Church, you will begin to discover what quiet and silence with God can mean. "He who cannot keep silence is not contented with God."

(To be concluded)

THE JEWISH PROBLEM TO-DAY

By the Rev. W. W. SIMPSON

Author of "Youth and Antisemitism"

IT is a significant fact that on the day following the signing of the Munich agreement and Mr. Chamberlain's Pact with Herr Hitler it was announced in the B.B.C. evening News Bulletin that the degrees of all Jewish doctors in what was once Austria had become invalid on that very day. This brief statement was an unpleasant reminder of an indisputable fact, that of all the problems of this problem-ridden world one of the most persistent, most perplexing and most challenging is that of the relationships between Jews and non-Jews.

Eight years ago, James Parkes, writing in the Introduction to his first study of the causes of Antisemitism (*The Jew and his Neighbour*, which has just made a welcome re-appearance in a second and cheaper edition) expressed the opinion that there was, "in fact, scarcely any other international question in which the universities play a rôle of such importance as this." A good deal has happened in Europe since 1930, however, one result of which is that the Jewish question has taken on a much more serious aspect. What was once an important student problem has become a world issue of the first order. In spite of this,

however, it remains a question of vital concern in the student world and is one to the solution of which the student has very much to contribute, as we hope to show.

That the situation has developed in this way is due mainly to the fact that the Antisemitic policy of the National Socialist party in Germany has always been one of the main planks in its platform. From the open and violent persecution of Jews in the early days of the present régime there has developed a heartless and cruel attempt to freeze the Jew out of the social, cultural and economic life of the community, while the basest kind of propaganda has come to form an integral part of the syllabus in every National Socialist School.

"The insistence upon race necessarily brought in its train persecution and hatred of the Jews" (says the writers of *Education in Nazi Germany*, a most valuable booklet on the subject published by the Kulturkampf Association, 19, Southampton Buildings, Chancery Lane, W.C.2). "This was an aspect of Nazi policy which could be easily translated into deeds, and which furthermore gave an outlet for feelings of resentment or violence which might otherwise have been turned against the government. The child's mind is prepared by the authorities as systematically and thoroughly for this racial hatred as is possible. In school and out of school no decency of behaviour

to the Jew can be tolerated. Not only is the Jewish child penalised for its birth, but the Aryan child showing any kindness or tolerance towards the Jewish child is also punished. *The knowledge that proximity of Jew and Aryan in School might belie some of the statements made about the Jewish child*, led first to the segregation of him in the school, to the separate bench, and finally to his exclusion from the ordinary school altogether." (Italics our own).

This attempt to poison the minds of young and old alike against the Jews has had one inevitable result. Many Jews have tried to escape from Germany, and already about one quarter of the Jewish population of that country (which, incidentally, in 1933 numbered about 550,000, or rather less than 1 per cent. of the total population!) has emigrated. But it is not only the Jews proper who are the victims of this campaign. There are also the so-called "non-Aryans," many of whom are Christians. The term "non-Aryan," while, of course, it really includes full Jews as well, is commonly used to cover those of partial Jewish descent, even to the extent of having only one Jewish grandparent. The precise extent of this group is not known, but even the most conservative estimates place the number as considerably higher than that of the full Jews.

But German Antisemitism has had its repercussions in other countries too, including our own, where there is a good deal of Anti-Jewish propaganda going on in certain sections of the community. Its most serious effects, however, have been felt in Eastern Europe. Sir John Hope Simpson in his preliminary report of a survey of the Refugee problem which was issued in preparation for the Evian Conference of last July drew special attention to this.

"The policy of the German Government," he writes, "in actively discriminating against its Jewish population has greatly increased the difficulties of Jews throughout Eastern Europe. Other governments, embarrassed by problems arising from their Jewish minorities, have seen the success and impunity with which Germany has carried through a persecution of Jews which has included the substantial confiscation of their properties and of their employment. They have seen other countries both separately and in co-operation assist this emigration of a section of the population arbitrarily described as 'undesirable.' They have seen relief organisations and the charity of the civilized world respond to a process equivalent to blackmail. The temptation to other governments to follow the German example is obvious."

Sir John thinks that not only is emigration from Germany and Austria likely to increase, but that "it is probable almost to the point of certainty that there will be attempted emigrations of Jews from Hungary, Roumania, Poland and Lithuania." When it is realised that the Jewries of these four countries total nearly 5,000,000 people, the enormity of the problem with which Europe and the rest of the world is likely to be confronted in the next few years will be readily seen. It is obvious that something must be done, and while it is certain that no section of the community can face it alone, it is clear that the student world must face up to some of its implications.

There are two very good reasons for this latter statement. In the first place, the present study of

the various aspects of such a complicated problem by the student of to-day must surely result in some contribution being made to the solution of it by the teacher, the economist, the politician and the religious leader of to-morrow. And secondly, there is no atmosphere quite like that of university life for mixing with folk of all kinds of beliefs and opinions, and in this country, at any rate (some of the Continental Universities are not so fortunate), there is no reason why the study of this particular problem should be confined to the reading of books and discussion of them by groups which have no first-hand knowledge of the situation. The possibilities of mixed groups of Jews and Christians are only just beginning to be realised, and it is high time that greater advantage was taken of them.

There are three things then to which the student should give time and thought in relation to the Jewish problem to-day. These are: the refugee problem; the causes, real and alleged, of Anti-semitism; and the actual promotion of friendly relationships between Jews and Christians.

Although logically, perhaps, the second of these should come first, sheer practical necessity demands that priority be given to the refugee problem. Here are tens of thousands of men, women, and children who have been uprooted from all that they had held dear and driven out into a world which is anything but anxious to receive them, and in which they have virtually no status whatever. It is obvious that something must be done for their immediate relief, and for this, of course, considerable sums of money will be needed. It will not be to the students, however, that we shall look for the greatest body of help in this direction. Finance must be in the main the concern of an older generation. But this is only the beginning of things, the work of the first-aid depôt, and there are far more interesting and important things for the student to take in hand than the raising of money. The very last thing on earth that is required is that these refugees should pass the rest of their days living on a sort of dole! They have got to be settled in such ways that either in communities of their own, or in the general life of the community as a whole, they can play their part once more as normal and natural citizens. This is going to involve questions of re-training many who, having been trained for one profession, now find themselves unable to pursue it any further; questions of colonization projects, with all that these involve in the way of economic and political problems; and, of course, problems of international relationships on a quite large scale. There is plenty of scope here for a good deal of sanctified thinking and planning for years to come, and since it touches every aspect of life, it will have to be done by men and women of all professions and callings.

It is, moreover, a matter of very great importance that Christian students and the Christian community as a whole should get down to this as soon as possible. So far the Jewish communities

of the world have responded magnificently to all the appeals made to them. Not only have they contributed large sums of money . . . the 350,000 Jews of this country alone have given an average of £4 5s. od. per head for German Jewry, a fact which is all the more remarkable when we take into account the extent of poverty even in Anglo-Jewry, and also the constant appeals for the Jews of Poland and other Eastern European countries . . . but they have also done some very fine work in the training and settlement of a considerable number of refugees. The Christian, on the other hand, has so far distinguished himself in neither direction. The amount raised per head of the non-Jewish population of this country for the relief of "non-Aryan" Christians has been estimated at rather less than one 20th of a penny, and the former National Appeal for Refugees from Germany which launched a colonization project in a South American Republic had perforce to close down and hand over the colony to another body. A new Appeal is being launched this autumn under the patronage of the Archbishops of Canterbury and York and the leaders of the Free Churches which is expected to meet with a much greater response.

But prevention is still better than cure, and every attempt must be made to prevent the further extension of this tragedy. To this end there must be the twofold study both of the present conditions of economic stress and cultural differences which give rise to ill-feeling on the part of the non-Jew towards the Jew, and also of the historical causes which are responsible for what appears to be an abnormal psychological condition on both sides. In this connection two things should be noted, first that it would be quite foolish to suppose that the Jews themselves were altogether free from blame in respect of some of the charges that are brought against them, and secondly, that there is no justification whatever for the tendency so apparent in Antisemitic propaganda to assume that the shortcomings of any individual Jew or group of Jews can be predicated, ex-hypothesi, of the whole Jewish community. The popular equation that "A Jew = The Jew" cannot, in fact, be resolved!

The problem must be approached as a human problem, perplexing enough in all conscience, but one, nevertheless, to which patience, intelligence and good-will can discover the solution. No one can hope to mend a quarrel who is not prepared to recognise the possibility of there being faults on both sides, or who is not ready to delve deeper than the things which appear on the surface merely. Herr Hitler, for instance, is never tired of affirming that the Jews are responsible for communism. Setting aside for a moment the fact that we do not remember ever having read that membership of the communist party was necessarily to be identified with the sin against the Holy Ghost, and even allowing for the fact that Hitler does not appear to like communists, he is guilty of two very fundamental fallacies. While it is true that some Jews have identified themselves with the extreme left politically, it is manifestly

absurd to suggest that "the Jews" are responsible for the communist movement as a whole. But even more serious is the fact that Hitler apparently does not realise that those Jews whose sympathies do lie with the left think as they do very largely because of the sufferings which they or their fathers have endured, and partly because they have inherited something of the passion for social righteousness which characterised the Hebrew prophets of the 8th century, B.C. In pursuing his present policy towards them, therefore, he is doing more than anyone else on earth at the present time towards the perpetuation of that very state of affairs of which he professes so strongly to disapprove. There is Scriptural sanction for the statement that those who sow the wind will in due course reap the whirlwind, and it is hardly likely that Hitler will find himself any exception to this principle!

There is one thing more. The Jewish problem will never be solved by reading and discussion alone. The greatest need of all is for the promotion of friendly relationships between as many members of the two communities as possible. For such adventures in friendship there are almost unprecedented opportunities in student circles in this country to-day, and it would be an excellent thing if every S.C.M. secretary would make a point of getting into touch with the secretary of the Jewish Students' Union in his college or university and discuss with him the possibilities of co-operation in various directions. The principal requirements for work of this kind are imagination, tact, the readiness to do all within one's power to understand the other man's point of view, and a quite clear conviction as to the fundamental of one's own position. There can be few more effective forms of Christian witness than such an approach to such a problem.

EXHIBITION OF SCOTTISH ART, 1939

THE Exhibition of Scottish Art which the Royal Academy is holding from January 6th to March 11th, 1939, is designed to display the finest achievements of Scottish Art through the last three centuries, and to make them better known to the British public as a whole. In order that the Exhibition may have the character of a national demonstration of accomplishment in the Arts, the exhibits have been chosen mainly from the National Gallery of Scotland and from other Scottish Collections: but English owners have also given valuable support by generously lending a number of important works. Many art treasures in private ownership to which the public have hitherto had no access are now on view for the first time in London.

A series of lectures on Scottish Art will be given in adjacent premises concurrently with the Exhibition. Particulars of the dates and terms of admission are obtainable on application to the Secretary, Royal Academy of Arts, Piccadilly, London, W.1.

A Lecture Committee has been formed for the purpose of assisting those who wish to organise one or more lectures in connection with the Exhibition.

GOD'S ANSWER

By Canon OLIVER QUICK

Speaker at Swanwick this year

TO-DAY we are constantly being reminded how closely all doctrines of salvation are bound up with the problem of evil. That problem is being brought home to us with overwhelming force in a world which the course of events is bringing almost to despair of the future. Let us then remember at the outset what I might call the more optimistic aspect of the connexion between evil and salvation. The problem of evil only exists in relation to the conceivability of some kind of salvation. If no thought of the possibility of a wholly better world ever arose in man's mind, evil would cease to be a problem—man would be a merely natural animal, content, like the other animals, to accept the conditions of existence as he finds them. Conversely, the peculiar bitterness and cruelty of human strife arise out of some kind of faith in some sort of salvation. Religious wars are notoriously the cruellest. And modern wars are so appallingly cruel, partly because they are at bottom religious and soteriological. Communism and Nationalism are rival *gospels*. Terribly false and perverted gospels some of us may think them; but gospels they remain. Do away with the whole notion of gospel and salvation, and you would do away with much of the worst and all the best in human life.

The connexion then between salvation and evil needs closer examination. Our conception of salvation is largely determined by our conception of the evil from which we want to be delivered. What is it? For primitive peoples the essential evil is largely, though not wholly, identified with bad crops, famine, and defeat in war. It is for good hunting, plentiful harvests, and victory over their enemies that they pray and use the ritual of their religion or their magic. In the Old Testament Jehovah's salvation is closely connected with such material goods. Spiritual and intellectual development bring a deeper insight. What is the root of evil? Ignorance? Death? Pain? Moral wrong? Sin?

The question must be faced. And we ought to notice that when we condemn someone else's plan of salvation as "mere escapism," what we really mean is that we differ from him as to the nature of the fundamental evil. Is Buddhism an escapist philosophy? Only if you think that the greatest evil is *not* the pain of unsatisfied desire. On the other hand, if the evil in human life has its fundamental cause in economic conditions, then undoubtedly Christianity is escapism, as Marx thought. And similarly I shall regard the religion of social revolution as escapist, *if* I think that the fundamental evil is a sinfulness which such revolution cannot touch.

Probably one of the curses of our Western civilization which is now tottering has been to regard pain as the fundamental evil and to find salvation in promises of happiness to men. This error infected the whole Greek conception of *εὐδαιμονία*

as the goal of human effort. It passed into mediaeval Christianity through St. Thomas Aquinas, and it dominated the popular theology of heaven and hell. It blinded the eyes of 19th century humanists like J. S. Mill and Herbert Spencer. It lay at the root of the doctrine of progress which is now collapsing in the misery and ruin of peoples. It persists, I think, in the Marxist's gospel of the classless society to come, and in the philosophy of dialectical materialism which justifies the ruthless dictatorship of the proletariat as though it were a kind of surgical operation which causes an acuter pain for the moment in order to remove one of a more chronic kind. Our miseries in the present and our hopelessness as to the future may be the result of a false diagnosis of what is really wrong.

I am often told that the Christian doctrine of salvation seems to most people to-day to be simply irrelevant. That may be true, but it does not prove the doctrine in question to be false. It is always possible that people think an offered remedy to be irrelevant, because they do not know what is really the matter with them. And the Christian gospel is only intelligible in the light of the Christian doctrine of man, what he is, what he is meant for, what are his needs, and what is wrong with him.

According to Christianity the fundamental evil is *sin*; and Christianity has its own interpretation of what sin is. It teaches that the supreme good in the universe is not any happiness, as such, however refined or spiritual, but the love (*agape*) which spontaneously gives itself to others and for others, and finds fruition in the complete communion of spirit with spirit. The doctrine of the Trinity declares the perfection of that communion to be in the eternal God alone. And God created man in His own image in order that man, by reflecting in himself the Creator's love, might enter into eternal communion with God and in God—that is the glorification of God in man and of man in God of which the Bible speaks. Because love is of its own nature spontaneous, man must enter into that communion freely, and therefore he may reject it. To be made in God's image means to be able to control one's own destiny, a condition which is the opportunity both of salvation and of sin. Man's true end is to surrender himself and all his independence to the love of God, the giver of all. But man may refuse this surrender, and according to all experience he *does*. Thus the fundamental evil in man, though moral in quality, is not transgression of any law as such—still less the survival of animal instincts—but rather the evil which becomes possible to him *because* he bears the divine image, viz., the selfishness, pride, ambition, covetousness (*πλεονεξία*) which by rejecting love rejects eternal life. Human civilization, tempted by the new powers which modern science has given it, is now exhibiting the ancient

sin of Titanism on a new and Titanic scale. The reverse side of this Titanism is seen in those extravagantly sceptical philosophies which maintain that all man's metaphysical, spiritual, and moral judgments are meaningless in respect of truth. Such scepticism is something very different from intellectual humility. "Humility," writes Berdyaev, "is the heroic conquest of selfhood and ascent to the heights of theocentricism. . . . Man's heart, sick with wounded self-love, is bleeding from the arrows which pierce it all life long, and from which it has no defence. Only spiritual humility can defend us against the agonizing pain. Humility is the power which heals wounded pride."

And so we come to "God's answer." St. Paul's words in Phil. ii. 5-11 express its meaning more vividly than any others I know. But it is, I believe, impossible to appreciate their full force, unless one understands that St. Paul is drawing a contrast between Christ's work and Adam's. Adam being in the form (nature) of man counted it a prize to be on an equality with God. He "snatched at" this equality, and by trying to rise he fell and dragged humanity down with him. Christ being in the form (nature) of God did *not* count it a prize to be an equality with God, but, on the contrary, voluntarily humbled Himself to the lowest depth of human shame, death on a cross, and by this immeasurable descent He raised humanity to the throne of God. The true path of ascension begins downwards. And we notice also in St. Paul's statement the implication that God's own arm brought salvation and opened up the way to heaven, when every human wisdom and moral effort had proved a failure. Greek wisdom failed because it failed to perceive that the root of evil was in the will: it sought illumination, not an atonement. The Jewish effort to keep the Law failed, because it ended in Pharisaic self-righteousness. The saving self-humiliation was originally God's. He who was in the form of God took upon himself the form of a servant.

What difference then has the Incarnation made? It has revealed the true end of man, shown what sin is, and what salvation means. But it has done much more than demonstrate a truth. Through the Cross of sacrifice and the Resurrection manhood in Jesus Christ has reached the goal of its creation. And Christ, having brought manhood to its goal, lives to be the head of a new community which itself lives with the life of His Spirit, the life of the new spiritual world, the world to come. ("Spiritual" in the Bible is not contrasted with "material" but with "natural" or "unredeemed"). This new community is the *koinonia* or fellowship of Christians, described by St. Paul as the Body of Christ, the Church.

The Church therefore has an ambiguous character and position. In Jesus Christ its Lord manhood has already attained to the fulness of eternal life. And the power of that victorious manhood is now manifest in the fellowship of Christians. So far then the Church already lives with the life of the

world to come. In the Christian's love of the brethren eternal life is already here. "We have known and believed," says St. John, "the love that God hath in us"—the Christian experiences in himself, and trusts to, a love which he knows comes from God and is not his own. This love transforms the whole of common life as it is lived by Christians. Thus it reinterprets the Incarnation—it is *not* what we call a "spiritual experience." Everything ordinary, outward, and material is brought into it and made spiritual.

On the other hand Christians are still in *this* world, living in mortal and sinful flesh. History still goes on, and so do sin and death, without which there would be no history. The Christian is still partaker of this world's strivings and imperfections; he is not yet made perfect in self-sacrifice; he is subject to all the old temptations, and the sins of Christians are blacker and more disastrous than those of the outside world. His salvation is that he trusts to agape, the forgiving love that God showed to him in Christ, the love that God has even in him the sinful Christian—trusts to it as divine, victorious, eternal.

There is therefore in Christianity a three-fold gospel, a gospel (a) of what has happened, the life, death and resurrection of Jesus, (b) of what is happening, a present communion with God in Christ, (c) of what is to happen, the future consummation of eternal life. All three elements are absolutely essential to the message of the New Testament. Perhaps it is the third which is giving us most difficulty to-day.

The Christian hope cannot be essentially a hope for any future age of history in time. This conclusion follows from the truth that the Christian regards all souls as of equal importance (more accurately, every soul as of absolute importance) in God's sight. The essence of reformist and revolutionary religions is to suppose that this generation can rightly be regarded mainly as a means to the good of future generations. Hence the prevalence of social utilitarianism, and the atrocities committed in its name. It is on the principle of such utilitarianism that Caiaphas, according to St. John, defended the crucifixion of Jesus. Similar arguments are used everywhere to-day to justify the ruthlessness alike of governments and of insurgents. But suppose the promised end is achieved, and a utopian society established at some future date. Would the happiness and placid virtue of these future generations really justify the oppression and cruelty which wrecked the lives of the countless millions who had the misfortune to exist previously? Why are the lives of those men who may exist to-morrow so infinitely more important than those of the men who do exist to-day?

Moreover, even if some rational answer might be found to this highly embarrassing question, the Christian must still maintain that no sacrifice can be perfected apart from death. Because it is love that saves through self-sacrifice, life must be lost before it can be won. The act and process of

dying (a self-surrender of which physical death and decay furnish the opportunity and may be made the sacrament) are necessary to perfection. For that reason alone the Christian must believe in the life of the world to come, which is relatively future but really eternal as beyond history, because beyond the grave. The cross of death must really and actually (and not *merely* in "spiritual experience") complete incarnation before resurrection can be reached.

That does not mean that Christianity can ever make us indifferent to the happenings of time and history. It is in and through them that the sacrifice is accomplished which is the final entrance to eternal life. The Christian can only help in saving work by expressing here and now in outward word and deed the love which God showed to every man in outward historical act through Jesus Christ. The Christian must co-operate in every effort to make human life on earth more like what God's love would have it be. Yet full success is impossible in this world. The better the "conditions of life," the more profoundly spiritual the sources of dissatisfaction will become. Suppose you give every man equality of opportunity and a comfortable secure means of livelihood. That is what the fortunate few have already enjoyed. Have they necessarily been really the happier and the better for it? Those things cannot of themselves give love, though love must be expressed in trying to give them. It is when they are given that the *necessary* unsatisfactoriness of earthly life becomes apparent. And, with the example of his Master before him, the Christian never knows whether he will achieve most real success by what appears to be success or by what appears to be failure. That issue he must leave to God.

Finally then, in what sense does history matter to the Christian, and in what sense does it not?

In one way it does not. The Christian cannot actually pin his faith to any particular course of historical development in the future. That faith is not based on any historical optimism, nor even on the assurance that the worst will not happen, but rather on the conviction that nothing is beyond God's power to redeem. The process of redemption is in history, but not the goal.

In another way therefore history does matter indeed. The Cross would not have been the Cross of Redemption had not the Incarnation preceded it. And it is the positive function of history after Christ to interpret the Incarnation under the shadow (or in the light) of the Cross, to give us glimpses and foretastes of what life is like which is really in communion with God—glimpses and foretastes not so much in mystical experience as in concrete acts of fellowship, shared enjoyments, the creation of beauty, and countless other things. It is these, leading to the willing surrender of all to God, which are, not so much preparations for, as constitutive elements in, the heavenly experience which is the goal. The goal is beyond; but the goal beyond is not the goal apart from the route by which it has been reached. The route,

the experience in space and time, is taken up into the heavenly experience by the final act of surrender in which the route ends. That is what we mean by calling the goal eternal and a resurrection.

SWANWICK CONFERENCES, 1939

The dates of the Swanwick Conferences for next year have been fixed as follows:—

Study Conference	-	-	July 15-24
General Conference	-	-	July 25-31

THE ANGLO-RUSSIAN CAMP

THE Russian Student Christian Movement held a camp this summer near St. Raphael, where for five weeks Russians and English had a unique opportunity of sharing one another's life and worship. The experiment was such a success that it was unanimously decided to hold one again next year.

There were about fifty Russians in the camp, and twenty English visitors. The day began and ended with the hoisting and lowering of the Russian, French and English flags, followed by prayers in Russian and English. Meals, preceded and followed by grace sung in Russian, were out-of-doors under the trees overlooking the sea. A lot of time was spent on the beach and in visiting various places along the coast. There was also an interchange of Russian and English lessons. On Sundays and feast days the Orthodox and Anglican Eucharist was celebrated; on Saturday the Orthodox vespers, and on Sunday Anglican Evensong.

Several evenings were spent in discussion. The first, on the subject of Justice, Mercy and Love, was led by Father Leo Liperovsky and Father Patrick Thompson. Another was launched by Dr. Nicholas Zernov's interesting talk on the significance of the contact of Orthodoxy with the West, and the special opportunities of the Russians in exile. The discussions were lively, and went on far into the night.

As time went on one could not but feel how Russians and English came closer together, grew to understand one another. For many of the Russians and some of the English it was an entirely new experience: and one which was for them both something of lasting value and inspiration. To those for whom it was not their first experience of Anglo-Russian friendship it gave as much or more by widening and enriching that which they already had. The sense of unity was at its strongest during common worship, which was a regular part of daily life. It was also to be felt strongly in English and Russian folk-songs and dances. This unity became fuller and deeper as the camp went on: it was an experience which left the members of the camp with a strong desire and determination to renew it in the future.

A choir is being formed in London to practice Anglican chants and English folk-songs. It is hoped to hold informal meetings from time to time to explore and discuss different aspects of Russian life and culture. Details may be obtained from Miss E. M. Harries, 48, Addington Square, Camberwell, S.E.5.



RECENT--- ---BOOKS

Heaven—and Earth

By John Middleton Murry (Cape, 10/6).

When I was an undergraduate we lost our faiths on Mr. Murry's *Life of Jesus*. When I was first a graduate, we quarrelled with him for his violent impulse of reaction to the dead D. H. Lawrence, who had played his part in restoring to us our souls. Then we had to choose between his religion of Communism and a chastened and disillusioned return to Christian orthodoxy. But Mr. Murry slipped away when Communism in England became an organised religion, and was next heard of in the Peace Pledge Union. Too easily it was assumed that he had resumed his liberal protestantism. His attachment to post-Christian morality had in fact suffered a further purgation. He lost what belief in progress survived in his Marxism, and he wrote a book on Shakespeare which was very much more about Shakespeare and very much less about Mr. Murry than anyone would have expected. In that book, it would seem, he began to re-discover the village community and the buried pattern of agricultural, Christian, mediæval-and-Anglican England. He had been pure revolutionary, intellectual, Independent (in the original or Brownist sense of the term). He is a revolutionary and something of an Independent still. But he has come to see the revolution on a background which is permanent and universal.

His new book is not direct personal statement. It is an indirect statement through an interpretation of modern Church history. Church history, of course, includes Montaigne, Rousseau, Goethe, Shelley, and Marx. All are significant in relation to the history of the break-up of Christendom and the desire for its restoration. But Mr. Murry does not try to press them into an unecclesiastical apostolic succession. He is aware now of the limitations of individual positions. Montaigne must be answered by Pascal, though Pascal "is a tortured man." (But is not Montaigne also tortured?) Goethe was wrong "in regarding Christ only as the 'divine manifestation of the highest principle of morality.' In any form of Christianity, Christ is more than that; objectively, he is the clue to human destiny, and subjectively he calls forth a far more passionate 'depth of speculation' than can be expressed in such a phrase. It would be less than honest to claim Goethe as a Christian. And yet, I feel, he had a deeper insight into the necessity of Christianity as the power to transform the world than thousands of Christians eminent for piety and orthodoxy." Marx was deceived by the "political incapacity of the German people" into finding his Messiah in the class which could only be urged into action by hunger, and thanks to Bismarck and Lassalle hunger never came, except for a moment at the end

of the war. Hunger is not enough. Morris was nearer the truth, but Morris could find no real followers until the other Maurice and his descendants had aroused within the Church a genuine and vital desire to restore what he wistfully admired in the Church of the early Middle Ages.

Always Mr. Murry is illuminating. Sometimes, as on Shelley, he is supremely convincing. He has written the best, because the most moderate defence of Shelley in recent times. Always he is charitable, even to Milton, though Milton's surviving admirers will not agree. But I find him least convincing on Cromwell and on Rousseau. Cromwell, like Milton, had a genuine passion for toleration, but it was for the toleration of those new voices, that babble of speculation after new worlds, that begins to sound through the *Areopagita*, toleration for the wandering evangelist of the city and of the camp, if he was not a Quaker. But this involved, not only the extermination of Drogheda, which Mr. Murry abhors and excuses, but the systematic suppression of the Royalist and pre-latical party, which was, if not a majority by 1649, at least a very large minority. Nor was this simply intolerance of the intolerant. Jeremy Taylor, Hammond, Chillingworth, Hales were all for a real toleration, and so, whatever his motives, was the king over the water. But King Oliver the First (Mr. Murry regrets that he did not establish a dynasty) would have dissolved Church and State to renew them in the gathered church of those who bore "evident signs of regeneration," "the saints," the "people of God in England." Mr. Murry would have it that Rousseau's ideal for a new social contract based on a personal self-giving of the individual to the community from whom he had received and would receive the exercise of all his liberty, was essentially Christian and churchly. It was, but in this Protestant tradition of the Gathered Church, and that was why it led to the rule of the sections sitting *en permanence*, of the politically active citizens of Paris who day and night spurred on the Communards in their deadly work. Doubtless Rousseau would have shuddered at the thought of such a consummation, but it was he who made it possible by setting up against the old idea of the estates of the realm, of the co-ordinate authority of church and state, the new idea, derived from Louis the Fourteenth and from Geneva, of "the republic one and indivisible" which should "unite the two heads of the eagle" and be church and state in one. Positive, particular laws and institutions are not made universal and natural by being safeguarded by equal political rights for all men. In justice to Rousseau (and to Mr. Murry) he did not think so; nor does Mr. Murry imply that it is so. He is wisest when he writes that "The Church is the Church only when it is in a condition of vital tension between

the two realisations: that the Kingdom of God *cannot* be established in the world in time, and that the Kingdom of God *must* be established in the world in time." In all our attempts to fuse religion and politics from Hildebrand to Blake and from Mr. Murry's other works to General Franco, and in all our attempts to divide them, that tension is violated. But it is Mr. Murry himself who in his judgment of Marx enables us to detect the flaws in his apology for Cromwell and Rousseau, and in the end formulates the tension. This is not the confession of a tired intellectual seeking corporate assistance for his ego, but the commentary of a moving mind upon the movement of history.

GEORGE EVERY, S.S.M.

Hell's Foundations Quiver?

World Community. BY WILLIAM PATON. Student Christian Movement Press. 5/-. (Religious Book Club. 2/-).

Nothing is less appropriate at first sight than the title. All the evidence points in the opposite direction. Our feverish efforts fail to save us from the fear and fact of anarchy, collapse and catastrophe. "As far as one can tell the end of Christian civilization is imminent, unless it is averted by a tremendous effort of imagination; it will destroy itself more swiftly, more completely and more cruelly than any civilization has ever been destroyed before."* It seems an unfortunate moment to assert that there is a Divine Community given to men.

Yet this is what this book puts forward. It is a book about the Church—a fresh book and a fine book. All who take the Church seriously will find themselves possessed at one time and another by two quite opposite conclusions. When we consider the Churches as they are with all their formalism, cowardice and divisions, when, moreover, we recognise that they are made up of people like ourselves, we despair of their efforts. We can see nothing for them but a dignified decline as the world of men passes them by. Then again we wonder if perhaps the Church is not the one hope of the world. No, these words are not written in jest. The Church of faith, whose foundations were laid "in the beginning," which was consecrated by the blood of the everlasting covenant, the Church which is the heir of all the ages—can it be that this is God's foolishness which has more wisdom in it

than men's cleverness; His weakness which has more strength in it than all human power?

This incredible truth would be easier for us if we knew more of the Church in its vast range and comprehension. Of course the Church cannot be less than a dogma of faith. There is no entirely convincing proof of its claims. But these chapters help to show how much the Church deserves your faith. They are crammed with evidence of achievement, factual, documentary, living, that the Spirit of God is building Himself a Body. Mr. Paton knows the facts as few men know them. The existence of the Church in every continent and island, its powers of spontaneous growth and expansion, its roots in the national life which it enriches and blesses, ought to shake us out of the despondency which is often due to insularity and inertia. These pages bring us into the presence of a vast multitude of every tribe and people and tongue whose worship and witness reveal the Church's true nature and function boldly and clearly.

The reader need not fear that he is being let in for a book about missions. The Church is larger than its missions. What you will find there is that the true Church is necessarily a witnessing Church and that we have not got hold of the heart of the Gospel until we find ourselves in a fellowship committed to call men to share its own joy. The facts of the missionary movement are here though they are not advertised. Its result, however, is that a thrilling book can be written of a Church which is. Gone are the days of missionary imperialism—this is not an account of colonies established by Anglicans or Baptists in other lands. Nor is it a description of American or British institutions replanted in tropical soil. Rather it shows us men and women in many young noble national movements called to be saints and servants of the Most High.

The life, the eternal life, which works in the Christian communities takes every conceivable form. These chapters show what a social revolution the Word brings with it. We see economic reconstruction, the maintenance of schools and colleges in every land, the conquest of illiteracy, the merciful work of medicine. The story of the Church, indeed, is magnificent, immense and bewildering in its variety. One reason why it is good to look abroad is that the Church covers so much more of the common life in the countless villages of Africa and the East. In industrial centres, too, it goes along new and untried paths.

The Church which is planted overseas is exposed to many a strain. It needs to be strengthened with every resource of wisdom, courage and sympathy. So, in the end, this book brings us back to a very personal question. How much does it matter to us? The Church testifies to the reality of a Kingdom which cannot be shaken because it stands beyond history as well as within it. To say that it has the secret of true community is to confess that



Elliott & Fry.

The Rev. William Paton.

**Heaven—and Earth.* John Middleton Murry. Jonathan Cape. Reviewed above.

community, like the New Jerusalem, comes down out of heaven. It comes as men are first reconciled to God through His forgiveness. These are His witnesses. These alone can enter into the true experience of life centred in One who is utterly worthy and who is the same for all who seek Him. The Church indeed performs a mighty service to the World. Readers can see for themselves the extent of the compassion, the understanding and service which is kindled by the Gospel. But the fundamental cause for our optimism, as it is the only final apologetic for the Church, is that God has given the world in His Church the first instalment of the fellowship of the Spirit which is the life of the Coming Age.

- J. W. C. DOUGALL.

After Liberalism

T. E. Hulme. BY MICHAEL ROBERTS (Faber and Faber, 10/6).

"Since Hulme's *Speculations* appeared in 1924, an increasing number of readers have found in them an articulate statement and a justification of their growing dislike of romanticism in literature, utopianism in politics, and hedonism in ethics, and if Hulme had no other title to consideration, it would still be remarkable that he saw this coming change so clearly more than twenty-five years ago. . . . He was not an original thinker, he solved no problems and made no startling observations or distinctions, and his ideas were sometimes expressed untidily and incoherently. But his writing was racy and energetic, and the ideas he put into circulation certainly needed asserting in England."

This is the reason for the book; and those who know or have heard of Hulme will welcome it. Those who have not may be slightly puzzled as to why a writer of the distinction of Mr. Roberts should bother himself with examining the work of a not very distinguished shade.

Romanticism in Hulme's view is the belief that

"Man, the individual, is an infinite reservoir of possibilities; and if you can so re-arrange society by the destruction of oppressive order, then these possibilities will have a chance, and you will get Progress."

To this he opposed "classicism":

"Man is an extraordinary fixed and limited animal whose nature is absolutely constant. It is only by tradition that anything decent can be got out of him. . . . By the perverted rhetoric of Rationalism your natural instincts are suppressed and you are converted into an agnostic. . . . You don't believe in a God, so you begin to believe that man is a god. You don't believe in Heaven, so you begin to believe in a heaven on earth. In other words you get romanticism. The concepts that are right and proper in their own sphere are spread over, and so mess up, falsify and blur the clear outlines of human experience. It is like pouring a pot of treacle over the dinner table. Romanticism, then, and this is the best definition I can give of it, is spilt religion." (*Speculations*, pp. 116-8).

That is the basis—briskly written and full of doubtful antitheses—from which Hulme criticises

the literature, religion, ethics and politics of his era.

"Romanticism in literature."

"You might say if you wished that the whole of the romantic attitude seems to crystallise round metaphors of flight. Victor Hugo is always flying, flying over abysses, flying up into the eternal gases. The word infinite in every other line. . . . In the classical attitude you never seem to swing right along to the infinite nothing. . . . You never go blindly into an atmosphere more than the truth, an atmosphere too rarefied for man to breathe for long. You are always faithful to the conception of limit. . . . Take the lines

*Golden lads and lasses must
Like chimney sweepers come to dust.*

Now, no romantic would ever have written that. Indeed, so ingrained is romanticism, so objectionable is this to it, that people have asserted that these were not part of the original song. Apart from the pun, the thing that I think quite classical is the word lad. Your modern romantic could never write that. He would have to write golden youth, and take up the thing at least a couple of notes in pitch." (*Speculations*, pp. 120-1).

Per contra,

"You could define art, then, as a passionate desire for accuracy, and the essentially æsthetic emotion as the excitement which is generated by direct communication." (*Speculations*, p. 163).

Some of his friends, who were later connected with the Imagist movement, viewed poetry in this light, and attempted to describe as accurately as possible something—it did not matter whether it was trivial or not. Hulme observes that "the prose writer drags meaning along with a rope. The poet makes it stand on end and hit you." Hulme's own poems were intended to fulfil this function. They are very far from that poetry which gives, or tries to give, the reader a nice warm feeling, inside, and a general sense of being in tune with the infinite, or something of that kind.

In some ways Hulme objected even more to the attitude which wanted this last than to the verse itself. He thought that the whole humanist assumption—which has dominated our thinking since the Renaissance—was bogus. Not only was it not the only possible assumption, but it was wrong and therefore degrading. It is seen clearly enough in the assumptions that underlie liberal and socialist democratic theory. If only you educate enough, or eliminate capitalism—if only you do something relatively simple—then all our troubles will be over. And the infinite "reservoir of possibilities" which is you or me will be able to flow out over the countryside in life-giving streams. This kind of view is challenged to-day on two sides. Marxism purports to be a radical criticism of and assault upon the whole bourgeois scheme of things. It is not radical enough. Its values are liberal; it wants the same things as liberalism, and the chief difference is merely that it sees more clearly than liberalism the difficulties of reform in a capitalist society. The Marxists believe that the problem of power will be solved by the elimination of capitalism—that the lust for power (and other forms of sin also) are caused by our unjust order. This utopianism is based on a denial (or an ignorance of the meaning) of the doctrine of Original Sin—which was the foundation of Hulme's religious faith.

If the Marxists are the last of the liberals, Fascism is, as a disciple of Hulme has observed, "the worst possible answer to the right question." The right question is: "Granted our egoism, selfishness and our lust for power, what are we to do about government, which we shall always need and of which most of us are largely incapable?" The Fascist says, in effect, *Heil Hitler*, in the false belief that Hitler is divine.

Hulme himself was so much in reaction (through Sorel) from liberal democracy, and so much in love with processions, that he might have become a fascist. Yet at the end of his life he said that he was growing more and more democratic as the War progressed. (He was killed in 1917). Ashley Dukes, to whom this was said, forbore to question Hulme. (Hulme's methods of repartee were vigorous, as Wyndham Lewis found when Hulme emphasised an argument by holding Lewis upside down on the railings in Soho Square).

Mr. Roberts's solution of the dilemma is to revert to the principles of Christian sociology, and by strengthening some of the features of the present society, to produce one that can be called Christian. To label any society "Christian" is to sanctify not only its virtues, but also its vices; and in view of our limited, not to say sinful nature, it is vices rather than virtues that loom largest in society even more than in the individual. Nor is this kind of argument wholly innocent of wishful thinking. It would no doubt be nice to build a "Christian" society, even if we used that term with reservations; but the building of societies is a matter of a choice between a variety of present possibilities. Which is where the fact of the class war comes in.

"Hedonism in ethics." The core of Hulme's work—or at least the most valuable and stimulating part of it—is perhaps to be found in that section of the *Speculations* entitled "The Critique of Satisfaction." Hulme maintained that philosophy should have a scientific and a non-scientific part; the former being the study of how we know and think, into the study of which we press the services of the scientists, and the later being some attempt to discover the nature of reality—an attempt which necessarily transcends the scientific technique. He observed of the post-renaissance philosophers that whereas their views on the theory of knowledge were as various as they could be, their conclusions about the real meaning of the universe and man's existence in it were strikingly similar. Where some kind of unanimity might be expected to prevail there was chaos; where difference should be looked for, agreement. Hulme attributed this agreement to the fact that they were all satisfied, as we are satisfied to-day, by an "idealism" which regards the well-being of man as the final end of human life. It is perhaps not wholly fair to call this hedonism, since that word conveys a suggestion of elderly gentlemen who should know better seeking pleasures inappropriate to their high calling as idealists. But hedonism is more or less what it comes to—the

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pursuit of happiness, and the concomitant assertion that values are not absolute, but change as the conditions of human life change.

Hulme asserted that there are such things as absolute values, unaffected by changing conditions. He is faced with the question of finding a metaphysical or theological basis for them. And this he found in the "sane and classical dogma of Original Sin." But that dogma by itself leads either to cynicism or despair. It is as dangerous by itself and without the complementary dogma of Redemption, as is the dogma of Redemption without that of Original Sin.

In a word, Hulme requires for anything approaching completeness the structure of Christian theology; and the experience of God of which it is an intellectual account. Like many people of his interests, he never really saw the Church from inside. Had he done so, his position might have altered a good deal.

One final word. It is very dangerous for Christians to combine anti-liberalism (whether of the brand of Marx, Barth, Niebuhr, Hulme, or Hitler) with an insistence on the importance of traditional Christian theology. I believe that theology to be substantially true—though its terminology is meaningless to most of our contemporaries, and it is often stated in the language of science where it ought to be told as a drama or a poem. And I believe the critique of liberalism which is common to all the five men mentioned to be important and for the most part true. But this

should not disguise from us the fact—which Dr. Cairns is always stressing—that we are in serious danger of repudiating the whole of the results of the Enlightenment and the liberal tradition. To say that you cannot have the fruits of that tradition—and there *were* fruits (the determination to make relevant and meaningful the moral demands of the Gospel and to preserve the freedom of scientific and intellectual activity, for instance) without their basis in Christian faith is one thing; to say “Down with liberalism and all its works, especially its moralistic outlook,” is another—and one that will result in a triumph of irrationalism of which modern Germany is but a reflection. Hulme saw that there was something to be said for liberalism; but because he was arguing in a less tragic age, and against a more strongly entrenched foe, he said little about it. His followers to-day are likely to forget it altogether. Hulme should be read with this in mind. But he should certainly be read.

DAVID PATON.

What War Means

By H. J. Timperley. (Gollancz. Price 7/6).

This book is not pleasant reading. It is not meant to be, but it is a book which everyone should read. Mr. Timperley was a newspaper correspondent in China. Some of his cables were stopped by the Japanese censors in Shanghai on the grounds that the news of atrocities they contained was false. Thereupon he proceeded to collect carefully documented information from unimpeachable sources. The result of this investigation was to show him that things were infinitely worse than he had known. He thought of publishing the material he had collected in book form, but he was faced with a very difficult problem. Most of his information came from the private letters of missionaries and other neutrals who had stayed behind in areas occupied by the Japanese. To publish their reports, even if their names were omitted, was clearly to endanger the work they were still able to do, if not to endanger their lives. He consulted with those concerned. With one accord they said that they considered that it was so important that people should know what was really happening that they were willing to face the risks. This book comes to us, therefore, with a special urgency. It is written by men who were willing to risk their lives in order that we might know what they had to tell us.

Never before, as far as I know, has a book describing what happens in war been published which consists of eye witnesses' accounts written by men who are neutral, who have no axe to grind, and who are beyond all suspicion of being atrocity mongers. Most of the contents of this book were not written for the public eye. They were private letters or notes in personal diaries.

The names of the contributors are not given but the majority of them are known to me personally. They are men I would trust to the uttermost; men

who would “lean over backwards” to avoid overstatement; men who, before the war started, were working incessantly for peace and understanding between China and Japan.

Mr. Timperley himself is a man I know and admire; a reliable, level-headed man with a passion for truth and justice. He has done a careful bit of work in compiling this book and I hope no one will be deterred by the horribleness of the subject from reading these facts which they ought to know. We have no right to avoid facing the truth because it happens to be ugly.

MICHAEL BRUCE.

THE CHRISTIAN AUXILIARY MOVEMENT

LAST month's STUDENT MOVEMENT contained a letter which would have been of interest to readers of COMMUNITY, the magazine of the Christian Auxiliary Movement. It raised the banner “Study is not enough,” pleading that more opportunities should be made of getting into touch with non-academic life, particularly through activities like work camps.

Within the Auxiliary (as indeed within the S.C.M.) groups meet for study, action and prayer. We share the conception of study which the S.C.M. Committee Members' Handbook describes as “the opening of heart and mind and conscience, in an honest effort of apprehension, to the fact of God's revelation of His love in Christ, and to the facts of man's life.” The subjects tackled in our local groups are almost as varied as these in the colleges. At present attention is being particularly directed to œcumenism, trying to discover what the Church's task is in our modern society, and to the menace of Fascism, endeavouring to see how Christians can play their part in combating it. Groups usually meet fortnightly, since most people, in addition to earning their living, are live members of church congregations, political parties, youth organisations, and other forms of service to the community. Pressure on time is a difficulty by no means confined to the student world!

True study leads to right action, and many different experiments are being made, though only a few can be noticed here. That elastic term “social service” includes such work as after-care visiting, club work among boys and girls and in distressed areas, periodical “treats” for poor children, and so on. Wherever possible, members try to serve local needs, and influence public opinion to secure remedies, e.g., housing, educational facilities, labour conditions. Some groups are contributing to the support of refugees, or medical relief in Spain. One or two attempts are being made to have joint meetings between Jews and Christians to achieve mutual understanding and better relationships. There are, for instance, monthly gatherings in Annandale when aspects alternately of the Jewish and Christian faith are expounded, followed by frank and friendly discussion.

Numerically the Movement is small, but its potentialities are great. That its policy is developing and making experiments with different emphases is a sign of its members' commitment “to God and one another in common effort to bring into being a new social order.”

IRIS FORRESTER.

I.S.S. ACTIVITIES

PREPARATIONS for I.S.S. activities during the coming term are now in full swing. Our first and greatest efforts will be made in connection with the appeal for student refugees. Universities are now beginning to organise their campaigns and we are hoping for good results. Meetings also will be held and speakers will tour the country.

Since I last wrote in these columns the position, however, as regards refugee students has somewhat changed; and there is a prospect that there will be greater numbers of them coming to England from Central Europe than could have been anticipated a month or two months ago.

Students who will feel inclined to give generously to the Mansion House Fund for the relief of Sudeten refugees, are reminded that I.S.S. is a relief organisation of a very special kind—an organisation that aims at helping young people, and above all young students, who are driven into exile and deprived of the possibility of a career in their own country. It is for these unfortunate people, whether they hail from Austria, Sudetenland, or the invaded districts of China, that we ask you to reserve some part of your charity.

Our Conference work now is going ahead with a great speed: and though I have had experience of quite a number of international Conferences, I cannot remember ever before having to arrange meetings on such important and fascinating subjects. Our London Conference is to be held at University College, Gower Street, over the week-end of November 12th and 13th: and the subject there to be discussed will be the topical one of Germany's aims in Central Europe. A lively week-end will be rounded off with a debate on British foreign policy.

At Christmas we are holding a Conference in Dublin with members of the Irish Students' Association: and in spite of the proverbial slip between the cup and the lip, it seems almost certain now that this Conference will come off. This is all the more interesting as negotiations have been taking place over a period of almost two years. The subject under discussion will be "Anglo-Irish Relations," and we shall not neglect to devote time to the music and poetry of the two countries. Dublin, too, is an ideal place for the holding of such a Conference. It has, perhaps, more amenities than many another city of similar size, and of course the scenery round about is very fine. At present I am busy collecting a gang of speakers to represent this country, and, judging by the list of celebrated historians, writers and economists who are interested in Ireland, which I have before me, we should, with luck, be successful in assembling a brilliant gathering.

Over Christmas, also, a Conference will be held at Bouffémont between French and English delegates; and they will aim at doing preparatory study work for the main International Conference which will take place in Holland at Easter. The subject for the main Conference series this year is "The Problem of Authority in Contemporary Life"; and at Bouffémont the whole position of the western democracies in the light of the growth of the German Empire will be studied.

At Liverpool, a Conference is being organised on the subject of community building, the aim of which is to illustrate the problems and the achievements of the

twentieth century community in respect of housing. A number of competent speakers have been obtained and a lantern lecture will be given. This Conference takes place over the week-end of November 26th and 27th, and the inclusive fee for delegates coming from outside Liverpool will be only 8s. 6d.

Last, but not least, a Conference is being held at Oxford which should be of special interest to STUDENT MOVEMENT readers. This will also be a preparatory study group for the Conference in Holland; the title is "Church and University in the Nazi State" and it is hoped that much valuable material will be collected for the purpose of this meeting.

All STUDENT MOVEMENT readers are warmly invited to attend any or all of these conferences. Further details may be obtained from me at 49, Gordon Square, W.C.1.

ANTHONY SCOTT.

S.C.M. SCHOOLS SECTION

The Discussions held at Langdale

THE experiment of holding discussion circles was made this year at the S.C.M. School-boys' Camp in Langdale. Three meetings were arranged, at which the average attendance was about two-thirds of the numbers in camp.

The first discussion was led by the Chaplain, the subject being "Practical Churchmanship." He spoke of the growing tendency of endeavouring to practise a "Christianity" in detachment from the Church. It was safe to say such a Christianity could not exist where there was no Church to be detached from. Not only had she, through her liturgies, sacramental action, and preaching, borne constant witness to the gospel message, re-presenting it in every age, but she had written and preserved the New Testament, the main inspiration of such Christians. He pointed out that the primary object of church-going was the worship of God, and endeavoured to show how the worshipping community could make a contribution to the sum total of worship, over and above that possible by the individual, dealing with the question in turn from the Godward aspect and the points of view of the congregation, and the world.

The opening talk provided ground for plenty of discussion, and the usual reasons for non-attendance—dull sermons, lifeless prayers, uninspiring clergy—found no lack of supporters. On the other side it was suggested that whilst these things accounted to a large extent for the emptiness of churches, they could not be used as excuses by instructed Christians, who should go to give and not to get. As a reflex action, such would indeed get. The dullest service could be a means of grace to those who put their whole worshipping selves behind it.

The second discussion was on the "Authority of the Bible," led by an officer at the Camp. The Bible, he said, was written to teach men spiritual truths, and not scientific or historical fact. As such it was a book of eternal authority. Customs changed from age to age, but the great truths of the soul remained for ever. A growing insight into the mind of God could be traced through the books of the Bible, culminating in the supreme revelation in Jesus Christ. Ultimately the authority of the Bible was the authority of Christ, and the value of the Old Testament must be judged in the light of the New. He went on to speak briefly of the nature of inspiration, and of the evidential value of miracles, to which two subjects the consequent discussion confined itself.

The third discussion, on "Christianity and the Individualist," was led by the Commandant. He started by saying that individuality was of two kinds: one which made a man leader of his fellows, and the other which made him simply a lone wolf. For both kinds Christianity had a profound message: for the first, to inspire his leadership with the ideal of Christ, and for the second to lift his possibly self-centred philosophy to a higher level through Christ's example of self-sacrifice for man. Each would be brought into closer sympathy with and understanding of his fellow-men, and would gain a truer and clearer conception of his own position, through Christ's teaching.

He went on to consider ways in which inspiration of a religious kind came to different people. He considered how men were affected by such things as the grandeur of nature, music, art, and so on, saying that these often appealed most strongly to people of marked individuality. The inspiration to be found in them was of divine origin, and Christians who lacked it themselves should understand and appreciate the force of its meaning to others.

Thirdly, he considered the inspiration which should come through the Church, and put forward several questions about this. Did the Church tend to overlook the individualist in considering Christians as a community? Did it leave individuality too much out of account? Was it essential to go to Church to be a Christian, and might not Christians with strongly individualistic convictions find a more real religious experience through other inspiring forces? Should they allow this to affect their allegiance to the Church?

Consideration of these questions occupied much of the ensuing discussion, which was the last arranged to take place at Camp. It was felt that all the discussions had aroused considerable interest, had stimulated thought and given to those who attended them a means of self-expression which was much needed at Camps. It was decided that they should be held regularly in the future.

R. C. LLEWELLYN.
E. C. W. RUDGE.



- NEWS FROM - THE COLLEGES

London Council.—Although the postponement of the beginning of term meant that some colleges were unrepresented, London Council spent a useful week-end at Digswell Park, from October 8th to 9th.

We tackled, for the first time in London, the question of the function of a University, on which Douglas Rhymes, of Birmingham University, gave a most challenging speech. He pointed out the lack of critical judgment and of any help in finding a philosophy of life, induced by the necessity to cram for exams. and the lecture-system arising therefrom, in modern Universities, and asked whether the University's real job was to be, as it is in practise, a mass production factory for minor administrators or a preparation for life in the broader sense. And he helped us to see how, in this setting, worship, study, and fellowship could be a real contribution to the life of the University, and must drive us on to work, in faith, for betterment of the situation. We hope that this is only a first step towards a much more thorough examination of the whole problem in London.

Malcolm Adisheshiah spoke to us of the needs of foreign students in this country, and the opportunities offered to us by their presence, and our consciences were deeply stirred as we heard of the treatment too often meted out by British students to those who are guests in our Universities. He left us resolved not to let slip the precious chance of friendship with them which their presence in our midst affords, and which we have so often shamefully ignored.

The greatest general contribution of the week-end to our thought and work for next term was a regaining of perspective, which for some had been rather lost in the crisis. Eric Fenn, in a speech on the Gospel, showed us the supreme relevance, in a world that is engaged in running away from God, and has got utterly lost in the "rocks and

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sand," of the Christian assertion that Christ is the focus round which history radiates, and that in Him we see the intention and nature and being of God made manifest. He showed how the life of Jesus, in its revelation of God's demands, and its claim on our allegiance, judges us, and yet at the same time proclaims His purpose towards us of love, and of that baffling, free, undeserved forgiveness which is the only Good News which can help us, tangled as we are in a web of sin, not only personal but social and international, from which in our own strength there is no escape.

The same note was struck by Peggy Leaver (L.S.E.) and Tommy Bendelow (Westcott House) in two speeches on "our responsibility for social action." Peggy Leaver pointed out that the right reason for social action is not that an evil environment defeats God in His search for men, but that once we are born into the Kingdom of God we are driven forward by the Holy Spirit to fight conditions which we see to be intolerable. Tommy Bendelow likewise emphasized that the desire to do the will of God was the only right motive, and that this would give us that perspective which could look, as it were, from the outside at the confusion of our crumbling world, and could prophesy, in the true sense of recalling the world to its real need, God.

"Thine is the Kingdom, the Power and the Glory for ever." The knowledge that this is true, which all our speakers helped us to regain, sends us back seeing the significance of our S.C.M. work, and with courage to do it, despite our insignificance in the face of the apparently overwhelming power of evil in the world: for we do it for God, and He cannot be defeated.

M. D. S.

The Religion and Life Week

St. Andrews, October 9th-16th

THE St. Andrews mission has come to an end. Lasting from Sunday to Sunday, it has been a week crowded with excitement and deep spiritual experience. The two missionaries were Mrs. Hulbert, who as Mary Macdonald Smith was travelling secretary for the S.C.M. and now home on leave from the mission field, and Father Groser "the revolutionary priest of East London." These two, working together in a marvellously complementary way, have made the Religion and Life Week exceed the expectation even of the organisers.

Great attention was given to the groundwork, and the foundations of the week were laid over twelve months ago with the issuing of a questionnaire designed to discover more exactly the temper of the University and the various factors which bear upon its life. The results given to the missionaries enabled them to visualise the constituency they must face during the week of meetings. The very best propaganda was achieved through the college magazine, a special number of which



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was issued. In the opinion of many students this was the best number of the magazine that had appeared for some time.

The University authorities co-operated in every way. On Saturday night Lady Irvine, wife of the Principal, gave a reception to Mrs. Hulbert and Father Groser for the University staff. Here the missionaries were sympathetically received and the week given a status in the University which it could not otherwise have had. On both Sundays Father Groser preached in University chapel to a congregation which extended the seating capacity to the full. In a series of six addresses Father Groser and Mrs. Hulbert presented Christian Faith in its most challenging form. The constantly recurring theme of these talks was the wholeness of life as demanded by Christ. Religion has to do with every aspect of life. The demand of Christ is for the whole man. Father Groser worked this out in relation to the problems which beset our generation. Put broadly, this is the depersonalisation of man by the impersonal forces of history.

Both missionaries left the distinct impression of the sanity and reasonableness of the Christian Faith without diminishing its challenge one iota.

The meetings were better attended than the committee dared to expect, but good though they were, perhaps the best work was that which was done in private by the two missionaries. Kept busy almost all the time with personal interviews or with meeting small groups, Mrs. Hulbert and Father Groser must have changed the direction of the lives of many people. But efforts were made early in the week to facilitate the change back to the normal life of the University. Meetings were arranged for the clergy of the town with a view to their playing their part in the follow-up. The student leaders in the University were invited to meet with Father Groser and Mrs. Hulbert and of the twenty-one who were invited twenty-three appeared!

That there was ample justification for holding this week is quite clear. It has in more senses than one been a wonderful week, full of possibilities, and with the follow-up as carefully planned as the week itself, it augurs well for the future.

LEWIS DAVIDSON.

Manchester Preterminal.—Wood Cottage, Holmfirth, Sept. 30th–October 2nd.—After a large number of attempts to find a suitable venue had failed, the Manchester S.C.M. eventually held its Preterminal at Wood Cottage, Youth Hostel, near Holmfirth. The situation, on the Yorkshire edge of the moors which separate Lancashire from the West Riding, left nothing to be desired, in spite of the gales, and it was generally agreed that the slight rigour of Youth Hostel accommodation only added to the fun. There were in all 21 present at the Preterminal, which lasted from

Friday evening, September 30th, to Sunday evening, October 2nd.

In the absence of any outside leader, we had to rely on our own Wilfred Robinson, but fared none the worse for that. With the international situation in all our minds, we took as a subject for our thoughts the Aim and Basis of the Movement, and tried to see what it meant to reaffirm our convictions in the face of the world as we saw it, and the situation which would confront us during the coming session when we returned to Manchester. We had to remember, though, that there were many around us to whom God was only a name, and this led us on to a series of questions for thought and discussion, on what belief in God meant for us, and what were the things which kept others from believing in Him. We seemed to agree that inadequate conceptions of Him, fear of the cost of belief and genuine intellectual difficulties all played their part.

For the evening session on Saturday we passed on to belief in Jesus Christ. The questions this time led us to think first, of how we had come to know Jesus and how we could know more, then of what it meant for us if Jesus was the true expression of God's being, and finally of the need for forgiveness and the nature and effects of sin.

Finally, on Sunday evening, we came to consider the seeking of the Kingdom of God and the desire to enter into the Christian fellowship. The Kingdom of God is something that God does, and we have either to enter it or not. This needs continual seeking and hard thinking. The fellowship similarly is a fellowship of worship, thought and service, not just being together; in other words it means active Christian love which cannot help expressing itself in worship, thought and service. This means loyalty to God's plan even if the rest of the community choose otherwise. Finally we seek the Kingdom of God, the recreation of all mankind into one family without distinction of race or nation, class or capacity, and we have an individual and collective responsibility to put meaning into this. The discussion on this section centred on practical plans for the coming term and session.

Needless to say, the lighter side was not neglected. The geography of the house and the general circumstances were not suitable for playing murder, but a successful though very informal sing-song was held on Saturday night. There was ample opportunity for walking on both afternoons. Among the unofficial amusements must be counted a display of roof-climbing by one member of the party, and a four-round exhibition match of all-in wrestling.

We returned to Manchester on Sunday evening after supper, in the teeth of a howling gale and lashing rain, which enlivened the wait for the bus. Altogether a most successful week-end in every way.

J. F. SLEEMAN.



Central Youth Council of the Church of England.—

A conference was held at Swanwick from October 7th—10th consisting of representatives of youth organisations and groups from all parts of England, at which it was decided to promote the formation of a Central Youth Council for the Church of England. For further information and for leaflets already published apply to Mrs. Moody, St. Margaret's Rectory, Ironmonger Lane, London, E.C.2.

* * *

Propaganda Art.—There will be an exhibition at the Parish Hall of Christ Church, Watney Street, E.1 (Fr. John Groser's Church), on Saturday, November 5th, from 3 to 9 p.m., of Propaganda Art. The exhibition has been arranged by a group which has its headquarters at Christ Church Parish Hall and has taken a lead in producing propaganda for all kinds of processions, exhibitions, etc., and the workers are all amateurs. The exhibition will be opened by Mr. Herbert Morrison; supporting speakers will be Mr. Eric Gill and Mr. Bernard Sullivan (programme 3d., admission 3d.). If you think that Propaganda Art is a contradiction in terms, go to this exhibition and see whether you still think so.

* * *

Religious Director of the B.B.C.—We would congratulate the Rev. J. Welsh on his appointment as Religious Director of the B.B.C. Jimmy Welsh has had many connections with the S.C.M., not least since his return from Africa, when, as Principal of St. John's College, York, he sent to Swanwick two years ago what is probably the biggest delegation, in relation to the size of the college, that has ever arrived there! This is also perhaps the moment to add one more tribute to the many already offered to the retiring Director, the Rev. F. A. Iremonger, whose wisdom and courage has done so much to gain religion the place it holds in broadcasting. He has for some time been a member of the S.C.M. Press board, and we hope that we shall not lose his services there, even when he has ceased to "take the air."

* * *

Christmas Cards.—As in previous years the S.C.M. is offering Christmas cards for sale. A leaflet enclosed with this issue reproduces the three cards (to be sold one at 1d. and two at 2d. each) and gives full particulars. Any who would like sample cards before ordering are asked to send 6½d. to "Christmas Cards," Annandale, North End Road, London, N.W.11. Please send your orders in good time and help to increase our funds.

PRAYER CALENDAR

November, 1938

November

1. Queen's University, Belfast. The Rev. A. R. Vidler: "The Kingdom of God and Our Responsibility."
- 5-6. High Flatts, near Huddersfield: Technical Colleges Commission.
Annandale: Southern English Council Executive.
6. St. Edmund the King, Lombard Street, 6.30 p.m., Student Service. Preacher: Sir Francis Green.
St. Dionis Hall Guest, Sir Francis Green.
- 12-13. Annandale: General Committee of the Christian Auxiliary Movement.
St. Anne's, Gloucester: Week-end Conference for Cheltenham and Gloucester. Speakers: Dorothea Ferguson and C. H. Maude.
Birmingham: Conference on "The Crisis of the University." Speaker: Prof. Adolf Löwe.
13. St. Edmund the King, Lombard Street, 6.30 p.m., Student Service. Preacher: The Archbishop of York.
St. Dionis Hall Guest, Dr. Temple.
- 18-20. Federation of University Women's Camps for School-girls: General Committee.
- 19-20. Bournemouth: Portsmouth and Southampton week-end, Annandale: Student Industrial Committee.
20. Birmingham: Guild Student Service. Preacher: The Rev. J. B. Goodliffe.
St. Edmund the King, Lombard Street, 6-30 p.m., Student Service. Preacher: The Rev. M. R. McCrae Cann.
St. Dionis Hall Guest, Mr. Cann.
27. St. Edmund the King, Lombard Street, 6-30 p.m., Student Service. Preacher: Canon Tatlow.
St. Dionis Hall Guest, Mr. Percy Bartlett.

WHAT THE MOVEMENT STANDS FOR

Condition of Membership.—The Student Christian Movement is a fellowship of students who desire to understand the Christian Faith and to live the Christian Life. This desire is the only condition of Membership.

Aim and Basis—being an expression of the convictions which guide the thought and life of the Student Christian Movement as a whole:—

As a Christian Movement we affirm our faith in God, our Father, Whose nature is creative love and power.

God is made known to us in Jesus Christ, in Whom we see the true expression of His being and the true nature of man.

Through His life and triumphant death, and through the living energy of the Spirit, we share in the redeeming love which overcomes evil, and find forgiveness, freedom, and eternal life.

Faced with the need and perplexity of the world, we desire to give ourselves to Christ and to follow Him wherever He may call us.

We seek the Kingdom of God, the re-creation of all mankind into one family, without distinction of race or nation, class or capacity.

We desire to enter into that fellowship of worship, thought and service which is the heritage of the Christian Church.

Acknowledgment of an Anonymous Gift.—The S.C.M. in Queen Margaret College, Glasgow, would like to thank most warmly the anonymous donor of a gift of £10 to their branch.

* * *

New Students' Club.—Beside the British Museum at 101, Great Russell Street, W.C., the University Labour Club has opened premises. They are over "The Cheddar Roast" restaurant, celebrated among connoisseurs for its many varied cheeses and fine cooking.

"We are building up a library of reference books on subjects valuable to students past and present," says Secretary Hugh Faulkner. "Journals and magazines from abroad and unobtainable from most newsagents, will be one of our specialities. But our library will not compete with the British Museum Reading Room. On the contrary, members will find the museum a useful annexe. Our library is designed as a quiet room where one can sit and think great thoughts—or just sit. The club room, decorated by Charlie Rowe—whose stands and murals have been a prominent feature of every Radiolympia—are ideal for the social activities of the U.L.C. They represent the history of Britain and the growth of Labour ideals. Discussions on social and political problems, lectures and debates will form part of the club's activities."

There is a lounge and a bar complete with darts and shove-ha'penny. Here men and women of different views can play games or sit and talk and learn together in an atmosphere of progressive scholarship.

The Club President is Major Clem Attlee; its Secretary Hugh Faulkner, from whom full particulars may be obtained.

Club subs. are 5/- to undergrads.; 7/6 to members of friendly organisations with more than 12 members in club. Open to undergraduates, graduates and their friends. Country members 2/6d.

* * *

Ulaws.—We should like to draw our readers' attention to the good work done by the University of London Animal Welfare Society and to its publications. Ulaws is supported entirely by voluntary contributions, and is helping to better the lot of animals, wild and domestic, by appealing to reason rather than emotion. It has recently published an interesting report of a meeting on "Christianity and the Welfare of Animals," at which Dom Ambrose Agius and the Revs. F. H. Smith and J. H. Martin gave addresses, with the

Archbishop of Canterbury in the Chair. This and other publications, such as "Children and their Pets," "Facts about Furs," "The State and Wild Life," etc., etc., may be obtained free of charge on application to Ulaws, 42, Torrington Square, London, W.C.1. In addition the Animal Year Book, Vol. 1, is available at the price of 2/-, and Vols. 3, 4 and 5 at the price of 2/6. Vol. 2 is out of print.

Branches of Ulaws exist in ten colleges of the University of London, and it is hoped shortly to form the Universities Federation for Animal Welfare, which shall include societies formed at other universities with the same scientific and unsentimental policy as that of Ulaws.

ROBERT MACKIE'S PRESENTATION

Those who subscribed to the presentation to Robert Mackie will be interested to know that a large number of gifts were received and that we were able to present him with a cheque for £65 from old members of staff, and another for £70 together with a gift of books (Grierson's *Letters of Sir Walter Scott*) from senior friends and past and present members of the Movement. The staff presentation was made in June at the staff reunion and the other at the Swanwick Study Conference.

BIRTH

Our congratulations to Mary and Harold Loukes, on the birth of a son, Anthony Michael, at Simla, on September 18th.

THE PERSONAL TOUCH

"An ingenious scheme to raise money for a church—a 'hugging social'—was reported in the *Sylvan Valley* press recently.

"About 500 people were present and a nice amount was raised for the church. The schedule of prices for the event was: Two-minute hug, 15 cents; 15-to-25 minute hug, 50 cents; another man's wife, 1 dollar; old maids and no time limit, 3 cents. The young ladies of the church want to give another social to clear the church debt, but the older members protest."—*Asheville Citizen Times*, U.S.A.

Communications with reference to the work of the Student Christian Movement, and subscriptions or donations, should be addressed to the Rev. W. D. L. Greer, Annandale, North End Road, Golders Green, London, N.W. 11, and orders for books to The Book Room, 58, Bloomsbury Street, London, W.C. 1.

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THE STUDENT MOVEMENT

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EDITORIAL

The Christmas Story

One of the effects of the crisis seems to have been that people have joined the S.C.M. From college branches in many parts, though not of course in all, comes news that more people attended fresher's meetings than for a long time, more are coming to general meetings, to prayers and even to study circles. And almost always comes also the news that the committee members are not quite sure what to do about it. It has not been a mass movement, of course, but there it is. Quite a lot of people are wanting to join our show, and its leaders are a bit perplexed. Shepherds, in fact, are watching their flocks.

That other time, the watching shepherds heard angel voices promising peace on earth, and were led to worship wonderingly a baby in a manger. We read our newspapers, but there is not much about peace. Then we shall go home for the Christmas vacation and attend church-services where, still uncomprehendingly, we take our place in two thousand years of worship beside that manger. Perhaps we can learn something this Christmas which will help us to see more clearly than ever before the thing these seekers are looking for, the person they want to love.

The mystery of Christmas is that God became a baby. Babies are very helpless. They can't do much, and they have to have a lot done for them. And then we think that we grow out of being babies, and become big, strong, self-dependent men and women. But we never do, not altogether. Jesus never did. The mark of His manhood was that He always spoke of His Father, and when at the end His broken humanity passed, as men must pass, into the sleep of death, it was still as a child that He turned, "Father, into Thy hands I commend my spirit." At the manger we shall see utter helplessness, so we can dare to start from there, for it is the Son of God who lies there, starting in helplessness.

The stable was a poor second-best, for there was no room for them in the inn. But it was over the stable, not over the inn, that there burned that night an incredible star. God's helplessness illuminated by God's glory. And so it was for the next thirty-three years. Always the man-child, thwarted, powerless, crucified; always walking in the Father's light, irresistible, powerful, risen.

It looks like nonsense, but Christmas was always more than an argument. It is a story. It can always be *our* story, else why did God ever visit Bethlehem? It can even be the story of your S.C.M. branch next term.

Crisis Booklets

The S.C.M. Press is bringing out a series of small shilling booklets to help Christians to see their way through the maze of questions raised by the recent political crisis. Two of these are now ready and are excellent. *The Crisis and the Christian* by the Principal of Mansfield, Dr. N. Micklem, is a magnificent piece of prophetic writing. He has brought to bear on recent political events that burning belief in the power and righteousness of God which is rarely to be found but which, when it is found, is the greatest Christian contribution to the bewildered minds of men. *The Crisis and Democracy* by Eric Fenn (a former S.C.M. Study Secretary) endeavours to set out the significance of the crisis for our whole Christian-democratic inheritance. There is a great deal of muddled thinking among those who vaguely identify Christianity with the forms of democracy, but here Eric Fenn gives a brief but very searching analysis of those fundamentally Christian insights which found a temporary expression in democracy and then demands that all of us should bear our share in that most urgent of tasks, the renewed expression of that precious heritage in new ways, when so many of its traditional expressions have been repudiated or at least threatened. It is a disturbing but very challenging booklet.

These two are certainly books to buy and to lend as widely as possible. It is intended also to produce the three broadcast talks on *Moral Rearmament* by Sir Arthur Bragg, Sir Walter Moberly and Lord Kennet, *The Crisis and World Peace* by Dr. Leyton Richards, and *What does A do next?* by Canon F. A. Cockin. If these are on as high a level as the two now produced they will strengthen what is already a great contribution to clearer thinking and stronger wills among Christians in a time of testing.

Refugees

Never before in the history of Europe has the tragic plight of refugees been so desperate as it is to-day. Voluntary assistance is helpless before it, and every decent human instinct demands that Government action should be taken to meet it. It is a matter for gratitude, though not for pride, that the National Assembly of the Church of England voted the raising of a fund of £50,000 and raised £1,748 on the spot. In doing so, the Assembly laid stress on the importance of Governmental action by Great Britain and the Dominions, a point reiterated in the appeal announcing the formation of the Christian Council for Refugees, signed by the Archbishop of Canterbury, the Archbishop of Westminster, the Moderator of the Church of Scotland, and the Moderator of the Evangelical Free Churches.

This is one of those problems so vast that we are liable to be appalled by it and do nothing more.

Yet expressions of horror and pity become sheer hypocrisy if we do not act. First there are funds to which we can give, and give till it hurts. The one with the first claim on members of the S.C.M. is International Student Service; their needs are urgent and comparatively few people are likely to think specifically of the students among those who are in distress. Secondly there is the possibility (as suggested among others by the Student Committee of the British Youth Peace Assembly) of finding hospitality in this country for those who must leave Germany or Czechoslovakia if their freedom and even their lives are to be secured. Thirdly, each one of us has some responsibility as a citizen to add our urgent demand, through petitions, letters, demonstrations and convincing our friends, for action by the Government to admit immigration and sponsor settlement on a scale commensurate with the need.

Nor dare we forget, as British, through compromise, muddle and perfidy, how far our own mis-handling of the complicated problem of Palestine has contributed to the distress of Jewry.

All sorts of practical difficulties, time-serving expedients, half-hearted compromises are likely to be suggested when costly action is demanded, but if as Christians we can pass by on the other side, when suffering calls so loudly for our aid, then the Spirit of our Master is dead in us indeed.

Our Thanks to Subscribers

On May 31st, 1938, the Movement ended its financial year with a deficit of £1,184. In sending out our Annual Report to our friends and subscribers we asked those who could to make a special gift towards this deficit. The response to our request has been a great encouragement to us all. Up to the present (November 17th) 107 gifts have been received and acknowledged, making a total of £170 16s. 10d.

All over the college field our work has increased. Our membership is mounting up. We ask for the prayers and gifts of all our friends that our Movement may, in these critical times, become a more effective instrument in the hands of God.

SWANWICK CONFERENCES, 1939

The dates of the Swanwick Conferences for next year have been fixed as follows:—

Study Conference - - July 15-24

General Conference - - July 25-31

SAYING ONE'S PRAYERS

III.

With the Church

SO far we have thought almost entirely of what we call private prayers. But it is a great mistake to divorce private prayer and corporate prayer.

One of the worst results of denominationalism is that we tend to think of religion as a purely personal and individual matter. According to our own opinions and tastes we elect to belong to some particular denomination which exists (or existed) to bear witness to some particular piece of the truth. This individualism obscures the fact of the Church as God's family, its worship the common act of prayer and praise offered week by week on the Lord's Day by the whole family.

When this fact is clearly recognised, then all so-called private prayer is seen at once to be intimately bound up with our membership of the family. We pray and meditate not as individuals only but as children in God's family, members of a great fellowship which knows no barriers of space or time. Our own very limited and frail acts of adoration, thanksgiving, confession, supplication, and meditation are linked up with the great universal prayer of the Church.

Here are two out of many consequences of this :

(1) *Church-Going*. Our own personal religion has no real meaning in isolation : we must express our membership of the family by joining in the family meetings for worship. No human child can rightly shut himself off from the common life of his family. A private room, private meals, refusal to converse with the others—these are not the marks of ordinary family life.

Further, the act of going to church is not simply a matter of hearing a sermon. The leader of the church's worship may well guide our minds into some common thought, instruct us as a family ; but to hear what he has to say is not the *raison d'être* of church-going. We are there to bring our own contribution of loving adoration, to express our membership in the family of God here and now.

What a wonderful mixture this great family is ! Rich and poor, old and young, black and white, talented and illiterate, men and women—God chooses a most surprising variety of people to be the witnesses of His love and power in their generation. And you and I have been called into that. Our prayers are to be enriched not only by a deepening intimacy with Him but also by contact with other people whose membership in this great family is as real as ours. And when we pray alone it is in the power of the same Holy Spirit who inspires and sustains all of us, and it is in union both with our Lord and with countless others who

By FATHER RICHARD ROSEVEARE, S.S.M.,

Priest-in-Charge at St. Bernard's Church, Sheffield

are one with us because they also are "in Christ." Of a truth, the individual only finds his own true individuality when thus united with common humanity.

(2) *The Saints and Departed*. This union in the family does not end with those now living. It stretches right back into the regions inhabited by those who have "fought a good fight and finished their course," and whom the Church has been pleased to honour with the title of Saint. How much we lose if we fail to recognise the near presence and encouraging interest of all those who in countless generations have borne witness to the mighty works of God.

There is a certain kind of praying to the Saints which is rightly repudiated. But to ask for their prayers as they surround us in their "cloud of witness" is most natural and appropriate. Just as we ask our friends to remember us in their prayers, so we may well ask for the prayers of these other friends who have won through. It is not that we should be "other-worldly" in the sense of forgetfulness of this world, but that we should as easily converse with these elder brothers as we do with our own.

As we consider the apparent smallness of any Christian congregation at prayer, remember that, unseen, it is surrounded by "angels and arch-angels and all the company of heaven." Our own prayers are enriched and strengthened by simple intercourse with them. It is in no sense a dishonour to Our Lord that we should thus honour Him in the person of His chosen witnesses. Once we have seen the infinite depths of this "fellowship in Christ," then all these things follow perfectly rightly and naturally.

We must be careful to distinguish between those whom the Church allows us to call Saints and the Departed. Our own dear ones who have been called home are not necessarily numbered among the Saints. Yet there should be a sense of union with them in the hereafter (in Christ) just as there was union with them in this life. The fullest expression of our union with one another here on earth is in our Communion with Our Lord. That union is not fundamentally altered by death ; it is just that they are on the other side, that's all. Therefore we pray for them "that they, with all other Christian souls, may receive from God refreshment, light, and peace."

Prayer, then, is like a door through which we pass into the garden of the infinite riches of God. In that garden we shall be able to speak to Him and listen to Him. He will show us something of the beauty and the strength of the life He has given us by our union with His Son. His Spirit will guide, strengthen, and sustain us. His company of Angels and Saints will be there to welcome us, encourage, and guard us. His glory

will surround us. And we shall go back to the workaday world again and again with a new sense of the unseen forces around us.

It is only so that we shall be given the grace to harmonise the warring elements of our fallen human nature. It is only so that the world, through the Redeemed Community, the Body of Christ, the Family of God, the Church, receives the grace to harmonise the warring elements of sinful man and sinful nations.

NOTES ON SOME CHRISTIAN VICES

THE changed way in which we think of the Church, and our new interest in theology, entail a change in the way we think about Christian ethics. We are moving away from the idea that the Church is an ordinary part of society, and see it as set over against society. From regarding theology as a side-line for those who like that kind of thing, we see it as essential because it is in theology that we can make explicit the Christian attack on the paganisms that do so easily beset us. The change necessary in the field of morals is less clear, and these notes are offered as a contribution to the understanding of some of the great Christian ideas. The thesis, in brief, is that our detailed ethical ideas were elaborated at one epoch, and that we live in another; and that the ideas are now irrelevant and therefore misleading; and because misleading, false and dangerous.

What, by way of start, do we mean by *Humility*? Too often it is a curious blend of gutlessness and obstinacy. We expect little from life (and usually get it); we take no chances; we contrast strangely with the vigour and abandonment of Paul, or Peter, or Mary Magdalene. As we do not share their vigour, we do not share their abasement before the Cross. Our *humility* either as gutlessness or as obstinacy turns out to be a vice, and a Christian vice in the sense that it is the Christians who are most prone to it.

What is *Christian Resignation*, not in theory, but in fact, in *us*? An overwhelming belief in the lovingkindness of God? Or a feeling that the world is very difficult so that we pray "that in tranquillity Thy Kingdom may go forward" because we do not dare to think of anything else in case we died of fright? Why do we like tranquillity, anyway? Is it because we fear that others may be hurt? Or because we (who in theory believe that God in Christ has delivered us from fear and death) are frightened and want security? Our prayers for peace, repeated each Sunday with tenacity and lack of conviction (like a magic incantation repeated by a savage in contact with the "acids of modernity"), contrast oddly with the prophetic indignation at those who put peace before justice.

To say this is not necessarily to be a "blood-

"That they may be one" is the divine prayer for the at-one-ment of man, with God, with himself, and with others. That at-one-ment was wrought once for all on Calvary and, as Christians, we share in it as we are "in Christ."

Look always towards an enrichment and a deepening of prayer-life. It must grow and expand continuously. And, as it does, we shall know more and more of the Divine Will and, please God, we shall be more and more conformed to it.

By DAVID M. PATON

S.C.M. Intercollegiate Secretary
at Birmingham

thirsty revolutionary"—though those who talk most of the "class-war" analyse facts rather than preach a crusade. We are in the world and must act in it. We in the Movement are excessively fond of the word "relevant." Is our whole attitude "relevant" to the tragic facts and the more tragic possibilities that we and our fellows face?

What do we mean by "*The peace of God that passeth understanding*"? When we pray for peace, do we expect it? Does this peace mean the kind of dull contentment that we precariously achieve? Hardly, since the contentment is our achievement, and the peace is specifically said to be the gift of God, and the gifts of God come through the Cross to those who, like Paul and his friends, are "always bearing about in the body the dying of the Lord Jesus."

Our *peace* and our *resignation* are vices which we clothe as virtues in order to hide ourselves from the splendour of God.

What of *gratitude*? The attitude of gratefulness to God and to other people is a note of profound importance in Christianity. But it can have disconcerting effects. I was speaking once at a meeting in an industrial area, and commented on the hideous ugliness of what had once been the countryside, suggesting that this was the kind of thing for which sin is in part responsible and which Christians have to seek to end: I was rebuked, on the ground that we should be grateful for the unquestioned beauty of the gaunt shapes of factories and slagheaps by night. Very true; and true that the note of gratitude wars with (and in that critic's case destroys) the note of impatience with the evil things we do. In the same way, gratitude can become the unexpected parent of servility, as with employees of firms which overdo their welfare work. The realities of power and righteousness are obscured by a warm emotional feeling of thankfulness that charity has given as largesse what justice demands as a right.

"A Scout is loyal." To attack *loyalty* is not to attack the Boy Scout Movement, but to ask questions about the wisdom of the British tradition in morals. It is interesting that the primary demand of the Communist Party and the *Hitlerjugend* alike

is also for loyalty. In a world of ideologies (of which capitalist democracy is one), the critical faculty is necessary if we are not to rush like the Gadarene swine down the steep slope of hysteria into some soulless collective sea. But loyalty and criticism do not go together—is not the Confessional Church in Germany accused daily of disloyalty to the nation? Is our *loyalty* then an escape from the lonely path of Jeremiah?

A member of a university staff said the other day "I have ceased to believe that tolerance is possible if you have strong convictions." Is *tolerance*—that virtue we parade with such enthusiasm against the ruthless uniformity of the totalitarians—more than the product of a culture in which those who mattered were united in agreement on the major points and could therefore tolerate disagreement on the minor ones? (It is possible, at any rate, for Prof. Adolf Löwe to argue in *The Price of Liberty* that the peculiarly effective English dictatorship is based on precisely this.) To-day tolerance means the substitution of "One does feel, does one not . . . ?" or "Christianity seems to me to mean . . ." for the bleakness of "Thus saith the Lord. . . ." Can the genuine democrat be tolerant of Mussolini and true to his democratic faith? Or does his tolerance mean that he is not really convinced about his democracy?

With *tolerance* goes also "*respect for personality*" (also called *charity* because in origin it had something to do with loving people.) It comes up whenever S.C.M. people discuss evangelism—we must not infringe the "sacredness of human personality." Respect for human personality is truly integral to Christianity which regards men as "brothers for whom Christ died," and we can hardly desire to batter men into the Kingdom. But our charity goes further than this, and comes to mean that in practice we regard any disturbance of their religious opinions as disrespect to the personality. Is it really charitable to refrain from telling people good news? Or is it merely that we are doubtful whether the news is really very good, or would rather not put all concerned in a difficult situation by demanding decisions, which would make us so like the E.U. or the Groups? Is our respect for the personalities of others or for the equanimity of ourselves?

And so we come to our substitute for the preaching of the Gospel—our zeal for the preservation of the *Christian moral standard*. The standard normally turns out on examination to be a list of things that ought not to be done. Smoking, drinking, betting, are usually the most prominent items, and it is at this point that a church or a branch of the S.C.M. feels moved to "witness." But witness is a matter of pointing to the wondrous acts of God in the life, death and resurrection of Jesus Christ, and in the lives of men; and it calls for repentance and faith. Our witness more often calls for the better observance of a moral code—and a moral

code, at that, which leaves out the "weightier matters of the law," love and humility.

Our "defence of the Christian moral standard" makes us Pharisees (they also defended a standard); and like them, we miss the main point. This is the result, as seen by a prostitute and set down by her friend, a Probation officer—"Up to now she had always thought that 'good people' were kind . . . She now began to divide people into classes—the good, inexperienced and cruel, whom she hated; the sinful, worldly wise and sympathetic, to whom her heart warmed. So, she burned one more bridge which might have led her back to the community."¹

This is not to defend prostitution, or be sentimental about it—it is an evil, and *does* matter. But before we erect our moral barriers let us remember the Magdalene, after whom we named our colleges and churches. And since most of us are inexperienced, and likely to remain so—what is the S.C.M.'s line on the "drink problem" in college, and on the people who compose it?

Of course, it is not quite as bad as this. Just as the organised church or the S.C.M. are not as useless to God and man as we sometimes (and very properly) suppose, so the moral ideas of Christians are not as far from those of the New Testament and as irrelevant to the needs of men now living as our exaggerated statement suggests. . . . But they are far enough to make it worth while to find out what the New Testament really means by its great words, to read the Sermon on the Mount and forget (so far as we can) all we have ever heard, read, and thought about it, and see what it *says*. And we are sufficiently irrelevant to make it worth while to examine our ethical ideas and see if they have any meaning at all—and if they haven't, to scrap them; and find in the life and teaching of Jesus as they light up our condition some new ones in whose validity we can have some conviction.

¹ *Sparks Beneath The Ashes*, by Mary Ellison (John Murray).

And on earth . . .

In the smooth, determined orbit of its flight
The earth stumbled that December night,
Rocked by the impact of a new-born child,
And quickened with a power not its own
Guiding its course more firmly than the force of sun.
It came like moonlight through a cavalcade of cloud
Divided by the daring hands of God
In that strange lull of life before life breathed again.

Three travellers gazing with wonder on a star,
And shepherds watching for shadows on a quiet hill,
And the helpless cries in a cradle of hay;
Yet the earth stumbled that December night,
And stumbling it continued in resisting flight.

J. E. DAVIES.

NOTES BY THE STUDY SECRETARY

Some Useful Books for Study

Christian Doctrine

From time to time requests reach Annandale for books about Christian Doctrine which would be useful for group study. Here are two suggestions for anyone looking round for a book for group study.

(1) *The Christ of God*, by H. Balmforth, Headmaster of St. Edmund's School, Canterbury (S.C.M. Press, 128 pp., 2/6 net), is this year's issue in the Diocesan Series, inaugurated in 1936 by Dr. W. R. Matthews's *Our Faith in God*. The series is designed specially for study work in groups—"cells" of Christian people which are being formed in the parishes, determined to dissipate ignorance concerning the Church's faith. Thus, while it was not written specially for students, it may profitably be used by student groups which desire to learn more about the classical Christian doctrine of the Person of Jesus Christ. The book is scholarly and accurate, but at the same time it is suggestive and eminently readable. A list of questions for discussion upon each of its six chapters is added at the end of the book. A pamphlet of "Suggestions and Helps" for leaders of groups on the book, prepared by Canon Duncan Armytage, may be obtained from the S.C.M. Press, price 3d., post free.

(2) *Church of England Doctrine*, by R. S. T. Haslehurst, Vice-Chancellor of Chichester Cathedral (S.P.C.K., 2 vols., 2/- each net), is written as a study book upon *Doctrine in the Church of England*, the Report of the Commission on Christian Doctrine appointed by the Archbishops of Canterbury and York in 1922 (Longmans, 2/6 net). The Doctrine Report promises to be one of the "best-sellers" of the year, and its importance as a statement of the doctrines actually believed in the Church of England at the present time cannot be over-estimated. A study-book upon the Report is therefore timely, and Canon Haslehurst's volumes will meet a real need, both inside and outside Anglican circles. They may specially be commended to study groups in Anglican colleges which wish to study Doctrine. They are freshly and interestingly written, and "the writer's aim has been so to write as not to 'settle' questions for readers, but rather to stimulate their thought and imagination" (Preface). Questions for discussion are appended for each chapter at the end of the volumes, as well as a useful bibliography of small books on special subjects. The volumes may be studied separately, according to the special interests of a particular group: Vol. I. deals with "God and Redemption" (such subjects as the Bible and its Authority, Providence, Miracles, Grace, Sin, the Virgin Birth, the Resurrection, the Atonement, the Holy Spirit and the Trinity); Vol. II. deals with "The Church and Sacraments and Eschatology."

Science and Religion

Biology and Christian Belief, by W. Osborne Greenwood, M.D., B.S., F.R.S.E. (S.C.M. Press, 192 pp., 5/-: a Book Club book), deals with the difficulties chiefly of the biologist and medical student, although it discusses also the nature of the physical universe as a whole. What is the significance for the Christian view of the world of a consideration of such things as cells, genes, chromosomes, amoebae, enzymes, cytoplasm, glands, the nervous system, mind or personality? Mr. Theodore Savory, of Malvern College, says in his Foreword: "Dr. Greenwood is to be trusted as a biologist, and, indeed, as a scientist generally. . . . He has given an admirably lucid review of the fundamentals of some of the modern concepts of Physics and Biology, and his book is to be unhesitatingly commended to all who, more than a little bewildered by the rapid advance of learning, wish to be assured that the bases of the Christian Faith remain unshaken." It is probable that this book will be widely used in "Science and Religion" groups.

Bible Reading

Two books may be recommended as helpful guides to the reading of the Bible. (1) *A Guide to the Old Testament and Apocrypha*, by Lt.-Col. E. N. Mozley, D.S.O., late Headmaster of Red House School, with a Foreword by the Headmaster of Winchester (S.C.M. Press, 3/6 net), is a useful book for those who would like to read the Old Testament intelligently. It is written by a teacher for teachers, but it will prove very helpful to the ordinary Bible reader, since it does just what most readers want: it tells him which parts of the Old Testament to read and which to omit. It tells him what to look for as he reads, and it gives a good deal of essential information about the generally agreed conclusions of scholars about particular books, and it includes many helpful notes on obscure points. There is no doubt that if this book is carefully used as a reading-companion, it will inspire the reader with a fuller appreciation of the religious value, the beauty and literary merit, as well as the historical interest, of that which he reads in his Bible.

(2) *The New Testament: A Reader's Guide*, by C. A. Alington, D.D., Dean of Durham (Bell and Sons, 420 pp., with maps, 5/- net), is remarkable value for money. It contains a systematic commentary on each book of the New Testament, chapter by chapter, with the relevant introductory material, arranging the books according to the probable chronological sequence in which they were written. As we have learned to expect from the Dean's pen, its style is fresh and readable. Its scholarship is unobtrusive but sound, even if somewhat conservative: for example, I. Peter is

attributed to St. Peter (the Dean is less certain about attributing the Pastoral Epistles to St. Paul), and in his handling of St. Mark there is no recognition of the significance of the work of the form-critics. But as a general "reader's guide" the book may be confidently recommended. It is a book to ask for as a Christmas present.

Theology and Society.

David Paton's study outline, *Reinhold Niebuhr: An Introduction to his Thought*, has been revised and is now printed. It may be obtained from the

S.C.M. Press, price 6d. It is a most useful introduction to the work of one of the outstanding prophets of our generation, and one which no one who wishes to understand contemporary trends in theology, society and politics should miss. It explains Niebuhr's position in relation to Barthianism, Liberalism and Marxism in a manner which will render the reading of Niebuhr's own works much more comprehensible to one who is coming to a study of Niebuhr for the first time.

ALAN RICHARDSON.

THE MADRAS CONFERENCE

By ROBIN WOODS

Missionary Secretary and one of our delegates to Madras

IN the west, politics and economics have been the factors that have drawn the Powers together for common consultation. These occasions are now proving to have been founded on too unstable a motive. In the East such representative gatherings have been unknown in the past, but in December of this year there comes together a group of men and women from the five continents, not to confer over the effects of war or a slump, not even to pool economic concerns, but to wait upon God, to hear His word and to see His purpose for men.

Perhaps the most remarkable aspect of the Madras meeting of the International Missionary Council will be the predominance of nationals taken from Africa, Asia and the Pacific Islands, over those from the U.S.A. and Europe. Christians have met through the ages, but never before have Church members from the yellow, brown and black races outnumbered those from the West. It is an occasion that will be remembered as the first in which the white man handed over his predominance in this kind of enterprise. The delegates to this Conference are not chosen as from individual churches or denominations, they are rather more sent as representing the church life of one area such as the Near East or China, thereby ensuring greater unity of purpose from the very start. In addition to the 400 such delegates there are to be representatives from the various Student Christian Movements that are able to send them. On December 11th and 12th by road, rail and sea, they will converge on the great city of South India, Christians from China and Japan, Great Britain and Palestine—indeed from all over the world. From there they will go to the Christian College at Tambaram.

Once collected and sorted out we shall settle down to the serious task of the Conference. The main concerns have been divided into Five Themes:—The Faith by which the Church lives: The Witness of the Church: The Life of the Church: The Church and its environment: and lastly, Co-operation and Unity. In the face of a chaotic world the Church must know its faith. Can

we assert to-day as the disciples did, that the man Jesus was truly the Son of God? That He gives not only meaning to life, but also forgiveness and new fellowship with God? In the confusing circumstances of social upheaval in Africa, India or China, God's good news remains true, and its rediscovery leads to its being proclaimed. Under "witness" vast areas such as India, and small enterprises, such as the work in Central America will be reviewed. Whereas plans were shaped years ago for a small and gradual increase of believers, to-day they are awry because of the mass entry into the Church of whole communities and villages. Elsewhere the witness seems to be lost against the blank wall of Islam and of religious apathy. The evangelistic task is unfinished not only in remote areas, but in towns and villages where the Church is established. There it is only just begun.

Together with the witness to the Gospel there has been inaugurated the work of Christian hospitals, schools, and in later years, the services of rural reconstruction and economic research. Thus the Life of the Church for instance in South China or Bengal or Uganda is not merely the Sunday worship but it concerns the everyday well-being of the people. Another aspect of the life of the Church is the important task of watching the development of truly national worship and the training of native ministers and evangelists. In view of the decreasing number of Western missionaries this forms an urgent concern in many areas where the tradition that fortifies the Western Church is lacking in the new practices and experiments.

The life of the Church in its many ramifications could occupy the whole conference. There remains one aspect however that is to be dealt with separately. That concerns the Churches and their financial resources, their relationship to the changing social and economic order and their relationship to the State. The missionary giving of the home Church has been a remarkable and unprecedented outpouring of love from one nation to another, but to-day the native church in many

countries is facing serious financial changes and the possibility of sudden self-support. Not only is the economic factor of serious consideration for the indigenous Church but relationship with the State has in recent years become of no little importance. Germany and Russia are not the only places of religious persecution. In Japan to-day State edicts making Shinto worship compulsory are a real menace to religious freedom. How are we to advise the Chinese Church in the event of this happening there? In Egypt missions are becoming less and less tolerated by the Government. Many other such instances of the Church confronting political and economic pressure could be found. These are problems to be faced not individually but as a whole.

The need therefore of co-operation in the face of such problems whether they be the witness, or the medical work, or the confronting of a hostile Government, is imperative. The Church is being crippled in its work to-day by lack of unity and unnecessary duplication of staff. In the countries of Africa, India and the East this is being realised more readily and faced more realistically than we know in this country. Schemes therefore for reunion will be both examined and set in motion at the Madras Conference. There will be no naïve assertion of the unity of the Church, but a frank facing of our differences, and a renewed attempt at seeing the Church as the undivided Body of Christ. Co-operation, however, must be the key-note to missionary enterprise until it is crowned by corporate reunion.

Thus it is that all the plans and concerns of this Conference have their origin in the fact of the Church in the world to-day, whether in education, medicine or leadership. No longer is missionary work a pioneering enterprise of an interested few, but it is of the life of our own Church to share the concerns and the expansion of the churches that are as yet young and small. Responsibility is ours to assert membership not only of a national Church but a universal Church. In sharing the work of this great Conference this is our first consideration. There is, however, a very clear connection between the Madras gathering and all that we do by study and Christian witness in the colleges. At Madras the Churches are to consult together and listen to God's voice in finding the faith, in seeing the evangelistic opportunity, in studying the life of the Church, in seeing political and economic factors as real concerns of Christians, and in striving and praying for unity. Is this not our very work in Great Britain? Are there not instances at our very doors which demand our attention in the same way? There is room indeed for us to apply the Five Themes of this Conference to our immediate circumstances, whether at home or in college. To see difficulties confined to Britain is too narrow a view. The Christian community has essentially the same problems the world over, though in detail these may differ. Madras is a call

to serious thinking on the part of Christians and to learning the lessons of success and failure. It is in this way that we can enter into the work of this Conference, that we can share with Christians from Morocco to Japan the concerns, sometimes frightening, sometimes encouraging, that confront them.

The Conference will share the troubles of the Church in Germany or Japan, it will also share the joys of the Church in South India or Nigeria, where entry into it is by the thousand. In addition it will serve as a reminder that the evangelistic task has only just begun; that Jesus' saying "Go ye into all the world and preach the Gospel" is as urgent to-day as it was when first it was spoken.

In a world confused by war, nationalism and paganism, the Christian Church sets about its task of witness as in the days of the Roman Empire. To do this necessitates study and understanding of the situation and moreover a waiting upon God for His word for to-day. It is with this double purpose that the Madras gathering will take place. As God has spoken in the past through men and through nations so we believe will He speak to-day to those gathered from every land at Madras.

It is with this trust in the sufficiency of Christ to meet every need of to-day that the Madras gathering will take place. In this way it is a fresh summons to all Christians at this Andrewstide to pray afresh for the Church and its progress during the coming years.

WHAT THE MOVEMENT STANDS FOR.

Condition of Membership.—The Student Christian Movement is a fellowship of students who desire to understand the Christian Faith and to live the Christian Life. This desire is the only condition of Membership.

Aim and Basis—being an expression of the convictions which guide the thought and life of the Student Christian Movement as a whole:—

As a Christian Movement we affirm our faith in God, our Father, Whose nature is creative love and power.

God is made known to us in Jesus Christ, in Whom we see the true expression of His being and the true nature of man.

Through His life and triumphant death, and through the living energy of the Spirit, we share in the redeeming love which overcomes evil, and find forgiveness, freedom, and eternal life.

Faced with the need and perplexity of the world, we desire to give ourselves to Christ and to follow Him wherever He may call us.

We seek the Kingdom of God, the re-creation of all mankind into one family, without distinction of race or nation, class or capacity.

We desire to enter into that fellowship of worship, thought and service which is the heritage of the Christian Church.

MARRIAGE

HENSEL—DAVIES.—On July 23rd, Henry F. G. Hensel (University College, Nottingham and London Hospital) to Elizabeth C. Davies (King's College Hospital), at Christ Church, Gipsy Hill, London, S.E.19.

THE ABBOT AND THE BOY

By Fr. HERBERT KELLY

Of the House of the Sacred Mission, Kelham

NOW this monastery had some boys. They were not exactly monks, but some of them might be when they grew up, and some of them might not. Boys differ a lot. You may have noticed that.

The monastery stood in its own private oasis. Somewhere round in the desert was a hermit. Every now and then the monks sent him bread to keep him going. When the day came, the official called up two boys and told them to take the bread along, "and mind they came straight back without stopping."

So off the boys went, lodged the bread, and started back, till they reached a narrow place between two lava rocks, and there was an asp, looking very dangerous and intent on business. The younger boy was all for stopping, but the elder boy, who was quite a good boy as boys go, said, "We are on God's service, and we were told to come straight back. Bother the asp." And he walked straight in on it. I suppose he thought it would run away. It didn't, but when he got near, it laid its head gently on his foot.

The boy was a bit fetched at that, so he picked it up, wrapped it in the skirt of his what's-its-name (I don't know what they call it there), and ran along to the monastery.

The monks also were mightily fetched. Of course, they were quite used to miracles, though they had been rather short of the article lately, but none of them had ever seen a boy's miracle before, and, indeed, they are not as common as some mothers suppose. So the boy told them all about it, and what he'd said, and what the other boy said, and what the asp would have said if it had. And the monks all told one another, and the asp lay quite still and thought it over.

Then one of the brothers raced off, and told the Abbot, and the Abbot listened till he'd finished, and said, "Oh, tell him to come here." So the

brother raced back, and told the boy the holy Abbot wished to see him. But on second thoughts he decided not to go back himself.

When the boy came, the holy Abbot was standing outside his cell. He looked at the boy, and the boy looked at him, but after that he found that the sand just in front of his toes was more interesting.

"Put that thing down," said the Abbot, and the boy let his skirt drop quick. The asp, seemingly about this time, made up its mind there were aspects of the religious life to which it was not personally suited and had no desire to share. It also remembered that it had a committee meeting and slid for home without waiting for the close of the discussion.

The Abbot waited till it had a good start, then he said to the boy, "Now my young friend, you've got to stop putting on frills,"—took him lightly but firmly by the scruff of the neck, and gave him a hiding.

The boy said, "O" with the intake of his breath, but he stood still, without wriggling more than he could help. At the end, he blubbed a bit, and said, "I'm very sorry. I—I didn't think."

"I know," said the Abbot, "I have sometimes observed that is a habit boys get into. All the same, you'll please observe, when God Almighty does allow you to work miracles, the worst thing you can do is to start gassing about them."

The Abbot went back into his cell with a gentle chuckle ("Cachinnation," see "Holy Rule"), said a prayer for the boy, and resumed his meditations on the book of Job. The boy went back to the monastery, thoughtfully, found the other boy, and smacked his head for pretending he didn't know what had happened, and that's all *he* got out of it.

Moral: It's better to be old than young—in some ways.

ST. EDMUND THE KING

GIFT SUNDAY, DECEMBER 11th

St. Edmund the King, Lombard Street, will observe the last Sunday in term, namely December 11th, as Gift Sunday. At the student service at 6-30 gifts will be received during the service by the Rector, Dr. Tatlow. All gifts received will be sent to the Rev. St. John B. Groser, to be distributed by him in his very poor East-end parish. Gifts suitable for both sexes and of all ages will be welcome; toys, sweets, crackers, clothes, picture books, for the children; tea, tinned-goods, warm

clothing in good condition, for grown-ups. We hope that there will be a large congregation on December 11th, and that everybody will be armed with a gift. The preacher is the Rev. Canon Raven, and as people who don't usually attend the service will probably be attracted to it by this particular preacher, it is suggested that members of the S.C.M. in the colleges should take occasion to let everybody they can know that this Sunday is being observed as a Gift Sunday.



Federation News



Notes of a Visit to Czechoslovakia by Robert C. Mackie

I am afraid that these notes will seem naïve to anyone who knows Central Europe, but it is not easy to have a clear impression of a country, visited at a time of chaos, which you have not visited before. I am very glad I went, because I was tremendously encouraged by the reality of the Federation for our friends in Prague and Bratislava, and was able to interpret to them the feelings of students and leaders in other countries.

Simsa met me at the aerodrome, and, in spite of an injured foot in plaster, went with me everywhere. He is secretary till December, when Jaroslav Valenta takes over. Professor Hromadka I visited in the country, where he was seeking much needed rest after intolerable strain. I met leaders of the Y.M.C.A., and several other people in connection with I.S.S., including the National Union of Students' officials.

I tried on every occasion to express the sympathy and understanding of other members of the Federation—especially of the French and British Movements. I took some pains to describe different attitudes to recent events. In every case I was listened to with great courtesy; indeed so great was the generosity of feeling that more than once apologies were made for their constant reference to the sense of betrayal and disillusionment.

That these last are very real there is no doubt. Cancelled railway time-tables, impossible travel conditions, etc., bear witness to the changed frontiers. Then you learn that Hromadka's own home is in debate, and that the home of Miss Rychla, member of the W.S.C.F. General Committee, is in the Third Reich. No one knows what has happened or is happening. Student leaders are in a state of apprehension about conditions when classes begin. Actual relief work I saw nothing of in my limited time, but the shadow of human misery lay across the minds of the people I met.

Clearer even than an impression of territorial or economic loss was the feeling that control had passed from Prague to Berlin, and that freedom had gone. And this had happened without the Czechoslovakian Government having any say in the matter from start to finish. There was plenty of evidence of advice and information swept on one side at Munich, and afterwards. The man whose action I felt to be chiefly resented was Lord Runciman. Whatever history may reveal, it has been a tragedy that the final disaster should be laid at the door of an English Christian, and a Protestant.

But the real hurt lies in the soul of the people. The great moment was the day of mobilisation. A people then rose to its height, and pledged itself for what it felt to be the cause of humanity. That generous emotion was wasted, and it has turned upon itself. Many spoke of the evil elements beginning to rise in the life of the nation, and the natural swing to totalitarianism, anti-Semitism, etc. I think I saw this hurt to the soul of the nation most clearly when a Y.M.C.A. secretary, recently demobilised, and himself a man of pacifist opinions, told me how difficult it had been to maintain any kind of discipline in his company when they knew the battle had been lost without a shot fired. Once again the threat of war has raised men to moral heights, and once again so-called peace is failing to produce any alternative emotion. There is very much in the minds of the men I met the feeling that Europe has been abandoned to its fate, and that the Dark Ages are before us.

The S.C.M.

I had earnest talks with Hromadka and Simsa, and a small group of old members. There is no sense of defeatism but a determination to make the S.C.M. strong. Never was a deeply religious movement more needed amongst a disillusioned generation. Never was it more important to emphasise the World Christian Community.

Coupled with this conviction was a real spirit of repentance. More than once it was pointed out that the Christianity of the S.C.M. has depended too greatly on the humanitarian ideals of the young Republic, and too little on the Gospel. Often it was said, "We must build deeper foundations."

I came away from these discussions with the feeling that the greatest contribution of the Czechoslovakian S.C.M. to the life of the Church, and nation, and not least to the life of the Federation, lay in the future. More than once I was asked to plead with other Movements not to forget Czechoslovakia. When political events die down and become a piece of complex history, the real struggle of this fine people will go on. In that struggle the S.C.M. is determined to play its part, and it asks for the prayers of the whole fellowship.

Bratislava

An alteration in my arrangements made it possible for me to spend Sunday in Bratislava. I

received much kindness from the Y.M.C.A. Several hours were spent in the company of an S.C.M. leader who has studied in Geneva.

The situation is obviously somewhat different in Slovakia. The embankment on the German side is covered with slogans, and insults to the Jews. It was strange to see Jews from the old quarter looking across in dignified silence, while hectic shouting proceeded from the other side. The main factor is therefore the dominance of totalitarian ideas. A Jewish girl on the boat to Vienna told me of her doctor cousins, who had lost their jobs, etc. There is also the clerical influence of the Roman Catholics which will in all probability make things difficult for Protestants. I do not think I had ever realised the force of the counter-Reformation until I inspected the city Churches with my friend.

On the other hand, there is unlikely to be the same bitterness about the Hungarian frontier as there is in Czechoslovakia about the German one. If common sense prevails some racial difficulties may settle down. At any rate, emphasis was laid on the gain for the Protestant Christian groups of the past events. I mean the gain in spiritual clarity and power. Some look forward to some fine work in the S.C.M. this winter.

A special Number of "The Student World"

In view of the recent events in the international realm and the great questioning which they have provoked amongst students concerning the whole issue of the Christian attitude towards the present international situation the next issue of *The Student World* will be devoted to the subject: "Can there be an International Order?" Articles are planned on the following subjects:—

1. Why the Post-War International Order has broken down.
2. The Judgment of God on the Nations (the up-to-dateness of the Old Testament Prophets).
3. Is a Nation its "Brother's Keeper?"
4. National Sovereignty and International Law.
5. War rather than Injustice?
6. Injustice rather than War?
7. Can Christians influence Foreign Policy?
8. Christian Community and International Conflict.

In the same issue there will also be a number of relatively short statements from various Student Christian Movement groups on whatever aspect of this whole problem seems to them most important. Such a symposium, published in the *Student World Chronicle*, would show the various attitudes which Christian students are adopting, and thus contribute to the kind of discussion which ought to be going on continually in the Federation in order to arrive at a more common mind.

GERMAN AND AUSTRIAN REFUGEES

An appeal promoted by the Student Committee of the B.Y.P.A.

Many Germans and Austrians, among whom are Protestants, Jews, Democrats, Socialists, Communists, had found a refuge from the Nazi Dictatorship in Czechoslovakia. The German Government has named about a thousand of these and is now demanding that they should be given up to the Gestapo. It is also demanding that many Sudeten Germans who fled into Czechoslovakia after the German occupation should also be given up.

This is the urgent news which has been brought to us by Mr. Gabriel Carritt, who visited Czechoslovakia. He states that if the lives of these men are to be saved they must be brought out of Czechoslovakia within two weeks. The present Government is anxious that they should go; but a new Government is about to be formed which is likely to accede immediately to Germany's demands.

The consequence for these people, who are known opponents of the Nazi régime, can well be imagined. Amongst them are men who played a leading part in the political and cultural life of the old Germany, and who have already spent some years in the Nazi Concentration Camps.

The British Government has officially agreed to allow these refugees to enter this country, and has already granted some 250 visas for Sudeten Germans and 100 for Reich Germans and Austrians. The Government is prepared to grant further temporary visas for men whose keep has been guaranteed by British organisations or individuals. Meanwhile a permanent solution will be sought we hope by the British and other Governments, in conjunction with the Inter-Governmental Evian Committee, and the League of Nations High Commissioner for Refugees.

Would you approach your family, your friends, members of the staff in your University for offers of hospitality, even if only for a short period?

In the first instance periods up to two months are all that are likely to be called for. The Czech Refugee Committee (5, Mecklenberg Square, W.C.1), with which Sir Walter Layton is associated, will see to all formalities. Remember that we have only two weeks to save the lives of these people. Write in at once to the Czech Refugee Committee.

URGENT VACANCY

Hong-Kong.—Diocesan Girls' School.—Mistress—Honours degree Mathematics, Botany and Zoology subsidiary, if possible. Teacher's Training. To sail in January. Details from the Missionary Department, Annandale.

ON TOP OF THE WORLD

By Canon OLIVER QUICK

Speaker at Swanwick this year

WHAT does freedom really mean? You get different answers to that question according to the point of view from which you consider it. You can consider freedom either from outside as a fact of which you recognise the existence in other human beings, or you can consider it from inside as a feeling which you experience yourself.

Take the first point of view to start with. Here freedom means the power to choose, the ability to do different things at will, not to be obliged to do one particular thing in a given situation. Men, we say, are freer than animals or other creatures which live by instinct, because the instinctive creature is altogether tied by habit and can only respond in one way to a particular stimulus, whereas man has some range of choice. Compare a migratory bird which journeys to South Europe or North Africa for the winter, with a wealthy man who does more or less the same thing. The bird according to the habit of its species can only go by one route to one district. The man can choose between a wide variety of different routes and different destinations. That is why we say that the man is much freer, and we speak the truth.

Yes, but now take the other point of view. When do we *feel* free? Not necessarily, certainly not always, when we have the power of choice between different alternatives, and also the burden and responsibility of choosing, but rather when we have made up our mind what to do and can put our whole soul into it, and when in such action we are in harmony with ourselves and our surroundings. All of us have had some experience of what a burden and a worry it can be to have to choose between a variety of different lines of action, and in such circumstances we have felt anything but free—we may indeed well have envied the apparently greater freedom of the animal or the bird which can just follow its natural instinct. Take again the rich man we were thinking of just now. He may have the greatest difficulty in making up his mind to what exact place he shall go for the winter, and what exact route he shall follow, what hotels he shall stay at, and so forth. It may give him hours of anxious thought and laborious making of arrangements which really weigh upon his mind. From all such burdens the swallow, who flies straight without premeditation when the season calls, is free indeed. Which of the two after all is really the freer?

Believe me, the question is not just a tiresome quibble about words. It goes to the root of our political controversies. In a democratic country, such as ours still is to-day, those who are not practically enslaved by the economic conditions on which their livelihood depends have a wide power of choice; they can choose their religion and their

political opinions; they can choose their philosophy and to a great extent their morals; they can choose their amusements and even sometimes their professional occupation. I do not say that this is not a real freedom, nor that we are wrong in being proud of allowing it, nor that we ought not to do our best to extend it more widely. But we must admit that often it lays upon us a burden of choice which is hard to bear, and that the different and conflicting decisions which different individuals make lead not only to loss of efficiency but also to considerable bewilderment. With so many different voices giving contrary advice on all the most vital problems of life and conduct, how shall we know what and how to choose? I do not think we need be altogether surprised if in many countries democratic ideals of individual freedom seem to be but Utopian and delusive. Men *feel* freer, when the main issues of life, the main ends to which they shall direct their efforts and give their loyalty, are settled for them. Then they can throw themselves into work and sacrifice for a great cause; and forthwith under that law they have a sense of liberty at last.

"Where the Spirit is Lord, there is liberty." What did St. Paul mean? He certainly did not mean just freedom of choice, freedom to choose whether you will believe in God or no, to choose whether you will be a conservative or a revolutionary, a Communist or a Roman Catholic or just a conventional Anglican, a clergyman, a doctor or a business-man. Much rather he meant the liberty which comes from having given your absolute loyalty and devotion to a cause into which you can throw your heart and soul, the liberty which means freedom from internal strife, anxiety and confusion, the freedom of having a really worthy end to live for and by which to direct your choices. But he meant more than that as well. For to him the only true freedom was found in devotion to the God Who had once for all declared His gracious forgiving love towards all men, and had adopted us His sons and children those who believed on Jesus Christ. The Christian therefore, as St. Paul taught, was free not only in whole-hearted devotion to a cause, but more especially in devotion to that great love which knows no barrier of race or class or nationality, and no bondage to ceremonial rules, and can make even of the worst sins and miseries of the world the very occasion of its triumph through self-sacrifice. There is a freedom in the knowledge of God's love such as no other enfranchisement can offer.

Now, if on the level of ordinary natural life, we press our question, when in fact do we experience the fullest freedom? we shall, I think, be constrained to answer, "when we feel thoroughly at home." To be at home means to be able to behave

naturally, unhampered by artificial restrictions and without anxiety as to the possible consequences of everything one says or does. And the freedom which St. Paul found in the Spirit means above everything else the sense of being at home in the universe, being at home everywhere in a way infinitely higher than the natural, because the Christian free man knows that, wherever he is, he is still in God's world and therefore in his heavenly Father's house, so that as God's child he can behave naturally and not be anxious about the consequences, which he can leave to God.

Jesus Christ, in Whom the Spirit dwelt fully all through His earthly life, was, as Christians maintain, the eternal Son of the Father. And one of the most striking and profound impressions which His personality makes upon us is that of being quietly at home, at home with nature and at home with men, so that He could act naturally and with a certain serene assurance, because of that deep underlying knowledge of being at home with God. And St. Paul insists again and again that it is His own sonship towards God which Christ bestows as a gift of grace upon believers. It is that gift which is the source of Christian liberty. "Ye received not the spirit of, bondage again to fear, but ye received the spirit of sonship whereby we cry *Abba*, Father." And again, "Because ye are sons, God sent forth the Spirit of His Son into our hearts crying *Abba*, Father."

So we come back to the meaning of Christian other-worldliness. The New Testament tells us that on earth we are but sojourners and that here we have no continuing city. The Christian's true home is beyond. But that is only one side of the truth. The other side, not less important, is that the whole universe, this world as well as the next, belongs to God, and the Christian is God's child. He may and must express as freely and naturally as he can the love towards all men which God has put in his heart; he must show forth the gospel of Him in Whom he has believed; and in so doing he will be free indeed, because the Spirit and power of God Who made all things, and of Christ Who overcame the world, are at his back. If he has to suffer, he knows that he is only treading in the steps of Him who was the Son of God indeed and Himself suffered to win the eternal victory.

Such is the only freedom which can fully deliver from those fears of the future which at present are enslaving mankind and producing their own grim verification in events. It is the characteristic of man's immeasurable superiority over all other animals that he looks before and after, that he can plan for the distant future in the light of his knowledge of his past. Other animals, like the human child when it first comes to consciousness, live simply in the present, hardly affected by conscious prevision or by conscious memory. But in times like these, when the rhythm of change in human affairs is being accelerated to a pace almost incredible even to ourselves, man's power to look back

and look ahead are apt to become a source of terror and madness rather than of far-sighted and constructive plans. Small wonder if many seek refuge from fear in shouting with the largest and nearest crowd. There is an ancient comfort in the logic of Rudyard Kipling's *Bandar Log* "We all say it; so it must be true." But men who drown rational thought in the emotions of the herd are too likely to share the fate of a particular herd which, we are told, ran violently down a steep place and drowned *itself*. Clear-sighted faith in the eternal is the only true guide for our feet, when no one knows what is going to happen or what lies round the next corner. In that faith is the only freedom which is absolutely worth having, the freedom which can enable us to live our lives sanely and calmly in the present, while we look forward and backward, perhaps even into the dim distances of astronomic time, or it may be, backward to 1914 and forward to what we pray may never happen—or else perhaps only backward on student-days just ending and forward to a career just going to begin.

No doubt it is easy for us to talk like that, who live in comparatively comfortable England. What of others? Indeed we have no right to speak. And yet, I think that some of those others have learned the meaning of Christian freedom far more deeply and truly than we have learned it yet. "Ye have not received the spirit of bondage again to fear, but ye have received the spirit of sonship." St. Paul wrote those words when he was about to start for a visit to Jerusalem of which He well knew the danger. It was much more likely then than now that Christianity could be and would be stamped out by organized persecution. But St. Paul knew the real freedom which no earthly tyranny can destroy, because it is not of this world.

The freedom rests on faith in the life of one who suffered to the end, and came through it all, and lives to help. It is a freedom which enables us to use all the language of Ps. cxxxix—it holds everywhere and in all circumstances. But it takes a lifetime, and much more than a life-time upon earth, to learn it fully. It is a free citizenship only "obtained with a great sum"—quite different from that into which St. Paul boasted to Claudius Lysius that he had been free-born. The declaration of its reality is the great message of the New Testament to our generation. The real fear is lest we should fail to hear it in the strife of tongues. The gospel of Christianity is that we should be able to live in this strange, miserable and glorious world as children in their father's house, children who are unafraid even of the dark. The words of the Benedictus speaks to us to-day with a new force, "That we, being delivered out of the hands of our enemies, might serve Him without fear."

Is it really possible? In self-surrender to God's love it is. We can express God's love with all our powers, in all our tasks and enjoyments and sufferings, and we can look both backwards and forwards and leave the issue in God's hands. We can be through self-surrender our natural selves—or rather we can attain to the level where the

natural and the supernatural are one. (Do not forget that the natural can be opposed either to the supernatural or to the artificial, and in trying to rise above the natural we are terribly apt to slip into artificiality). But, though true freedom is possible in this world, it is never complete, because full self-surrender is not yet achieved. Here, as St. Paul said, we have only "the first-fruits of the Spirit." Remember the parable of the treasure

hid in a field. Christians have discovered the treasure, the one thing worth having in life, the freedom of God's Kingdom; yet it is not yet fully theirs, for they have not yet sold all that they have to buy the field. But it was for joy of his discovery that the man in the parable sold everything. And such is the true joy of Christian living. Even to recognise its glorious possibility is to begin to have treasure in heaven.



RECENT--- ---BOOKS

History and the Gospel

By Prof. C. H. Dodd. (Nisbet, 1938. 190 pp. 6/- net).

Professor Dodd has given to us another very valuable book, which works out the implications of *The Parables of the Kingdom* and *The Apostolic Preaching* for a Christian view of history. What is history? It is not just a series of occurrences which succeed one another in time with or without causal relation. It is rather "occurrence plus meaning," and it is the understanding of the meaning of occurrences which makes an historian something more than a mere chronicler of occurrences. Thus, the Gospels record certain historical occurrences which are capable of various interpretations: "crucified under Pontius Pilate" received a different interpretation at the hands of Tacitus, the Talmud, and St. Paul or St. Augustine. But the Gospels do not record occurrences for their own sake, *i.e.*, without interpretation; and if we would understand the origin of the Church we must try to understand the New Testament's own interpretation of the occurrences which it records, since occurrence and meaning are inseparable.

The New Testament interprets history in the light of "realised eschatology," the End of the Age, the *Eschaton* (End) to which the prophets and kings of the Old Testament had looked forward. The New Testament affirms consistently that the End has arrived, the Kingdom of God has drawn nigh. Its interpretation of history is not cyclical, or "progressive," or fatalist, but eschatological, not in a futurist sense, but in the sense of something realised, the inbreaking of the eternal into history. The Christian understanding of history must therefore be eschatological also. Professor Dodd shews us just how the modern study of the New Testament (source-criticism, form-criticism, and so on) reveals the historical element in the Gospels as it was interpreted by the earliest Church.

One of the most valuable parts of the book is its clear statement of the absolutist nature of Jesus' ethical teaching; we find here the prophetic insight of Niebuhr into the meaning of the ethical teach-

ing of Christianity confirmed by exact biblical scholarship. Sentences like the following will have a familiar ring to readers of Niebuhr: "It is in relation to this ever-present thought of the Kingdom of God that the absoluteness of the ethics of Jesus stands forth so clearly. It is distinguished from all prudential or utilitarian morality. . . . We deceive ourselves if we suppose that ever in this world we could fulfil these precepts of Jesus with the absoluteness that is inherent in them. We never do and never can love our enemies, or even our friendly neighbours, as we love ourselves; we never can be completely single-minded; we never can be entirely free from selfish cares, from feelings of anger, from lustful thought; we never can be merciful as our Father in heaven is merciful; and if we understand the absoluteness with which Jesus made these demands, we shall not suppose ourselves capable of fulfilling them. They are not of this world, though they are to be put into practice in this world. They stand for the unattainable which we are bound to strive to attain. For to 'receive the Kingdom of God' is to place ourselves under this absolute obligation. And yet—'when ye have done all, say, 'We are unprofitable servants: we have only done our duty'" (pp. 126f.). We are shewn by Professor Dodd precisely what the coming of the Kingdom meant in its two-fold aspect: Judgment and Mercy. The coming of the Kingdom in judgment is revealed in the destruction of Jerusalem and the Temple in A.D. 70, and its coming in mercy is revealed in God's gift of the Church. "As the destruction of Jerusalem is the historical embodiment of the Kingdom of God as judgment, so the *koinonia* (fellowship) of the Church is the historical embodiment of the Kingdom of God as the gift of eternal life" (p. 138). In the last chapter we are shewn quite clearly the biblical conception of the paradoxical character of the Church, as transcending but as partaking of the empirical order in which its life in the world is set.

This is a book of the greatest importance, since it unites prophetic insight with New Testament scholarship in a manner which is unfortunately rare. It will be a good book to read before coming

to Study Swanwick, 1939. It is a book to possess, not merely to borrow; ask for it as a Christmas present, or get it with that book token which was given to you. But at least, if you want to find what the best biblical scholarship has to say about the questions which we are all discussing to-day, read it, whether you have to buy, beg, borrow or steal it.

ALAN RICHARDSON.

England: Before and after Wesley

By J. Wesley Bready. (Hodder and Stoughton. 10/6).

I came to this book with a prejudice against it. The spate of books about Wesley, about his England, his family, and even his horse, which the Bi-centenary celebrations have thrown up, and the deplorable "pot-boilers" which at least a few of them were, made me suspicious even of the very attractiveness of this volume, with its excellent illustrations and general format. And first impressions did not help, for the preface raised the hated suspicion of journalese. To speak of all great Christian social leaders of the past two centuries (American as well as British) as "the spiritual progeny of the purging Baptism of Fire mediated by that matchless practical prophet, John Wesley" may be true, yet the phraseology makes even a loyal Methodist wonder what is to follow. But hasty impressions and prejudices cannot stand up against this book for long; the conviction soon grows that it has got to be reckoned with. The suspected journalese is presumably the Canadian equivalent of "Americaneese," for we find that a group of prominent Canadians thought it worth while to provide a Research Fund to enable Dr. Bready to finish his detailed work, which has now gone on for 17 years. G. M. Trevelyan vouches for the author's competence as an historian, and the general excellence of the treatment disarms the critic. The book is almost unbelievably well documented; so much so that one has first to read it ignoring the footnotes entirely, lest one suffer from a surfeit of names and pages.

This is not primarily a life of Wesley—it is "a history of the most amazing spiritual awakening the English-speaking world has ever experienced." And it is part of the author's thesis that nothing in the social and religious history of the period has a claim to be exempt from his study. For him, that "epochal movement of which Wesley was the master-figure . . . represents a water-shed in Anglo-Saxon history," and his findings demand careful study. The first of the three sections into which the book naturally falls, an analysis of conditions in Walpole's England, is the best documented of all, and deserves to stand by the work of Norman Sykes and other historians of the eighteenth century Church. Against attempts of Sykes and others to show that the Church of that day has been painted in colours far too dark, I

★ AN OUTSTANDING BOOK ★

THE NEW TESTAMENT

A READER'S GUIDE

by the Very Rev. C. A. ALINGTON, D.D.

Dean of Durham

"It would be difficult to praise the book too highly. It is just the book for which I have been looking for years, the almost ideal guide to put into the hands of the intelligent student of the Bible. It opens with five essays . . . quite first-rate, bearing on every page the mark of the experienced teacher, and giving just what one wants to know with great economy of space. Then follow the books of the New Testament . . . For each there is a brief introduction and then a commentary, necessarily brief but quite adequate . . . At the end there is a 'Subjects Index,' prepared by the Rev Canon Mayne, of which I can only say that it is exactly the sort of thing that I have always wanted to prepare for my own use."

ARTIFEX, MANCHESTER GUARDIAN.

400 pages, 5/- net.

★ BELL ★

think that Bready makes his case. Occasionally he underrates the sounder influences within the Church (I retain a sneaking regard for Bishop Watson), but his judgment cannot be ignored. In his study of Wesley, in the second part, and the summary of the results of the Methodist revival which make up the third part, all the available material has again been very competently worked over. I would question whether Wesley was quite as searching in his diagnosis of particular social evils as the writer would have us believe, though certainly the charge still sometimes made that Wesley merely preached individual salvation, and was blind to social evil, is competently refuted, and deserves at last to be allowed to die.

It is difficult to single out particular chapters for special mention, but the sections dealing with the growth of the Trade Union Movement and with "Creative Social Service" throw much light upon the present, as well as the original place of Methodism in British history. This book is not irrelevant to the student of reunion, for it throws into relief the fact that the fruits of the revival of the eighteenth century, call it Methodist or call it just Divine, transcended most of the barriers we permit to-day. Dr. Bready considers the Methodist Revival one of the important events of world history; but he is not a Methodist. It may be very salutary for modern followers of John Wesley to wonder why not.

WILFRED ROBINSON.

"The Lives of Great Men all remind us"

Stacy Waddy. BY ETHELDRED WADDY. (Sheldon Press, 7s. 6d.).

The Life of Winifred Mercier. BY LYDIA GRIER. (Oxford University Press, 10s. 6d.).

Chesterton, Belloc and Baring. BY RAYMOND LAS VERGNAS, Trans. C. C. MARTINDALE. (Sheed and Ward, 5s.).

Albert Spicer. BY ONE OF HIS FAMILY. (Simpkin Marshall, 3s. 6d.).

Men of the Morning. BY LILIAN COX. (Epworth Press, 2s. 6d.).

They Dared to Live. BY R. M. BARTLETT. (S.C.M. Press, 2s. 6d.).

The biography of Stacy Waddy is exceedingly well done. Before marriage Mrs. Waddy was a journalist and hence brings a trained literary touch to bear upon a deeply sympathetic knowledge of her husband's life and ideals. Had Stacy Waddy devoted his talents to athletics he would have gone far. As a cricketer it was no mean feat to score 34 against the English side touring his native Australia and then to have bowled the redoubtable W.G. for o. But Oxford House claimed him and, in his wife's words, transformed him into the athlete of the Gospel.

It was towards the end of 1901 that his English-born wife joined him in Australia and it is significant of their fellowship that they jointly asked the Bishop for a difficult parish. So they found themselves clearing up a scandal and then administering an area as large as an English county. In the headmastership of the Paramatta King's School, Stacy found a work highly congenial, especially on the athletic side. As a chaplain from 1909 he was ready for war service in England, Italy and Egypt. Very distinct was the guidance whereby after serving on the Palestinian front the work of reorganising the educational life of the Anglican Church in Jerusalem opened for him in 1919. But his culminating life's work was as Secretary of the S.P.G., from 1924 till his death in 1937. Stacy Waddy was brilliantly alive. Strong in body and vigorous in intellect, he gave the impression of tremendous spiritual reserves. This he ascribes to his delight in the Eucharist. It was there that for him life assumed its true proportions, fretfulness disappeared and he obtained the right aspect of his work. The biography is full of personal touches and grips to the last word. To the volume the Archbishop of Canterbury contributes an appropriate preface.

In the Whitelands Teachers' Training College Chapel at Putney the same Archbishop in November, 1935, unveiled a memorial to Winifred Mercier whose life's work was to transform the antiquated building originally at Chelsea into what it is today. To this she devoted the last sixteen years of

her life, passing away in the Autumn of 1934, just three months after great physical suffering had compelled her resignation as Principal. It is evident that Miss Grier has been exceedingly happy in writing this biography of her friend whom she describes as Somerville and Girton combined. Of Huguenot descent Miss Mercier's ancestry may have revealed itself when in 1916, almost entirely on the grounds of principle, she resigned her connection with the City of Leeds Training College. Her innate studiousness is revealed by the fact that, if sent as a girl to dust, she was invariably found reading the books instead. It was by way of Edinburgh, Oxford, Manchester and the Leeds débâcle that Winifred in her forty-first year reached her destined sphere. Perhaps the biography's most valuable chapter is that entitled "Educational work and policy." Miss Mercier commenced work at Whitelands at a time ripe with possibilities owing to the Educational Act of 1918. Miss Grier shows how she gathered all that was best in its provisions and so applied them that speedily the number of applicants for admission to Whitelands was overwhelming. The tribute of Dr. Ernest Barker was that "She was a leader . . . in the sphere of the Training College." Actuated by deeply religious motives she early joined the Christian Education Group. "I have had a good time with my Bible" was her comment after one of her many convalescences. Very tenderly the Principal of Lady Margaret Hall describes the long struggle her heroine had with physical weakness.

A French view of three such savants as Chesterton, Belloc and Baring, especially when written by a fellow Roman Catholic will always have an appeal in England. Originally appearing in the *Revue des Deux Mondes* the translation has been undertaken by Father Martindale. M. Vergnas depicts Chesterton as the essayist, Belloc as the historian and Baring as the novelist. The small volume needs careful reading but will reward the painstaking student with a picture of the English Roman Catholic literary man as seen by a co-religionist across the Channel.

The first impression the reader will have of the Memoir of Sir Alfred Spicer will be the beautiful make-up of the volume. Printed on fine art paper with delicate cover and speaking photograph, the book is not so much a biography as a close-up intimate family portrait. Sir Albert represented all that was noblest in Free Church circles at the end of the nineteenth century. Successful in business, happy in his domestic life, proud of his Congregationalism and respected in the House of Commons, he was nevertheless so lowly-minded as to doubt his suitability to preside over the important Marconi Committee of 1912. Mr. Horatio Bottomley paid him a great tribute when they were both elected for Hackney by saying "With Albert Spicer so near I shall certainly have to turn over a new leaf."

Lilian Cox's little volume *Men of the Morning* is a series of short stories of Reformation leaders. She takes fourteen familiar names and rewrites their work with the fourth centenary of the English Bible specially in view. Mr. Bartlett also presents twenty-five similarly written studies of those who have faced life in fairly recent years with Christian courage. Very interesting is the narrative of Miss Muriel Lester facing voluntary poverty in Bow. The last two volumes should be excellent for senior Sunday School scholars.

MONTAGUE L. FOYLE.

A Tragic Hero

John Cornford. A MEMOIR EDITED BY PAT SLOAN. (Jonathan Cape. 7/6).

John Cornford, brilliant student, political leader of his contemporaries, poet of promise, a person who left a deep impression on those who knew him, was killed in Spain in 1936 at the age of twenty-one. The memoir of his life includes his own letters, essays and poems, and also recollections of him written by his father, school, university and International Brigade friends. It is a well edited book in which Cornford is not merely described but speaks, especially in his poems and criticisms of modern poetry.

His life presents a challenge. Anyone who knows a little of students knows that Cornford represents a movement of thought and an attitude to life which are amongst the most vital forces in the universities to-day. He was out of the ordinary and a leader, not so much because of his intellectual gifts, but because he gave expression to this movement and attitude, vividly, in all that he said and did.

He was no cocktail Marxist. It was in his combining theory and practice that he made his mark. He did not merely affirm a Marxist interpretation, but worked for working class organisation; he did not merely affirm the values of democracy, he gave his life for them. He held no faith in God and had repudiated "Christian" ethics. Yet he was conscious of the decisive and critical nature of his and mankind's historical existence. He sought to express his awareness of this decisiveness in immediate concrete choices in the light of what he held to be unconditional.

Yet, politically, while distrusting those who "make a fashion of revolution amongst bourgeois intellectuals," he showed a bitterness against his own background which is the mark of an intellectual trying to de-class himself. Religiously his understanding of the personal in life, and of his own true nature, was immature. The worthwhileness of his life lies in the expression of his gifts of understanding and sensitivity. Yet the tragedy of his death lies in his not being allowed to grow up.

J. L. COTTE.

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SHORTER NOTICES

Cheap Editions by Sheed and Ward

There is an extremely worth-while 1/- edition by Sheed and Ward, in the Unicorn Books, which includes Henri Gheon's *Secret of the Curé d'Ars*, Christopher Dawson's *Progress and Religion*, Karl Adam's *The Spirit of Catholicism*, and Daniel Sargent's *Thomas More*.

* * *

A Book of Sermons

A volume published by Nicholson and Watson at 3/6d., called *If I had One Sermon Only to Preach*, contains some excellent sermons from a wide variety of preachers, who were each asked what they would have liked to say if they had only one sermon to preach. Naturally the material is very varied, but most people will find in it confirmation of the high opinion they already hold of some of the contributors.

* * *

John Hilton

Those who enjoy hearing John Hilton on the wireless will be glad to know that a book of his collected talks has been published by Allen and Unwin, under the title of *This and That*, price 5/-.

* * *

For those interested in Russian Thought

A very interesting book, entitled *The Humiliated Christ in Modern Russian Thought*, by Mrs. Gorodetzky, has just been published by the S.P.C.K., at 7/6d. This should be read by all members, or old members, of the S.C.M. who have ever had any contact with the Anglo-Orthodox Conferences, though its appeal is far wider. If possible, THE STUDENT MOVEMENT will give it a full review later, but meanwhile this notice will draw the attention to it of any who may be interested.

* * *

The German Church Struggle

An extremely interesting pamphlet on the German Church Struggle, consisting of Prof. Karl Barth's address at Oxford recently, has been published by the Kulturkampf Association, 54, West Hill, Highgate, London, N.6, and is obtainable from there for 2d.

"SEVEN MAGIC PIECES"

This is a fascinating Chinese Puzzle which would make a very acceptable Christmas gift for either children or adults. Price 2s. 8d. (post free) with book of diagrams.

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Order from the Office Secretary, Annandale.

THE ANNANDALE LIBRARY

The following books have been added to the Annandale Library since the beginning of September:—

A. BIBLE STUDY.

Authority of the Bible, The. C. H. Dodd.
History and Interpretation in the Gospels. R. H. Lightfoot.
Parables of the Kingdom, The. C. H. Dodd.
Who Moved the Stone? Frank Morison.

B. CHRISTIAN DOCTRINE AND APOLOGETICS.

And the Life Everlasting. John Baillie.
Divine Imperative, The. A Study in Christian Ethics. Emil Brunner.
Heaven—and Earth. John Middleton Murry.
Speculations. T. E. Hulme.

C. PERSONAL RELIGION.

Christian Answer to the Problem of Evil, The. J. S. Whale.
Diary of a Country Priest, The. Georges Bernanos.
Learning to be a Christian. Dom Bernard Clements.
Thinking it Out. G. T. Bellhouse.

D. THE CHRISTIAN CHURCH.

Five Minutes to Twelve. Adolph Keller.
Second World Conference on Faith and Order, The. Edinburgh, 1937. Edited by Leonard Hodgson.
Struggle for Religious Freedom in Germany, The. The Dean of Chichester.
World Community. William Paton.

E. EDUCATION.

Guiding the Child. Alfred Adler.

F. SOCIAL AND INDUSTRIAL QUESTIONS.

Road to Wigan Pier, The. George Orwell.

G. INTERNATIONAL RELATIONSHIPS.

Christianity and Present Day International Relations. André Philip.

II. RELIGIONS.

Jewish Contribution to Civilisation, The. Cecil Roth.

Do YOU borrow books from the Annandale Library, either for private reading or for use in a study-circle? The college subscription is only 1/- a term or 3/- a year; and the individual subscription for members of non-subscribing colleges, ex-S.C.M. members, and members of the Christian Auxiliary Movement, is only 1/- a year. On top of this, you pay the postage both ways on the books which are sent to you by post. Very simple!

EULALIE RODENHURST,

Hon. Librarian.

CAKE WE HAVE EATEN

By the Rev. J. O. DOBSON
Minister of the Friary Congrega-
tional Church, West Bridgford

MR. SHAW was once asked by an interviewer what was the most significant change he had observed in the life of London since he first came there fifty years ago. Mr. Shaw replied that it was the disappearance of horses, and the smell of horses, from the streets.

An emotion is not easily revived, but few things can so powerfully recall experiences deeply felt as does a perfume. That is a psychological reason for the use of incense. There are memory images that seem to be odorous, and with a smell may come echoes of voices long since stilled, memories of shame or exaltation of bygone days, even such thoughts as can breed perpetual benediction. So can the smell of a horse bring back a life that is past and gone, that even in its diffused revival is deeply tinged with emotion.

London of the 'nineties was a wonder city. The journey there was prelude to adventure. The adventure itself was tremendous. Every sight and sound could be a point of departure on a journey through strange, fascinating lands, to which a boyish mind could be driven by the golden reins of imagination. Who lived in the great buildings? What dark and momentous things were done inside them? Where did all the people, and all the top-hats, come from? Where did all the horses go? Perhaps the gay omnibuses could tell you that. On a red bus you could ride to Hammer-smith, on a white to Putney, on a blue to the Angel, on a green to Bow. A blue bus would take you to Child's Hill, a yellow to Highgate, and a chocolate to Waterloo. The very colours hinted the magic of places, which might be as remote as Bokhara or Samarkand, and whose very names carried "a perfume in the mention." Which bus should we board? That was a teasing question, when any one of them might take us to the land of heart's desire. But to ride in a hansom was a delicious, fearsome thing. There we sat stiff with suppressed emotion. For the hansom suggested adventure that was sinister. Suppose it took us to some place of dark mystery, where we should see things fascinating in their terror, that would return to haunt us when we were abed, and the room was dark, yet not dark enough to submerge the shadows that the moon could make on the wall? Yet there, in front of us as we sat in a hansom, was the horse, trotting quietly and steadily. He seemed to know where he was going, and to fear no mysterious destination. The sight and smell of him were reassuring. He belonged to our world. He might even be related to our milkman's horse, or the cob who would take us home from the station at night, when this day of adventure was ending fitly in a ride through the dark.

Our world was very good. The years stretched away before us, until they lost themselves in a dim,

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19, FURNIVAL STREET, LONDON, E.C. 4

grey mist, a future that tantalised and beckoned us impatiently. Yet even now life wrought its surprises, both hands full. We lived in a world of daily discoveries, that kindled expectation and curiosity. Any day was capable of something new. The primroses were out; the hazel had hung out its tassels; we found a thrush's nest; on a downland farm we had seen the oxen ploughing; you could smell the apples in the orchard.

For ours was a land of men and women who lived on and by the soil. It was a country of woods, remnants of the ancient forest slowly cleared by our remote ancestors, to lay bare the green and tawny fields we knew. It was perennially green because the sou'-wester, as it swept up the channel, would slip through the gaps in the downs that flanked the coast, and keep the weald clean and fructuous. Or after the long summer, that stretched from haying to harvest, would come a late September morning when the air was sharper and there was rust on the leaves. That was another milestone, from which we saw a new vista, at the end of which was Christmas. Such was our world, and it was very good.

How or when the spell was broken, we did not realise at the time. But, looking back now, I make no doubt that its doom was written on a day when we saw our first motor car. That was our greatest discovery up till then. We made feeble, boyish jokes about it as it coughed its way up the street, as though it were filling its lungs with its own dust and fume. The thing was grotesque and monstrous.

It was the clumsy jest of some inept magician. When it had gone we derided it. We little guessed that by its progress up our street it had claimed possession of our land, and come to drive out our familiar horse and his smell.

Yet the invention of the internal combustion engine was the sign of the revolution. It meant the forsaking of ways we had inherited from the immemorial generations, whose pace in time was that of the seasons, and in space of the horse. Old poets had said of the horse that his speed was as the wind. But men had grown discontented with such progress, and now they were devising a machine which would mount and multiply the speed of the wind, and which soon they would assemble in as many minutes as it took months to rear and train a horse.

The old life was slow in its ways, as lumbering as the tread of a cart horse, and from the windows of this new world its ways look as narrow and dull as they were slow. Its character was formed by deeply ingrained habits of life, centuries of stooping and plodding over the soil, watching the imperceptible growth of things, or tending sheep in solitude, that bred a stolid gait, slowness of speech, long silences and introspection. Life was earthy and reminiscent. An ale-house joke would be handed down for years. Folk who lived in a village a few miles away were foreigners. The town wits had long characterised such ways as boorish, uncultivated, even bovine. They contrasted them with the sharpened intelligence, the urbanity, of the townsman. But sometimes they committed the recurring fallacy of brisker minds, the assumption that the new is of necessity better.

The revolution wrought by the internal combustion engine, and all that it has made possible, is doubtless good. There was benefit for somebody, no doubt, in the fact that men flew round the world in nine days. It is certainly good that life should be colourful, diversified, stimulating a curiosity that passes into criticism, and then into purposeful living. Change, though often dubiously called progress, makes for pleasure, even sometimes for a little more happiness. Ninety-five per cent. of me is for progress.

But occasionally I come upon some obscure corner of a place, overlooked in his haste by some planner or developer, where the smell of a horse lingers. Then I seem to return to that old world. I hear a recall that is bitter-sweet, nostalgic, heavy with memories and heart-stirrings. Then I am conscious of a lingering doubt, that refuses to be stifled, that raises questions I find hard to answer. Is it all gain that I, as well as the horse, should be driven off the road? In a mechanised world, are we losing our sense of kinship with the other creatures? Are speed and noise all profit? It is pleasant to be able to eat canned California; but why nowadays do I seem never to see and taste the bullace, the medlar, or the quince? Can't I still have some of the cake I have eaten?

STUDENT MOVEMENT HOUSE TWENTY-FIRST BIRTHDAY PARTY

THE first event of the day was a tea party which gathered together some of the people who have been behind the House in a very special way through the twenty-one years of its history. There were the original founders of the Club, including M. Henriod who had come all the way from Switzerland to be present; there were past and present Wardens and members of staff; there were old S.C.M. Secretaries, to whom contact with the Club had meant much in their ordinary work—all of them people who care deeply that the work begun here should go on. As we heard of all the faith and hope and love which had gone into the building of the life of the House we felt that here was a child of whom the S.C.M. might indeed be proud.

At 6.30 came the service led by the Archbishop of Canterbury, M. Henriod and George Cockin, when we met to give thanks for the past and to rededicate ourselves for the future. There were more people than I ever remember at a birthday service—not, I think, just because it was a special birthday, but because in recent weeks the Club has seen afresh where its true strength lies.

Space forbids a detailed account of an excellent supper, three very good speeches and a hilarious entertainment, so I must confine myself to what was the high-light of the evening—Mary Trevelyan's speech. The length of the ovation she received must have been embarrassing for her, but for us it was an all too inadequate expression of our gratitude for the courage with which she has faced one of the most difficult periods in the history of the Club. She brought vividly before us the appalling toll of misery in young human lives which the last six years have taken. With a membership including refugees and covering all those countries which are, or have recently, been at war, each day makes international conversations more difficult. Crisis week brought the climax of the strain—and the Club's reaction to that week alone justifies all claims for the strength of the tradition of security in international friendship which it has slowly and painfully built up. The sense of solidarity became more real as telegrams and letters of greeting were read from Club members all over the world. One cheerful and characteristic message from an Indian member ran "The Club has to fight against adverse circumstances—however, I am O.K." An S.C.M. Committee had wired "Fancy you getting a latch key—hope you find a house to fit."—And it was with great interest that we listened to the plans for "the house to fit" in Gower Street. The Birthday Gift amounting to the unprecedented sum of £91—most of it given by students—is to be devoted to some special object in the new House. But the question in everybody's mind was still "Where is the £55,000 which we need coming from?" Then came

the BIG SURPRISE of the evening as we were told that Lord Nuffield had promised to double the first £25,000. There is still another £8,000 to find before we can ask him to redeem his promise—and it is our business to see that that is forthcoming. But to all intents and purposes the Club is saved—and if Lord Nuffield had seen the relief and joy on our faces he would have wanted no other thanks.

And so we went on to the entertainment with light hearts, laughing our way through the items until the Birthday Cake was borne in, "Auld Lang Syne" was sung and, with a final rousing cheer, the party broke up. Next year we shall re-assemble with new hope and courage in new surroundings—but even when the Great Hall of London University stands where 32, Russell Square once stood, we shall still see the ghost of the gracious house which for twenty-one years stood with an open door to students of all nations.

LETTERS TO THE EDITOR

Study is not enough

DEAR EDITOR,

Whilst appreciating the validity of much of the criticism levelled at S.C.M. groups in the letter which was printed under the heading "Study is not enough" in your October issue, and while I agree entirely with the writers that contacts with the workers, and with those who are living in the concrete situation, should be sought at every available opportunity if study is to be realistic, yet, at the same time, I do feel that this gives a misrepresentation of a great deal of the study work that is being done in many of our centres.

In nearly all the universities there exist offspring of the S.C.M. in the shape of Industrial Groups, whose objects are precisely those objects so rightly advocated by your correspondents—the exploration of the issues arising in Industry, particularly as they affect the student, the bringing of students into contact with men of all grades in Industry, and the examination of the bearing of the Christian Faith on Industrial issues. These objects are largely propagated by the two (or more accurately, one-and-a-half) Industrial Secretaries, and the groups are co-ordinated by the Student Industrial Committee which meets regularly at Annandale, and on which each group has a representative.

In the course of the letter, reference is made to the Outline on "The Extension of Democracy" and to the Study of the Co-operative Movement. In the introduction to the former outline, it will be found that members of the group are urged to compare their own experience, or the experience they can obtain through people who are in the concrete situation, with the facts and opinions put forward in the course of the outline, and in the outline entitled "Industrial Democracy in Practice," which deals with the Co-operative Movement, the group is explicitly urged to undertake individually specialised research into the

activities of the local Co-operative Movement. Moreover, a great deal of the study which is being done throughout the country is on a basis of short opening talks by those who can adequately represent the management, or the workers, or other factors in the Industrial situation, and the consequent discussion takes place in their presence as experts in their own field. This kind of study is usually as practical as possible in student life, given the means at our disposal.

With regard to the criticism of the Conference method that it is so often purely academic, it should be pointed out that whilst this may be true in general, the method has been adopted largely in our Industrial work, and by suitable adaptation has been made intensely practical. Last year, for example, the "ivory towers" of our most ancient University were somewhat shaken as a result of a joint conference with Swansea University, in which the conditions and problems of one of the most distressed of distressed areas were *studied*—not merely discussed theoretically, but actually investigated on the spot. More recently a group of students from all parts of the country undertook a fairly exhaustive (not to say exhausting) study of the (non-academic!) life of Oxford. In such conferences, and in those planned for the future, civic authorities, university staff, industrialists, trade union officials and religious leaders have all co-operated in arrangements, and have made their experiences available for all. Although it is possible to criticise the validity of much of what takes place at such times, yet we must remember that there are limits to the possibilities that lie before us. The fact that contacts have been made with such a representative variety of people is surely significant, and it is rather a triumph the Student Industrial Committee has been able to form a joint committee with the Confederation of Works Management Associations—under the benevolent eye of Transport House!

For the information of your correspondents, who call for closer co-operation between College S.C.M.'s and local branches of the B.Y.P.A., it should be pointed out that some kind of co-operation has already been achieved in assisting the B.Y.P.A. in their investigations of conditions in many of the towns in the country.

In conclusion may I urge the Movement not to underestimate the importance of its industrial work. For obvious reasons its results are not immediately apparent. God alone knows what will be the effect in future years of a group of key men, who instead of having drifted into Industry have entered intelligently, with the determination to live up to their conviction that industry is a vital sphere in which to exert their Christian influence.

DONALD NICHOLSON.

Huddersfield Technical
College.

DEAR EDITOR,

I am an old member of the S.C.M. and a regular reader of THE STUDENT MOVEMENT. Of course,

study is not enough, but study is the main function of a university student. The supreme danger against which all students at all times have to watch is intellectual snobbery. The prime work of the S.C.M. is in the colleges, during college terms, which last a little more than half the year; during the other half the student should be less under university control, as a rule, and free to live his life as part of his family and of the ordinary community. It is here, in co-operation with and among his fellow-men and women in his parish church, that he should learn to understand and make friends with those whose walks in life are not the same as his. The more intelligent he is, the more valuable will be his contribution. It is at home and in the ordinary intercourse of life and not in work camps under totalitarian control by outside organisations, even the S.C.M., that the knowledge and the practice or experience of life must be obtained which will lead to understanding and, in due course, to friendship.

Work camps and holiday camps may be quite desirable, but it is not the first duty of the individual student to escape from his home and local church life, nor the business of the S.C.M. to organise them, at the expense of their first duty.

Yours faithfully,
E. K. EASON.

Dublin.

DEAR EDITOR,

Under the heading "Study is not enough," in your last issue, some criticism is offered on the S.C.M.'s method of social study. Like many other subjects, social study has both a theoretical and a practical side, and one without the other is of little value, and it is true that S.C.M. study groups have a tendency to leave the ordinary man in the street out of account.

It is to be hoped, however, that our social study does not end with our time at college, and I would strongly suggest that opportunities for contact with the unemployed or the ordinary workman are greatest after we have gone down. To invite him to our study circle or to visit him in his home or at his work is only of partial value; what is of real value is to get to know him, and this can only be done by working or playing with him.

While at college our whole life is lived in an academic environment, and it is only after we have left that we move into the world of everyday life. And it is then that we come much more easily into contact with our contemporaries other than students. Some of us (such as engineering apprentices like myself) are fortunate in working among those who enjoy few of the advantages that we students have had, and for others there is the possibility of making contact with them through social clubs, the churches, etc. Sympathy with the unemployed or the under-educated is, however, hardly constructive, and it is for this reason that the S.C.M. has always laid such emphasis on study. But to arrange study groups among those

who are in jobs is increasingly difficult, it being by no means easy to collect people together and to find a time to suit everyone. Moreover, college naturally provides a suitable environment for study.

I do not intend to suggest that our study system is perfect. But I am aware that our time is very limited, and am therefore anxious that the very best use should be made of what time we have.

Yours sincerely,

Technical College,
Newcastle.

JACK KEISER.

After the Crisis

DEAR EDITOR,

Many of us have been profoundly shaken by the recent crisis, and found during those weeks that the values to which we had pinned our faith were seriously tested.

But I, like others, have also been severely shocked by the reactions of Christians in this country. In desperation we flocked into the churches to pray for peace. When war was averted we attended thanksgiving services to God for having given us peace. Hardly anywhere does there seem to have been a real sense of repentance, not only for the fact that we were in such a crisis, but also for the means by which we managed to avert war. The word crisis denotes judgment. The Christian world to-day stands in the judgment of God.

Christians are now urging a return to Christianity, and a moral rearmament, as the solution of the world's problems. This is useless unless we define what we mean by "Christianity" and decide for what we need to be morally rearmed.

Is it in order that we may become more decent-living people or more spiritually-minded; or is it, as I hope it is, that we may, with God's help, face and help to solve some of the tremendous problems of this age?

Yours faithfully,

SYLVAIN VAN DE WEYER.

Magdalene College,
Cambridge.

S.C.M. and I.S.S.

DEAR EDITOR,

After attending the I.S.S. Conference on "Germany's Aims in Central Europe," at University College last week-end (12th-13th November), I returned to college feeling both dissatisfied and disappointed. Not with the Conference—for that was one of the most enlightening and valuable experiences I have had—but with the poor response of British students to the challenge of such a conference. I do not know exactly how many people were there—about 150, perhaps—but not more than half of these were British students, and this in an English university with a population of thousands!

Of these few, hardly any were S.C.M. members,

and I suggest that this state of affairs is serious, and a grave reflection on the S.C.M.

The S.C.M. has, in this matter, a two-fold concern. Firstly, "International affairs are part of the world in which we live, and in which we have to be Christians." Therefore it is our duty to face up to the issues of the present situation, and to gain a knowledge of the problems with which we are faced, that we may see clearly our Christian responsibility.

Secondly, it is apparent, in the face of all the muddled thinking, confusion, and hysteria prevalent throughout the country since the "crisis" in September, that the great majority of people in Great Britain are abysmally ignorant of the present international situation, and are thus incapable of forming any opinion on the policy of the government, or of influencing that policy in any way. It is thus essential that those who have the advantages of university education, and the chance of attending conferences of the kind organised by I.S.S. should make the most of their opportunities, and take seriously the responsibilities imposed upon them by these advantages—that is, use their knowledge to educate public opinion.

Moreover, if public opinion is to be thus educated, is it not important that it should be the Christians who undertake this responsibility, for only by a Christian attitude to world problems, founded on real knowledge, shall we come nearer to the realisation of a "World Community."

Yours sincerely,

Frœbel College. JANET IRONSIDE.
Grove House, Roehampton Lane, S.W.15.

Mr. Churchill and Isolation

DEAR EDITOR,

I was amazed to see THE STUDENT MOVEMENT of November identify Winston Churchill with a policy of "Withdrawal from all European commitments."

This is the message he sent to the new *Headway*: "We must gather together round the joint strength of Great Britain and France and under the authority of the League all countries prepared to resist and if possible to prevent acts of violent aggression. There is the path to safety. These are the only guarantees of freedom. There on the rock of the Covenant of the League of Nations alone can we build . . ."

And in an article in the current issue of *Headway* he writes: "I said" (at Manchester on May 9th) "that France and England, the two Parliamentary democracies of the West, had come together openly and publicly in a defensive alliance; . . . And I asked whether this was more than a first and most important step towards collective security against unprovoked aggression upon themselves and others.

This collective security, I urged, could be organised with the help of Yugoslavia, Roumania,

"My only Quarrel with the Christian World"

A reader of the "Christian World" writes the Editor (Mr. ERNEST H. JEFFS) in the following terms:

"Without hesitation I can affirm that the 'Christian World' is the best religious paper I know of, and my only quarrel with it is that on Thursday mornings I find it so interesting that I am reluctant to leave it and take up my studies."

But What was the Editor to Reply?

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JAMES MOFFATT

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Women's Page: By **JANE SHELDON**

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He continues:—

“If the League itself to-day be stricken, if the hopes it inspires be dashed . . . are these reasons why we should abandon those purposes, . . . why we should turn our backs upon the League of Nations Union? . . . I say: No!”

Yours sincerely,

W. STUART BEST.

Godmanstone.



- NEWS FROM - THE COLLEGES

Western Colleges Week-end Conference. —

An expansive Georgian house, typical of its Cheltenham surroundings, has been turned into a diocesan retreat house, and here students from training colleges in Cheltenham, Gloucester and Bath met for a week-end conference. The object of this gathering was to enable the students to get away for a day from the turmoil of ordinary college life, and to spend their time in listening for the will of God, so that it might be put into better effect in their colleges. The theme of the conference was Christian Vocation, and what we asked ourselves was, “What ought we to be doing now in the S.C.M., and afterwards as teachers, in the light of our Christian calling?”

The first talk, given by Stella Morton, of University College, London, emphasised the necessity for Christian choice in our present situation, because we are living at a time when the world will soon have to decide to accept Christ or to reject Him. But there is not only a general vocation to be a Christian, but also a particular vocation to each one of us to do a particular job; and in the second talk Christopher Maude discussed our immediate business as Christians, and what difference it makes for a student or a teacher to be a Christian. For Christianity is still largely confined to our spare time, and the job of the S.C.M. is to find out what it means to be a Christian student, teacher, doctor, or whatever the profession may be. The third talk took us from our present job to the possibilities of Christian work after college is finished with, both at home and overseas. Dorothea Ferguson gave us a vivid picture of the needs of the younger Churches. No one was able to leave the conference without seriously considering the question of whether he was called to serve God at home or overseas.

The whole conference took place in a setting of worship, and, perhaps, we shall remember longest the services that took place in the lovely chapel of St. Anne's. The discussions were disappointing. People saw clearly enough the difficulties of

Christian education, especially in the teaching of religion, but seemed unable to get beyond a general state of muddle. Considering the number of prospective teachers in the universities and colleges of the south, it is evident that this subject must occupy the further attention of the S.C.M. in this field.

C. H. MAUDE.

Manchester S.C.M. and Political Decisions.—

One result of the crisis, and the consequent unsettlement of ideas, has been considerable thought as to how far the S.C.M. can or should take political decisions. As we are now the largest university society, our opinion has been sought with respect by the various political bodies, and we were asked to endorse a joint manifesto on foreign policy, drawn up by the Socialist, Liberal, Conservative and League of Nations societies. The points of the manifesto were considered by our General Committee, and it was generally felt that they were unacceptable, and also that the S.C.M., embracing people of all parties, could in no sense lay down a political policy for its members. At the same time, some of us felt that there was an opportunity to make a constructive reply to people who obviously wanted our opinion, and a statement of views was consequently drawn up by about ten members, which made it clear that it was not to be taken as an official statement of policy. Starting from the passage in the Aim and Basis, “We seek the Kingdom of God, the re-creation of all mankind into one family . . .” it pointed out that the signatories consequently could not accept any policy which involved the division of the world into two camps, but would urge a real effort to remove the underlying causes of war, on the basis of the Van Zeeland Report, though this would involve a willingness to sacrifice on our part. A few days later a similar statement of views was drawn up by one or two people who were dissatisfied with the choice of alternatives presented by the recent *Student Forum* ballot, and this was fairly extensively signed by our members and sent to *Student Forum*.

It had all along been intended to hold a debate on Armistice evening, and, in order to help us to get our ideas straight, it was decided to make the motion, “That the S.C.M. is not competent to influence the political decisions of its members.” The purpose was not to reach any definite decision, nor to decide future policy, but rather to provide an opportunity for a general exchange of views on the problem, and to find out what the Movement in Manchester was thinking. In this it was very successful, since it elicited a very free discussion from the floor and a very close final vote (the motion being lost by 39 votes to 31). The general viewpoint on one side was that individuals certainly ought to make political decisions as an expression of Christian convictions, but that the Movement as a body could not choose for its members between political theories, all of which were imperfect as compared with the Gospel, and

that its job was rather to produce the new men without whom improved conditions of society were impossible. The other view was rather that the Church and the S.C.M., while they certainly could not lay down definite political policies for their members, could and should help them in making their own decisions, by bringing out the principles in the light of which the world can be judged.

The events of this term have already shown us that the S.C.M., once it becomes numerically strong, has a responsibility towards political action and its relations with specifically political organisations that calls for much thought and consideration, in the light of the Aim and Basis and the central purpose of the Movement. We hope and feel that the interchange of ideas which we have had lately will help us to exercise it better, and that this report of what has been going on in Manchester may also be of some interest and help to our fellow members elsewhere.

J. F. SLEEMAN.

Birmingham University.—We opened the term with a Freshers' Information Bureau, which did much useful work in helping Freshers to get to know the place, and in recruiting for various Guild Societies.

We had a successful Freshers' Tea, when Ursula Dunn and Bob Lambourne, our President, spoke on the ideals and opportunities of student life, and arrangements for study group were completed.

Billy Greer talked inspiringly to a gathering of members of four S.C.M.'s in Birmingham on the relevance of Christianity to our lives.

Our next general meeting was a discussion on the S.C.M. and Politics. In the main this centred on "Why did Christ not use political means and are we then justified in using forceful methods for the achievement of similar ends? Is the action of the S.C.M. as a body in any political question justified, e.g., support of B.Y.P.A.? If so, does a minority disagreement divide our Christian society?" A letter asking for opinions on these problems has been circulated, since it has been objected that this S.C.M. is too Socialistic.

The big function of our term came with a week-end conference on "The Crisis in the University," which took place in St. Francis Hall on Saturday and Sunday afternoons. It was attended by about 30 professional and other staff and 50 students. The chief speaker, Professor Löwe, late of German Universities and now Research Fellow in Economics at Manchester University, who spoke so brilliantly on this subject at Study Swanwick, opened with an address on what this Crisis was and why it had arisen. He said that English Universities of the last century catered excellently for the training of the gentleman of Liberal Society, but the requirements of society had now changed, and the Universities were not yet conditioned to the demands for enlightened experts, and were tending to produce blind technical



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specialists without moral or social education. This was followed by a talk from a senior member of staff, who emphasised the importance of relation to the needs of the district, and a student who said that the intellectual and cultural life came, not from inside the University, but from without, *via* religion, politics and social intercourse. Much enlightening discussion followed—lecture reform, exams., hostels, etc., and a complaint from students at being treated as children.

The second day was devoted to what we can do about it. Professor Löwe said that we must meet the demands of a planned democracy, and suggested that wider and less factual courses, including social, moral and political implications of technical subjects would solve this to some extent. A member of staff advocated degrees for personality and capability, with testimonials on work, but this was opposed by students; though the danger of basing important decisions on one examination paper was seen. General discussion followed, in which self-education by the student, better staff-student and departmental relations, relation to the culture of the Midlands, and other points were raised.

The Conference ended with a comprehensive summing up by the chairman, David Paton, and prayers.

Lest we tend to forget the real meaning of our work for the S.C.M. and merely run it as a successful Guild Society, we are soon to hold a meeting, addressed by various representative members, on "Why I am a Christian," trying again to take up the challenge of "Who say ye that I am."

CHRISTINE F. GROVES,
Secretary.

High Flatts

On the hills above Huddersfield, on the road from Sheffield to Manchester, there met together on Guy Fawkes Day, delegates from many and widespread Technical Colleges for the Northern Colleges' Commission called to review the conditions in the Colleges, to evaluate and stimulate the work of the S.C.M. branches therein. Members came from Coventry, Rugby, Birmingham, Newcastle, Leeds, Bradford and Huddersfield. Some Colleges were entirely for evening work, others had 300 odd full-time students; it was a truly representative gathering.

After a brief introduction we analysed, on the basis of our questionnaire, the purpose and practice of the Colleges. Although many of us deplored the consequent failure of development of personality it was agreed that the purpose of the Colleges was the pragmatic imparting of merely technical instruction, and in this they largely succeeded.

The method was by teaching rather than lecturing, and some felt that there was too much spoon-feeding, and students were over-lectured and staff

overworked. But the instruction was more related to industrial practice, partly because of the close relation of many staff and students with the industrial field. Most of the faults were due to causes inherent in the system which, in turn, was the outcome of the industrial-social situation.

Conditions of students varied—many of those in the North having grants, etc., but few in the Midlands. Most of them come from families who will expect some financial return when their training is finished. Few live in digs. Their major interest is in their jobs—upon most of the subjects vital for student groups, they are indifferent. In consequence, and because of the extreme lack of time, there is little support for social activities and the S.C.M. seems the only live society in most Colleges, apart from the Student Unions in a number of Colleges. Few have a sense of vocation, though many are keener upon efficiency than money.

The S.C.M. varies considerably in strength, activities and nature, in different Colleges. Sometimes a mere forum of student opinion, sometimes a live group of realistic Christians, sometimes all keen upon carrying their activities into their Churches, others almost a Church apart, sometimes a mere handful, and at other times powerfully leading student opinion. Notable was the increase in social activities and of individual members leading secular movements. But absent from most was the relating of their faith to their future industrial context.

So keen was the discussion and so enthusiastic the group, that an extra session was carved out of the social evening. Yet this latter was really a great success and completed the mixing and growth of fellowship very well.

Next morning, after all our activities had been consecrated and offered up in worship, and our searchings set clearly in the light of the eternal, Denis Moore gave a really inspiring short talk contrasting Christian faith with non-Christian belief, and drawing out the difference this must make in our lives. Then we proceeded to attempt constructive deliberations on the basis of our analysis of College life. Among the multitude of ideas interchanged three major points were emphasised; the need for planning the group objective clearly; the need for linking members with their Churches and the Auxiliary Movement, when they left, and the need for relating faith to vocations.

Finally, we decided to give the attention of our next year's Commission to the subject of Education in the light of the Christian faith.

After tea Will Mills, our excellent and patient Chairman, closed our deliberations with prayer and a short address, in which he drew out the significance of all we had done and sent us forth to implement our discoveries in our daily round.

F. C. MAXWELL.

CHURCH UNITY

A study syllabus on the question of the unity of the Church and reunion has been written upon the Report of the Conference on Faith and Order (Edinburgh, 1938). It is called *Studies in Church Unity*, and it has been compiled by Professor Angus Dun, of the Episcopal Theological School, Cambridge, Mass. Being an American production, many of the books and pamphlets suggested for further reading are those published in America; but leaders of study groups in this country will find that it gives useful help for group work, and that it asks the right questions. It is divided into twelve studies, but it contains directions for shortening this full course, if a shorter course is desired. Some copies are available from the Rev. Canon Leonard Hodgson, D.D., Christ Church, Oxford, price 6d. each; but large orders should be sent direct to the Executive Committee of the World Conference on Faith and Order, 297, Fourth Avenue, New York City, U.S.A.

I.S.S. ACTIVITIES

WE are now well in the middle of our Appeal activities, and already meetings are being held in the universities and collections are being made. Training colleges, theological colleges and technical institutes have all been appealed to and the response is proving encouraging. In some places I.S.S. is co-operating with other appeal committees and clash of effort is thus avoided. We are fortunate in having with us in England, for a short time, Monsieur de Blonay, our energetic and able Assistant Secretary from Geneva. He is going to address meetings at several universities. Another speaker who will be found on I.S.S. platforms is Bernard Floud, who recently travelled many miles in China with the British Student Delegation.

It is also very gratifying to record that S.C.M. co-operation in the universities is proving of very great value in carrying on the work of the Appeal. It is not always that one finds support, given on paper in London, is implemented in the provinces, but this is certainly true of the S.C.M., whose local Secretaries are showing their sympathy in a most concrete way.

This week-end, November 12th-13th, our London Conference takes place at University College and, as I write, I have before me a list of no less than 100 university people who have registered for this event. This testifies, evidently, to a wide and sustained interest, at the present time, in London University on International Affairs. The subject of the Conference is "Germany's Aims in Central Europe," and among the speakers are Professors Seton-Watson and Rose.

In London too, a new I.S.S. project is afoot—we are aiming at setting up a London University Committee on the same lines as other I.S.S.

PRAYER CALENDAR

December, 1938

Nov. 30—Dec. 6. Malcolm Adisheshiah's visit to Ireland.

December

4. St. Edmund the King, Lombard Street, 6.30 p.m., Student Service. Preacher: The Rev. W. E. S. Holland. St. Dionis Hall Guest, Mr. J. G. Matthew, C.M.G.

Hostel of the Resurrection, Springfield Mount: Quiet half-day for Leeds University Missionary Group. Leader: The Rev. Harold Angus.

11. St. Edmund the King, Lombard Street, 6.30 p.m., Student Service—Gift Sunday. Preacher: The Rev. Canon C. E. Raven. St. Dionis Hall Guest, Canon Raven.

12-30. Madras: World Missionary Conference.

16-18. Queen's University, Belfast: Social Study Week-end.

19-22. Annandale: General Council.

28—Jan. 2. St. Andrews: W.S.C.F. Theological Conference.

January, 1939

- 2-6. Prayer School, College of the Ascension, Birmingham. Conductor: Miss Olive Wyon.

- 3-6. Belfast: Irish Theological Students' Conference.

- 4-9. Birminghams: Universities' Industrial Conference.

- 6-9. Prayer School, Kilkeel, Ireland. Conductors: Revs. Michael Bruce and J. S. Rutherford.

* * *

Suggestions for Prayer. Prayers are asked for the staff of the S.C.M. throughout the winter and spring in their efforts to find the finances necessary to continue the work of the Movement; for newly formed industrial groups; and for groups beginning to study agricultural and rural community problems in the light of Christianity.

co-operating committees. This, it is intended, would organise all the activities of the London Colleges and would be a notable step forward in our organisation. I hope to be able to say more about this in my next article, but I think the project is one which, if carried through, will ultimately benefit all London University students.

Owing to the departure of the Irish organiser for America, it is now likely that the Anglo-Irish Conference will be postponed once more until his return. In the meantime, we are pressing on with preparations for our Anglo-French Conference, to be held in France, December 27th—31st; the present international situation will be discussed. STUDENT MOVEMENT readers may also be interested in our Liverpool Conference on Housing Problems, which takes place at the end of this month. We are making special arrangements for cheap fares to Liverpool and accommodation over the week-end for this conference. Anyone who is interested in social work should not miss this opportunity to attend a most interesting conference. Mrs. Stocks will be in the chair. Further details may be obtained from me.

I.S.S.,

ANTHONY SCOTT.

49, Gordon Square, W.C.1.



Engagement.—Our congratulations to Jim Dawson-Bowling (Brasenose College, Oxford; S.C.M. Intercollegiate Secretary in Liverpool) and Margaret Skemp (Lady Margaret Hall, Oxford; S.C.M. London Secretary) on their engagement.

* * *

Christmas Cards.—As in previous years the S.C.M. is offering Christmas cards for sale (to be sold one at 1d. and two at 2d. each). Any who would like sample cards before ordering are asked to send 6½d. to "Christmas Cards," Annandale, North End Road, London, N.W.11. Please send your orders in good time and help to increase our funds.

* * *

The Society for the Ministry of Women (Interdenominational).—This Society will hold a Conference on "Women in the Church of To-morrow: Their Contribution to its Thought: its Ministry and its Unity," from January 10th to 12th, 1939, at Ridley Hall, Cambridge. A Public Meeting will be held in the Arts Lecture Theatre at 8-15 p.m., on Tuesday, January 10th. Among the Speakers will be: Mrs. Corbett Ashby, The Rev. Constance Coltman, The Rev. A. Herbert Gray, The Rev. Professor G. B. Henderson, The Rev. Canon Guy Rogers, Miss Maude Royden, and The Rev. Canon C. E. Raven.

The Conference will be preceded by a short Retreat, conducted by the Rev. J. Paul Gibson, Principal of Ridley Hall.

For Programme and full details, apply to Miss Margaret Oldfield, Secretary S.M.W., Floor Five, 103, Kingsway, London, W.C.2.

* * *

National Peace Council Petition.—A petition organised by the National Peace Council is in process. Sheets for signatures to the following declaration:

We, the undersigned believing that permanent peace cannot be secured by competitive armaments, through sacrifices imposed upon small nations, or by exclusive arrangements between groups of major Powers, but only through a more fundamental and general settlement; urge the necessity for the holding of a *New Peace Conference* open to all nations and directed towards remedying the economic and political conditions likely to lead to war; and pray His Majesty's Government to take, in consultation with the President of the United States of America, the necessary steps to secure the holding of such a Conference, after adequate preparation, and to offer the fullest collaboration of this country in bringing the negotiations to a successful issue.

are obtainable from the N.P.C., 39, Victoria Street, London, S.W.1.

Local Peace Council, get on to it!

* * *

Duchess of Atholl's Knitting Competition for Spain.—There are 4 million children under the age of 12 in Eastern Spain alone. Only 20 per cent. have enough warm clothes for the winter. Their need is desperate. The Knitting Competition aims to get 10,000 entries as soon as possible. There are five classes for entrants, and through the generosity of friends of Spain there are 70 prizes offered. All those who can knit are asked to write for the 16 page knitting book, which contains full particulars (enclosing 4d. in stamps). Address: Duchess of Atholl's Knitting Competition, 15, Great James Street, London, W.C.1.

* * *

Prayer Schools.—Last year in the Christmas vacation there were Prayer Schools held at Carnforth and Cheltenham which those who attended them will not easily forget. This Christmas we are again holding two Prayer Schools—one in Ireland at Mourne Grange, Kilkeel, for 35-40 students from the Irish colleges, and the other at The College of the Ascension, Birmingham, for 60 students from Scottish, North, South and Welsh Councils. At both there will be talks and instruction in Prayer, as well as opportunity for quiet and prayer alone, and with other people. Anyone who would like to attend either of these should approach their college secretary.

* * *

The Cresswell Group. All those who were involved in the Cresswell Study Conference in 1937 will be interested to hear that there will be fortnightly meetings of the Cresswell Young People's Group in preparation for the Amsterdam Conference, from the present time until next summer. All those who had anything to do with Cresswell are asked to remember this in their prayers.

* * *

Newcastle International Club. On Wednesday, 16th November, the new rooms of the Newcastle International Club were opened at 66, Jesmond Road, Newcastle-upon-Tyne. An interesting syllabus for the Christmas session has been prepared, and is obtainable from the Secretary of the International Club at the above address.

BIRTH

RANSON.—On October 28th, 1938, at Bangalore; to Grace (*née* Gibb: Westfield College, London), wife of the Rev. C. W. Ranson (Edgehill College, Belfast, and Oriel College, Oxford), of Madras, South India—a son.

Communications with reference to the work of the Student Christian Movement, and subscriptions or donations, should be addressed to the Rev. W. D. L. Greer, Annandale, North End Road, Golders Green, London, N.W. 11, and orders for books to The Book Room, 58, Bloomsbury Street, London, W.C. 1.

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EDITORIAL

1939 A.D.

It is now 1939 A.D., which means the Year of Our Lord one thousand nine-hundred and thirty-nine. Last year was 1938 A.D., so it was also a Year of Our Lord, which, now it is over, may seem a peculiar way of describing it. A great many things happened last year which it is difficult to think of as being "of Our Lord." One might hope that, as years go, it would in fact hold the record for quite a while for cruelty, barbarity, suffering and fear. But you never can tell. What will 1939 contain? The reply that would slip naturally to many lips is "God knows." Which again raises problems.

What can we say, as Christians, in entering a new Year, which will justify us in calling it still A.D.? It is one of those little, overlooked indications of the way the Christian faith once seeped its way into the forgotten assumptions of men that they just cut history into two, calling one half B.C. and the other A.D. There was a time when people were rather crude, we feel, in their ideas of how God managed history, and therefore had a right to call it His own.

Deus afflavit et dissipati sunt said Queen Elizabeth when the Armada was sunk. "God blew and they were scattered." That seems a bit crude perhaps, but certainly sixteenth century England believed it. Quite a large part of twentieth century England still sings "God Who made us mighty . . ." though that to others seems an unjust accusation to bring against God. Yet Karl Barth

has just said that, if the Czech soldier had had to fight, he would have been fighting for the Church of Jesus Christ. It is not easy to get straight. If God is in charge of history, this sort of saying is legitimate, however uncomfortable it makes us feel.

1939 will be a year in which God will be at work. Our religion is nonsense if that is not true. Consequently it will be a year in which *events* are the consequence of His will. Without going into all the vast problems which are raised here (and which can be wrestled with in such books as *The Kingdom of God and History*, one of the Oxford Conference volumes, or John Macmurray's new book *The Clue to History*) there are certain simple, central Christian things to be said at the beginning of a new year.

(1) God is Lord of history and God is revealed in Christ. That means that the kind of thing we see in Christ is the kind of thing by which history is judged.

(2) That means that belief in the power of love, an infinite concern for people, a ceaseless demand to express real human community are things to be striven for with all our might.

(3) It is in the *present* that we have to choose what we shall do. God in Christ is standard for our choosing, but it is from amongst the perplexing alternatives of actual present-day facts that the way of God has to be sought by us. That will call for not only for knowledge of the world but also for growing apprehension of God. This does not mean accepting some cut-and-dried plan of action, but realising that every small decision has all the

terrible meaning of "for or against God" in it.

(4) God forgives. While the only thing we *can* do is to act as we believe God wants, yet we may choose wrongly.

The risks are so enormous that it is only the knowledge that God still loves people who do the wrong thing in trying to please Him which gives us courage to go on trying to do His will.

Nineteen-thirty-nine is a year of Our Lord, which simply means that we have to use all the resources that we know of to discover what He wants us to do with it, and to rejoice that He is there for us to serve.

Denominational Societies

There is a notice, on page 97, of the formation in the University of London of a society for Anglican students. London University is so big that many of the problems which other universities are able to meet easily call for special measures. For some years, an effective rallying point for Anglican students has been one of London's unsolved problems. The formation of this society, soon to be launched by its patron, the Archbishop of Canterbury, we hope will provide a satisfactory solution.

The S.C.M. has for many years been faced in universities with the existence of denominational societies and has always welcomed their existence as allies. To quote from *The Interdenominational Position of the S.C.M.*, drawn up in 1932, "The policy of the Movement, so long as the Church is divided into a number of separate communions, is to help students to see their loyalty to their own communions in the setting of a wider vision and experience of the Church Catholic and of its task in the world."

In this work Anglican and Free Church societies have an essential part to play. The S.C.M. has not only welcomed the formation of such societies when they are formed by those outside its membership, but has also sometimes encouraged those within its ranks to take the initiative in thus strengthening the Christian life of the university as a whole.

But denominationalism, like patriotism, is not enough. Denominational societies become a hindrance to the main work of Christians, the turning of men to God and the serving of the Church as a whole, when they take upon themselves more than they can bear. They cannot express the fulness of Christian witness in a University. Study and evangelism, in a divided church, must always be done mainly in co-operation, though without abating anything of denominational loyalty. A study-circle on "the Anglican doctrine of the Trinity" once forged its lonely way in a northern university, and only the members' preoccupation with themselves prevented them from seeing how funny it was. The work of bringing the Gospel in its fulness to our universities to-day could not be done by a series of disconnected denominational

societies. We can not anticipate the reunion of Christ's divided Church, but we can lead towards it, unencumbered by much that holds the churches back whilst enriched by all that makes them great.

In the World but not Of It

It is obvious that the *form* in which Christian discipleship must affect the world is one of the questions we most want to answer but most fail to agree upon. In the November STUDENT MOVEMENT, Rose Terlin's article on *What is Christian Social Action?* contained the phrase "We cannot be a ferment in an ivory tower." Is that to rule out precisely the kind of Christian action described in this month's article on the Cotswold Bruderhof? Elsewhere in this number is a letter picking up this same point from last month's description by Manchester S.C.M. of their relation to political issues. There is also the description, in Federation news, of a difference in emphasis between our own and the French movement.

The question has to be answered. It is in fact being answered all the time, by inaction or hesitation where not by conscious decision and commitment.

Appeal for S.C.M. Deficit

Last month we thanked our supporters for their generosity in having contributed £170 16s. 10d. (by 17th November) towards the £1,184 deficit under which our Movement is struggling this year. It is good to be able to announce now that the sum so far obtained (December 28th) is £294 12s. 11d., and for this further encouragement we are deeply grateful.

CALL TO THE BARMAN

A round of drinks, if you please,
For incipient bureaucrats, office-holders,
Those elected by the popular vote
Of the apathetic, the efficient unweaned
To whom tradition is a negative totem;
Who hold keys to desks, and secretly
Pine for a recondite, peculiar signature;
Who have pewked and grimaced for years
On the apron, to catch the eye of the stalls,
Sweated for the importance of established trifles.
For those who hold principles
And discuss them in secluded corners.
Those to whom chastity is a minor
Cancer, an itch grafted on
To anonymous verse, of no merit.
For the merely pedantic, hatching
A pompous and inconsequential
Egg, in a well-balanced foot-note.
For the narrow of vision, making plans
In parlour dimensions, for others.
For the hedonist tough, never knowing
The desolation of separateness.

R. F. WILLETTS.

"BRUDERHOF—CHRISTIAN COMMUNITY"

By LEWIS DAVIDSON
Scottish S.C.M. Secretary

"CHRISTIAN Community," "The World-wide Church," "The Church," "The Fellowship of Jesus Christ," "The Society of the Redeemed." What ideas do these expressions conjure up? Do they mean anything? Bill Paton's book *World Community* is an attempt to put content into them and he does it very well. But are we satisfied? Do we not dream of a Christian community which doesn't require a spiritual pick-me-up every six months, a community in which we can be supported in times of spiritual crisis, to which we would have confidence in bringing our non-Christian friends when they want to see what happens when you are a Christian? A simple question reveals how great is our need. After any of our S.C.M. missions, is there any Church, any Christian fellowship into which we can introduce new converts with the assurance that they will not be disappointed with what they find there? Is it not just at this point that the Church fails and we fail? There is no way of following up because there is no community. There is no place where the wanderer may really find rest unless he be a rare soul who has the sensitivity to feel the immense potentiality of the Church. The world groans for life and we are the bearers of the Word of Life, but the Life is not in us.

I had heard a lot about the Bruderhof at Ashton Keynes in the Cotswolds and had been very critical of it. The brothers have a farm and support themselves by farming, wood turning, printing and publishing and any craft they can turn their hands to. There was a religious basis to the life. They had all in common and it sounded very nice. So nice that it must be a retreat from real life. They were not taking into account the demonism of social life. They were deceiving themselves that they were living the Christian life in these beautiful Cotswold hills. This was no alternative to the massing forces of Fascism and Communism. Whatever the defects of the Church it was on the right road. This Bruderhof was nothing more than a Protestant monastery. It was idealistic, optimistic, and liberal, with no real revolutionary significance. Thus, with a Barthian, Niebuhrian, and anti-Pelagian mind I went to the Bruderhof.

They insisted on calling me Lewis. This was bad tactics if they wanted to impress me, but it was



The Rhoen House (re-constructed cowshed).

some consolation that I wasn't "Brother Lewis." They were very nice. They asked me to speak. I spoke about tension and struggle and ended up on a humble note: "I have come to learn your way of life." It sounded very good.

Everybody has a job to do. But I am only good at reading books, so the only thing they could find for me to do was to hoe turnips. So I hoed turnips. From six in the morning until almost seven at night, with about four hours off for meals.

The worst thing was that I got turnips for dinner and turnips for supper. When I pulled peas for eight hours I ate peas also. The casual way in which they ate my turnips and my peas was nothing short of disgusting. Sleep came easily at night, for here there was peace. Not simply an absence of strain and tension but something positive and creative. It was a peace of God.

The strange thing was that these people were good. Yes, they were good. They knew all about sin too. They saw how they were caught up in an evil system. They even sold their milk and beautiful wooden bowls to it. But they were good. Although they may have been dreadful sinners and compromised in all sorts of ways, would God ask much more of them? When I suggested that this community was not for all men because the Bruderhof had gathered together the finest types for the community, it was denied with vigour. But they gave the Glory to God and boasted about the Glory. "I know," one said, "that it is only by the Grace of God that I am enabled to live here

Plan of the Cotswold Bruderhof, May, 1938



Description

- | | | |
|--|---|---|
| 1. Road to Ashton Keynes. | 12. and 13. School. | 22. Laundry, sewing, spinning and weaving rooms |
| 2. and 3. Cottages. | 14. Railway carriages used as dwelling rooms. | small power station. |
| 4. Dining-room. | 15. Poultry-brooding house and run. | 23. Printing, bookbinding and publishing house, office. |
| 5. Dwelling house and communal kitchen. | 16. Hospital. | 24. Orchard. |
| 6. Stone barn. | 17. Shed for making concrete blocks. | 25. Open shed. |
| 7. Former byre, now rebuilt as dwelling house. | 18. Dutch barn. | 26. Arable land. |
| 8. Former stable, now dwelling house. | 19. Stable. | 27. Garden. |
| 9. Turning shop. | 20. Gravel pit. | 28. Pasture land. |
| 10. Baby house. | 21. Smithy, carpenter's shop, cart shed. | 29. Bee garden. |
| 11. Kindergarten. | | 30. Chicken meadow. |

and bear the company of the other members of the community, and only by the Grace of God that they can bear me." I wished that the Grace of God would make me love X when he ate his soup. However, the reflection that it must be very difficult to eat vegetable broth through a beard helped enormously.

Here are some notes from my diary. "Thank heaven the weather is good. I got up to go to work at six a.m. Yes, six a.m. And for what? To hoe turnips! Our gang came back for breakfast about eight. Y had been delegated to look after us to-day, so that we were deluged with

questions about our views on this, that and the next thing. Breakfast as usual consisted of porridge (it looks like rain, and anyway, we got no milk with it; that is saved for the children and old people), bread and dripping. It wasn't much but when you're hungry anything tastes good. When we were just finishing we were asked what we thought about the Bruderhof. I got in my piece about escapism, and the need for people in the world doing things. They asked me right off what I was doing. I said I studied the situation. "And what have you discovered?" they asked. It wasn't easy to say. But what *was* I doing?

It was turnip-hoeing that engaged me all day, and in the evening we talked again. Of course we had vegetable broth for supper again, but despite the poverty of the meal it was a sacrament. They don't have the sacrament of communion here at the Bruderhof. Instead, they consider all their meals (which they have in common) to be sacraments. They are. They are a means of grace whereby the members of the community are knit closer to one another and to God. After the evening meal we heard of the adventures of two of the brothers who had been away buying wood for the hand-craft work. It was great fun listening to them and laughing at their adventures. We were so easily amused. The meals began and ended with a song. Beautiful songs they were too, with a lilt in them which spoke of joy in the overcoming of evil. After the evening meal and the discussion,

the day was over and people were tired and glad to get to bed. This day has been filled with new experiences. I am searching hard for some major flaw in the arrangement but I cannot find it. This is a community in the best sense of the word. That is simply a fact. The community is outward-looking and has the need of the world at heart. Here are people who are good but who would not claim any superior virtue. It is rather wonderful to come across a community like this after talking about Christian community so much."

A critical estimate and not all this personal talk? It is not easy. They know more about persecution and the demonic forces in social life than I do. They live nearer to God than I do and are much humbler. Their community is a real community and not simply an idea: it is not only a spiritual fact (though it is that too) but a physical fact. The life is hard and poverty rears its head, but they speak of joy and their faces speak peace. They say that our Lord asked for an unconditional surrender of all that we have and are. We were asked to follow and be perfect and not to talk *too* much about impossible ethical ideals. Perfection of this sort implies mutuality, community. To follow Christ (they would say) means to live in community, for to be a Christian you have to be "in the Church" and the Church was meant to be a real community. The Bruderhof is not selfish, neither is it escapist. It labours for world redemption and strives to make straight the way of the Lord. They have preachers travelling over the country-side preaching this way of life. They



Old Farmhouse.

spend precious money on running a printing press and publishing house for propaganda purposes. As a simple act of witness the function of the Bruderhof is immense. Is it more, however? Is this the Christian way of life? God knows. We must answer that question ourselves.

STUDENT MOVEMENT HOUSE

THE Twenty-First Birthday is over and we are all rather tired and very pleased. It was a happy day for the Club. To the Warden's staff the best part of the festivities was the wonderful Birthday Gift of over £100 collected by members for the new Club. This grand total, which more than doubled any previous Birthday Gift, was made up almost entirely of small sums. Perhaps there has never been a time when students have suffered greater poverty than now, and the fact that the members care enough for their Club to try and help it, no doubt beyond the limit of their purses, is the greatest encouragement to those who are responsible for the running of the Club.

The traffic problem at the Birthday Party was by far the most serious we have ever had to cope with, but thanks to a body of most efficient stewards, everything worked smoothly. A crowd quite as large gathered a week later to hear Mr. Paul Robeson sing. Admission was by membership card only, nearly all the chairs were removed from the Club Rooms, and students were so tightly wedged on the available floor space that the scene was not unlike Margate beach on August Bank Holiday. When he succeeded in getting into the Club Rooms, Mr. Robeson received an uproarious welcome, and it was some time before the applause died down and he was allowed to sing. His programme was very international, from his own Negro Spirituals to Chinese, Spanish, Russian and Jewish songs, and even an English Folk Song, "Oh no, John," thrown in. After we had tried to thank him

for his grand Birthday Present to the Club, he told us that he was pleased to be with us, that he came not only as a singer of good music, but as one who has an earnest desire to help the oppressed minorities of the world, his own people and those of many other lands. For half-an-hour Mr. Robeson was mobbed by autograph hunters and many people filled the hall to give him a good send-off.

At the time of writing, preparations are in full swing for the Nativity Play and our Christmas Party.

The Appeal Office is working at full steam ahead, in an attempt to raise the money necessary to redeem Lord Nuffield's splendid promise as soon as possible. The press announced the gift with more enthusiasm than accuracy and we are most anxious that people should not think that our troubles are over. We still have a great deal of money to raise. But we are all profoundly thankful and grateful to Lord Nuffield for giving us the right to feel confident that the Student Movement House will still go on.

On January 15th, at 8-45 p.m., in the National Programme, Lord Baldwin will broadcast a special appeal for the Student Movement House. Please be sure to listen-in.

MARY TREVELYAN,
Student Movement House, Warden.
32, Russell Square,
London, W.C.1.

NOTES ON SOME CHRISTIAN VIRTUES

By DAVID M. PATON
S.C.M. Intercollegiate Secretary
at Birmingham

THE thesis of *Notes on Some Christian Vices* was that our notions of Christian morality have been so corrupted by the conventions of a capitalist democratic culture, that what are accepted as virtues are often vices. *Per contra*, what we think of as vices are not seldom virtues.

Christian Arrogance.

When an address on this subject was arranged for an S.C.M. conference some months ago, some of the delegates expected an attack on the self-satisfaction of Christians,—a characteristic instance of false "Christian Humility." Christians are too often on the defensive, looking for the defects of themselves and their faith and acknowledging the merits of others and their faiths. Underneath our condemnation of the "violence" of political factions can be detected a wistful admiration of their guts.

Yet the Christian confronts a lunatic world—how often have we said it! He stands firmly based on belief in the work of God in the life, death and resurrection of Jesus Christ, very God and very man. He knows that the only genuine human freedom is the perfect freedom of His service, and that *there* is the only chance of men being *men* as opposed to robots or collective units. Seeing man as a sinner, yet as a son of God "by adoption," he will not expect wonders; he will not suppose that we can "build the Kingdom." Believing in the purpose and final victory of God, he cannot despair. He calls the bluff of the demonic forces that walk the earth. He can say "My head is bloody but unbowed" because not he but God is "the Captain of his soul." This is arrogance, but *Christian* arrogance because it is arrogant before men and their self-frustrating achievements, yet also humble before God. The "scandal of the Cross" is a scandal not only because it asserts the humanly incredible, but also because it says that God has chosen the "weak things"—people like you and me, and organisations like the S.C.M.—to confound the things which are properly regarded as the great monuments of the human spirit. Either we give up the centre of the faith, or we are arrogant and make our outrageous claims—claims which irritate Gandhi (through the fact of Christian missionary evangelism) as much as they infuriate Hitler (through the steadfastness of Niemöller and Faulhaber).

Christian Cynicism.

We have to see through the moral pretences and hypocrisies of our time—"service" for profit-making: "collective security" for an alliance of economically sated powers: "democratic freedom" for the political institutions (varied as they are) of Great Britain, France, the United States, Czecho-

slovakia, and the U.S.S.R.: "communism" for the threatened invasion of the privileges of the well-to-do: "fascism" for anything which can be construed (rightly or not) as a threat to the interests of the Left (and sometimes also for anything vigorous but unfamiliar¹): "Christian" as a label for anything morally decent.

We believe in the redemptive love of God, and therefore in the sinfulness of ourselves, as part of that humanity which so desperately needs redemptive love. If we are to see the mote and the beam truly, we shall need to be rather cynical towards the pious phrases and hopeful inanities to which we are so easily prone. The search for hidden (and for that reason *more* powerful) motives in ourselves and others is a cynical search, for it prevents our believing the nice comforting things we should like to believe; but it is a necessary Christian activity.

Christian Intolerance.

The Church is the custodian of truths which run counter to much that is dominant in our culture: *e.g.*, it is not true (though our culture still teaches, and we mostly believe) that "we needs must love the highest when we see it." The Church stands by certain dogmas; if they are untrue, then the Church is a monstrosity, and we should join the League of Militant Godless (if we cared that much about truth). The Church has news to preach, and "woe is me if I preach not the Gospel."

There is possible no easy compromise that will find a place for everything. "Both . . . and . . ." yields to "Either . . . or . . ."

This does not mean that we have a monopoly of truth, and can legitimately (and with the approval of the Almighty) burn or shoot those who disagree. Every Federation conference depends for success on at least two things. The first is drastic frankness; and the second that awareness of creatureliness before the Cross which compels the admission of the possibility of our error and the other's truth, without the weakening of our own convictions. In the Cross are united Christian intolerance and Christian fellowship. Without the stiffening of conviction, fellowship is sloppy; without the grace of love, conviction is harshly intolerable. But "tolerance" conceals the un-Christian belief that all views are equally worth respect.

Christian Impatience.

We are called to do the will of God in a time when men increasingly deny His existence and consider those who attempt His will meddlesome busybodies. The pious hypocrisies of the Four Knights at the end of "Murder in the Cathedral" (aptly summarising the attitudes of Chambers of

¹ But this is an unusually stupid use of the word—though common.

Commerce and Rotary Clubs) are designed to prevent us from seeing the real issues; they draw attention to the inconsistency, disloyalty, and arrogance of Becket's position (regarded from the human point of view, of course) and strove to efface the idea that the real drama had been about the will of God and the will of man. So Hitler talks about "positive Christianity." These are attempts to make us be quiet, to quiet our consciences by hiding the evil. We are called to denounce the judgment of God on this nonsense (which is sin because of the purposes for which it is used), and to tell the truth. To judgment succeeds action. We are leaven; impatient of delay, angry at prevarication, amiability, high-sounding and diplomatic excuses—at all the things which men put forward to excuse the retention of bad old ways. "A more excellent way declare I unto you." Impatience is saved from becoming querulousness or censoriousness because it is a part of love; but in the name of love it *demands* a change of heart and policy.

Inquisitiveness and Judgment.

We shall never know what is going on unless we find it out. They will not come and tell us of the evil things they do; they will try and prevent our discovering and call us "Reds" (or "Trot-skyists") if we succeed. The Christian has to be a busy-body, uncovering dark places in politics, local and national, in industry and commerce, in school and university, in the amusements and recreations of us all.

We are not entitled to proclaim the judgment of God unless we know the facts. We are not entitled to proclaim the judgment of God unless we play some active part in the affairs on which we pass judgment. (Those who are dissatisfied with the state of their college or university should first be sure that they themselves do more than attend lectures in it; and those who judge the compromises of politics, should beware lest their judgment be merely an escape from the difficult.) Finally, we are not entitled to proclaim the judgment of God unless we are the first to come under that judgment. The Report of the Oxford Conference on "Church, Community, and State" is a model—it opens with a statement of the failure of the Church, by which is meant the failure of all Christian people.

It is not maintained that Christian virtue is comprehended in arrogance, cynicism, intolerance, impatience, wrath, inquisitiveness and judgment, or that Christians should be arrogant cynics; intolerant and inquisitive; impatient and wrathful judges. The proper remedy for a sloppy Christianity with a sentimental Jesus and an easy-going ethic is not a harsh Christianity with a bleak Jesus and an Old Testament ethic.

We have in the past taken about one-half of the New Testament and called it Christianity; since the New Testament is a whole, and acquires its amazing profundity from its unity and its grasp of the whole of life, the resulting religion (which soon

became a series of moral conventions) was a travesty of Christianity. In consequence, the great words like *charity, peace, humility, love, fellowship* have lost their meaning; and there are no words in the religious vocabulary, as commonly used, to describe other things in the Christian faith which we need to recover, if our Christianity is to be complete and full. These things—or rather, a few of them—have here been described inadequately by "nasty" words like cynicism and inquisitiveness.

This exaggeration, however, will have served a useful purpose if it draws attention to the fact that Christianity is the reconciliation of apparent opposites. The Cross shows up our idealism as much as our sin; its tragic horror is preceded by the intimacy of the Last Supper and succeeded by the splendour and joy of the Resurrection. The Crosses on our prayer-books and churches are a blasphemy ~~if we are not living witnesses~~ not only to the grace and peace ~~(and let the Christian community be full of that, for the world needs it desperately)~~, but also to the agony, the disquiet, and the judgment that are also in the Cross. Christianity is not a way round evil, but a way of meeting it at its worst, and proving that evil, or futility, is not the last and most important thing in life. In the sphere of morals, this means that we have to re-think our moral judgments about good and evil, which are normally designed to cover a limited range of experience, and so falsify the whole. We have said that where Christianity confronts the paganisms, both new and old, "both . . . and . . ." must give way to "Either . . . or . . ." Inside our Christian faith, if we are to be true to the richness of that faith, which deals with a life that is puzzling and a God who transcends our limitations, "either . . . or . . ." will give way to "both . . . and . . ." Jesus was both gentle and ruthless; the Cross is the way of hope and the word of judgment; God is both loving and wrathful. So our ethics will find place for arrogance and humility, cynicism and hopefulness, impatience and patience, anger and peace. In one sense part of our need is a new vocabulary; in another, that will not help. We shall always be "as deceivers and yet true" because we are trying to bear witness to a Reality—the love of God alive in our hearts—which baffles our language, to describe it, because it transcends our hopes, our achievements and our understandings.

SWANWICK CONFERENCES, 1939

The dates of the Swanwick Conferences for this year have been fixed as follows:—

Study Conference	-	-	July 15-24
General Conference	-	-	July 25-31

THE S.C.M. IN ESTHONIA

By M. LOGOVSKY
Secretary of the R.S.C.M.
in Esthonia

The Background

OVER 92,000 Russians live within the boundaries of the "free Esthonian democratic state." Over two-thirds of the entire Russian population of Esthonia (65,428) are peasants. The majority of the Russian population live in the Petseri region (39,821) and on the shores of the river Narova and of the lakes Peipus and Pskov (12,628). In the cities there live about 27,000 Russians.

Regardless of the war and revolution that had taken place, Russian life in that part of Europe bears many traits of the old pre-revolutionary mode of life. This is especially true with regard to family life. "Necessities" and even "very modern necessities" do penetrate into daily life, yet profound conservatism of habits carries on along with the wireless, with the desire to "catch up with modern times."

The nearness of Soviet Russia is strongly felt. The Soviet radio, Soviet literature, press, films, etc., have a strong influence, especially on the younger people, a great number of whom idealize life in Soviet Russia and believe in its "creative effort." Most of them, however, know but little about the actual conditions there. Young people are reluctant to give up their dream of "a beautiful land" where all opportunities seem to be open before the young. Moral considerations are not very acute with them—none of them are really revolted at the idea of mass executions, of the loss of thousands of human lives in connection with such "colossal undertakings" as the White Sea channel, etc. Most of them do not even understand why one should be revolted at this at all.

There is a significant difference between the young people in the town and in the village. The former are more apt to accept "ready-made" ideas. Rural youth, or at least their natural leaders, want to think for themselves. They strive to build their life according to what they believe in as their ideals. Yet purely theoretical discussions seem to them to be a mere expression of coldness of the heart and of lack of inner strength. Another point to be noted in this connection is the inner mistrust on the part of the village youth of all that comes from the city.

Religious, and especially church social life, is far from perfection. The leading rôle in the parishes is played by those who are the richest, though not the best spiritually. The priests' efforts are checked by the fact that they depend for their living upon the parish people, or rather on the leaders of parish life.

Parishes often count two to five thousand persons. Villages belonging to the same parish are sometimes scores of kilometers one from the other. Yet the parish cannot afford to pay for an assistant

priest. In many cases even the one priest lives on a semi-starvation standard, especially if he has a large family. Other members of the church staff—deacons and readers—cannot help the priest very much, for they have to earn their livelihood elsewhere, and in most cases are available for church work only on Sundays.

Yet in the face of this weakness of church life and of all the defects of parish social life, the religious spirit is keenly alive in the people. The young people, especially in the country, instinctively feel that real and full truth may be found only in a Christian world-view and activity. Some individual members of these young people are indeed astonishing in their intensive religious life. Some of them make great sacrifices in order to save up the necessary sum to purchase such books as *The Confessions of St. Augustine*, *Works of St. John Chrysostom*, etc. Among such persons there arise spontaneously circles for religious readings.

Spiritual thirst is so great that every visit of any "preacher" collects considerable audiences, who listened with equal attention to those who "preach well," and those who do not (Gal. iv. 17).

The Work of the Russian Student Christian Movement in Esthonia

The Movement was founded ten years ago and is a federation of five different movements centring around five cities—Tallinn, Tartu, Narva, Petseri and Valk. Each one of them is an autonomous movement with branches in all kinds of movement work. The Federation has an elected co-ordinating committee, and one paid worker who gives his whole time to all five movements. Some kinds of activity, such as conferences, camps, pioneering work, are undertaken jointly by all five.

Various kinds of activities

Kindergartens: At the present time there is but one kindergarten for which the Movement is fully responsible. This is in Narva, where there live 6,989 Russians. This kindergarten serves the poorest of them, and charges a minimum fee. There are 40 children in this kindergarten, with one paid leader. The salary of this leader is covered partly thanks to the assistance of a Lutheran society of aid to Russians—the so-called "Baltic Brotherhood." (This Society, while purely Lutheran in itself, is convinced that real spiritual aid to the Russian people who are Orthodox may be rendered only by helping and strengthening the activity of the Orthodox Church);—and partly thanks to the support of a local Russian friend of this work.

The Movement provides for the premises, equipment and for the meals of the children.

There is great need for such kindergartens in several big villages, but the Movement has no means at present to undertake this.

Thanks to the support of the Lutheran Baltic Brotherhood, a member of the Movement is attending a special school for kindergarten leaders, and another member is being trained in a kindergarten run by the Brotherhood itself.

(There follows an account of various sides of the work: Sunday Schools, work with young people and clubs for them, clubs for artisans and factory-workers, even a Dressmakers' Workshop.)

Dormitory for high school Children. Religious work with rural youth, their interest in religious and cultural problems, concern about the future of this Movement—all this makes us face the task of building up new ranks of rural intelligentsia, which would be both religious and intimately connected with village life. In order to help the best and most gifted of the rural young people to carry on their studies and secure a broader education than that provided by the village school, the Movement founded a dormitory for them. In this undertaking, the peculiarities of "rural psychology" are being taken into account. The dormitory has now existed for three years. It is run on the following lines—in each town where there is a Movement centre, the local Movement undertakes to raise a given amount. This money goes to cover the rent of the dormitory, as well as providing for some of the individual bursaries. The matron of the dormitory is paid (£2 a month) by the "Baltic Brotherhood" referred to above. The boys and girls living in the dormitory provide food and other products from their homes—such as flour, fuel, potatoes, meat, preserves, and pay in cash the equivalent of 2s. per month.

This year, the dormitory has its "maximum population"—nine boys and seven girls, and had to refuse a number of applicants due to lack of space. Limited finances do not permit the renting of larger premises. The leader of the dormitory is a Movement member with college training. Incidentally, he has also spent a year in one of the English colleges. The dormitory has an excellent standing among the local schoolmasters.

The general budget of the dormitory amounts to £191, which is a fairly considerable sum in our part of the world. £24 is contributed by the Baltic Brotherhood for the salary of the matron; £81 is paid by the residents, and £86 is raised by the Movement members toward payment for rent and equipment.

The leaders of the Movement hope that it will be possible some day to purchase land and build their own building for the dormitory, to have a model vegetable and flower garden. The goal is to build up a real centre of religious and cultural life of the region.

Here is an illustration of the difficulties encountered by the village youth in their desire for education.

A boy, very gifted in mathematics, completed the course of the village school. His parents arranged for him to be employed as shepherd and



A Nursery School

would not hear of his carrying on his studies. The boy, "following the example of the famous Russian XVIII century scholar Lomonossov," ran away from home, and came to the Petseri Movement dormitory. We had to write to the parents, who came to fetch their son. Soon after the boy ran away again and came to the dormitory. This time the parents gave in and agreed to his studying in high school. We accepted the boy in the dormitory, although there really was no available space. He is now the first in his class, and is a most devoted assistant of the Matron.

Summer Conferences of the Movement: The summer conferences more and more take on the character of apologetic gatherings where believers meet with non-religious and even with the anti-religious. Up to 200 people attend such conferences, many of whom are not merely indifferent to religion but even actively hostile to it, and declare that they have come "in order to take cognisance of our foe." The Movement members are a mere handful as compared to the vast mass of those indifferent and hesitant, or even hostile. Yet, the greater our anxiety at the conference, the stronger the prayer and faith in God's help. The 1937, summer conference was the hardest of all. There we had for the first time a whole group of young "godless" and with great conviction and passion defended atheism as a factor of progress and creation. All their weapons came into play—"the myth of Christ," "contradictions of science and religion," "helplessness of Christianity," etc. It is difficult, without having had personal experience of such encounters, to realize the difficulty of dealing with such a situation. The opponents throw forth ready-made and flippant phrases which at first sound very convincing to those who are generally ignorant in matters of religion—"The Gospels are full of contradictions," "Scientific research has showed up that the story of Christ is a myth," "The Gospels were written in the III. century," etc.

At the end of this first day of contact with this atheists, there was a feeling of disappointment and bitterness at one's own helplessness, on the part of the faithful, who felt the difficulty of dealing with direct godless attacks. The following days, however, brought great comfort and satisfaction. Papers were presented on the Atonement, on the

Incarnation, on Christianity and Culture, on the rôle of Christianity in History, etc. The prayerful life of the Conference was strengthened. . . . Every day brought fuller and fuller realisation of the divine truth of Christianity. At the end, all experienced the calm and strong conviction of the power and truth of Christianity. Their experience was probably similar to that of the early Christians when the hostile and reluctant world first heard of Christ the Saviour. Some members of the conference, people with considerable educational back-

ground, commented later that they had never before so fully realised what Christianity stood for and what it meant for the world. Even the atheists, in their own way, had to admit the victory of Christianity. At the closing meeting, they declared that they had no idea the Christians were so well "armed" for the defence of their "delusion"; that they would spend the winter in training and studying for a better attack at the next summer conference. Incidentally, the young atheists had insisted that struggle against Christianity is essential in order to ensure happiness and joy in life. Yet the conference, along with its intense prayerful life, was one full of healthy and youthful mirth. On the seashore there went on heated competitions, in volley ball; swimming was an important feature; late in the evenings, when it was still light, thanks to the beautiful Northern "white nights," songs were sung by a choir of members of the conference; during the conference, there was a special evening devoted to the memory of Pushkin; a paper was read, followed by reading and even enacting of some of Pushkin's works.

On the last day of the conference, the overwhelming majority of all those present partook of the Holy Communion. This was a day when all experienced the incomparable joy of "one heart" and of the light of Christ's Resurrection, which illuminates the first chapters of the Acts.

As a result of this conference it has been decided to hold the forthcoming conferences as missionary and apologetic encounters with the world; to choose the most acute problems of the day as the central subject and to give a positive Christian answer to them.

Furthermore, the decision was taken to mark each Conference by the publication of a good book



The End of the Conference

of one of our contemporary authors. In order to achieve this, every member of the Conference is to give, as a loan, a certain sum, according to his or her means, which is to be refunded in case the publication "pays its way." This year the collection produced over £10, and this money is being used to publish a book on art by the well known Russian art critic, V. V. Weidlé.

It has also been decided to hold a special Conference for young people working in factories. Such a conference was to be held in August near Narva, since Narva is an industrial centre with a considerable number of working youth.

The summer conference of this year was our first experiment of a joint conference for student and rural youth. On the whole, it was a very successful experiment. At the suggestion of representatives of the rural youth, it has been decided that in future the Christian Movement of Rural Youth is to unite with the Student Christian Movement, and to become an autonomous part of the latter.

The total cost of the Conference, including rent, food, travel expenses of the invited clergy, amounted to £40. This was more than covered by the payments of part of the members—it proved possible to cover the board of 30 persons from the balance of this fund and even to save up £2 10s. toward the above-mentioned conference for industrial youth.

(Here follows an account, too long to reproduce, of a very stirring conference for Industrial Youth, and of the amazing efforts to build up a Rural Movement, springing out of the fact that many of the old members of the R.S.C.M. soon became scattered all over the poverty-stricken countryside in village schools).

This account concludes :—

In the villages, the young people have to overcome many difficulties in their Movement work. The older generation disapproves of it and reproaches the young people with "desiring to be more intelligent than their fathers"; they accuse them of "inventing new ideas," call them "sectarians," "freemasons" (although none of them can explain what that word means). The fathers do not object to their sons getting drunk, to their fighting and getting into prison for especially disorderly behaviour, for "it has always been like that." But, if a young man or girl begins to attend a study-circle, or want to go to a conference, a storm starts in the household. From the point of view of the peculiar village etiquette "this is not done."

Furthermore, there is a part of the village youth who have firmly accepted modern atheism and scepticism, and jeer at the believing young people. They make every effort to disturb Movement meetings. Often, they would come and play on harmonicas under the windows of the room where a meeting is taking place; if they have a band—the entire band would come and play so loudly as

to make any talk impossible. "Persecution" occasionally takes on the form of false denunciations, accusing the Movement members of anti-governmental activity, which led to perquisitions and enquiries. The authorities became convinced, however, of the entire lack of foundation in these denunciations.

In many of the villages the Movement members can obtain no sheltered place to meet in, and gather, even in late autumn, at 3—4 degrees below zero, in the open, somewhere outside of the village, where they make a wood fire to keep themselves warm.

The girls are having an especially hard time in connection with this "unwritten etiquette." It takes a lot of courage and determination in order to remain a Movement member.

The four years of the Movement work, however, have achieved considerable changes towards a more favourable attitude, thanks especially to the good moral life of individual Movement members.

The great need of the work is for the special worker in rural areas. If anybody would be interested to help financially, would they please write to the Editor.

A VISION

By Fr. HERBERT KELLY
of the House of the Sacred
Mission, Kelham

IT was a vast Church, nay a cathedral,—for there was in it somewhere the Throne. The ends of it I could not see, for it was very dark. There were but a few tapers burning here and there, much too few, I thought, for so big a building; only a long way off I could just see the red glimmer, so I knew where the altar was. But it seemed very empty, and I felt very lonely. And the Voice said to me, "Set lights; more lights; for the people will be coming soon." So I took the lights that had been given me, and set them where I could, and as I lit each I prayed, "Let thy light shine on behalf of men."

And yet, though I worked as fast as I could, the darkness seemed no brighter, for they were so few, and they took so long to light. The Church too was very cold, and strange gusts of wind came up, I knew not whence, so that the candles smoked and flickered. Each seemed a little island by itself. You could just see it burning, and perhaps some of the things nearest to it, but the Church was still dark, and between them there seemed no light at all.

Then suddenly I knew that someone was walking through the Church. I could not see Him, I could not hear Him, and yet I knew it. I could feel it, and I knew that He was looking round to see if all was ready. Then the fear which had possessed me took shape, for I was dreading every moment that the people would come, and I could not bear that they, His people, should have to worship in the dark, and that perhaps they would go away again. I could not speak, for I was con-

fused, and hurried over the lighting, and I did not know how, and I dare not. My hands were too full with the candles, but my heart cried to Him, "Oh Lord, tell me what to do. Show me Thy face." Wonder of wonders! Although but for one instant, even to me, a sinner,—I saw the SON OF MAN, and He looked on me. And round about Him were, not one, but seven, golden candlesticks, and the whole Church was lit with the glory of them, so that I even saw the Throne, and, although the little lamp seemed to have gone out in the brightness, I could almost see the altar. I could see the angels round about it. But He did not speak, only He passed on, and I saw Him not.

And as my heart stood still for joy at having seen, and fear and wonder, I saw my own angel beside me, and I thought it was the Voice, and I said, "What shall I do?" And he looked on me, smiling quietly as he was wont, and he said, "I cannot tell you what to do. I am not the Voice, only your Guard, yet He bade me tell you—Did you not see the Seven and how they shone? Set them closer, little brother,—nearer together." And there beside me I saw a great frame, wrought of bars of iron, supporting one another, and I took some of the candles and we set them thereon,—for now I was no longer alone. When we lit them, they seemed to burn with a wondrous power, clear and steady, throwing the light as it were from one to another, making a bright space all about them, small, for they were but few, and yet cheering to look upon. When I looked back into the Church, it seemed as if the candles there also were burning

more brightly and steadily because of these. Thereat we were filled with hope for a time, and we began to try and fill the frame up swiftly, setting the lights where we could, for it was very large and had many parts—some indeed we could not reach.

But they were so small, and they took so long to light. Some indeed would not fit into the frame, so that we had to set them about the Church, and some, through haste and clumsiness, kept slipping through our fingers, and some fell right on to the floor and broke and went out. These often seemed to me our best and brightest lights. At last I grew very weary, and the great fear came back to

me again, because the time was passing so swiftly, and it was getting so late, and we had done so little. And when I could bear no more, I said to the angel, "Brother, dear, shall we ever do it? Tell me, when will the people come? We should have begun long ago. Are we not too late, too late?" And he looked at me, and I saw he no longer smiled. I tried to read his meaning in his eyes, but I could not, for his face was very set and very grave but full of tenderness. He turned away and looked towards the altar for some time without speaking, then he said quite gently, "Be patient, Brother, be patient."

WHAT CAN I DO?

(I) BE A CHURCH SISTER.

DEAR OLIVER,

There was a time, not so long ago, when a missionary was the kind of person one hoped one wouldn't look like. That joke is now out of date, and for one reason: that undeterred by other people's humorous remarks, people such as those whom we now reverence as our forerunners and leaders in the S.C.M., offered their best gifts in the service of the Church overseas.

But there is another type of ministry waiting for the same redemption, that of the Church Sister, Deaconess or what you will, and there are signs that it is coming when a photograph sent to illustrate the title "The Church Sister and Youth" was returned because no one could tell which was the Church Sister and which the Youth!

The following article only touches on one aspect of a Church Sister's life in an ordinary working class congregation, but perhaps it is enough to show that there is no danger of any of one's gifts going to waste or to rust in such work, and that it is time many more came forward to do it.

Yours ever,

JEAN M. FRASER.

* * * *

YOUTH is an elastic term. As far as the Church Sister is concerned it extends from the youngest toddler who is brought in by an elder sister, because Mother is too busy to look after him, to the young man or woman in the twenties or thirties, who is a fellow-worker in the church or district. Her responsibility for every age-group may not be a direct one, but it is for her to see that the needs of every age are being met, that some consistent policy runs through the work of every department, and that everything is being done in the best interest of the church.

For small children the great need is for freedom and security. The streets are free, but there is no safety from traffic. Their homes may be secure,

though often economic insecurity is reflected in uncertain temper, and the children suffer from being unable to keep out of the way. Can the Church Sister provide a play-room or play-ground for out-of-school hours, where there is space and safety, free play and discipline? To the parent, the play-centre or club may seem merely a place where the children are off the streets, but to the Leader it is a golden opportunity for the training of "hearts and minds and hands and voices" for the service of God and man. The small children's joy in using bright colours to knit or sew or weave may be the means of making a link with some child in India or China, and plant the idea of the Universal Church. School-boy energies may be turned by way of a wood-work class, to provide much needed toys for a Nursery School. A Dramatic Group's presentation of a nativity, missionary or peace play may bring the message of the Church to many who are out of reach of the preacher's words. The Church Sister will, in fact, use all her ingenuity and all the gifts of time and ability which other people may put at her disposal to link the joy of creating beautiful things and of acquiring skill with the service of others and the worship of the Church. She will not forget that hilarity is a Christian grace and laughter a great gift of God for the refreshment of His children, and will keep a place for sheer enjoyment and merry-making.

But the influence of the Church is not the only one to play on the child's mind. A couple of hours a week is not much to set over against the time spent in school and home, particularly if the ideas and ideals of each place are not in harmony. Every link the Church Sister can make with school and teachers, home and parents, will strengthen her links with the children and her understanding of the real problems they have to face. Through service on School Care Committees, Boards of Management, etc., many opportunities of usefulness may arise, not merely of getting into touch

By JEAN M. FRASER

Formerly S.C.M. Secretary in London, 1933-36, now a Church Sister at John Knox Presbyterian Church, Stepney.

with new families, but of establishing a unity of purpose between church and school, or at least a clearer understanding of each other's aims and methods. In the same way the more she is known and trusted by the children's parents, the more her work is likely to be furthered. But ultimately the child alone can decide whether the life and teaching of the Church is more convincing than that of any other philosophy he meets. The Church Sister must seek, in the Sunday School or Discussion Group, to create an atmosphere where ideas are freely expressed and discussed, yet where God is an acknowledged reality, not merely talked about, but known in the experience of worship; and to make the standards of Jesus Christ those by which all conduct is tested and all decisions made. Whether the Church Sister leads the Beginners' Department or a Bible Class of "difficult" girls, there must be the same freedom of investigation and security of conviction. Her own teaching must be related to the lives of her scholars, and their problems and questions discussed in the light of the New Testament. She will introduce them to the lives of faithful disciples of all ages, that they may learn the secret sources of the Christian life and be inspired to follow. She will hold before them their high calling to be members of Christ's Church, and pray that they may hear His invitation to receive His gifts at His own Table; and she will stand by them as they seek to live out their vow of allegiance.

The children and young people will judge for themselves whether the faith which they are taught on Sundays is the same faith by which their teachers live during the week, and it is here that the fact of the Church Sister living among them makes so much difference. She makes her home, and not merely works, in the district, and her way of living is open to them. If she wishes to enter into their lives, they have an equal right to enter into hers, and her friends and books and interests should be available to them. Only so will they be able to make their own tests of her sincerity. But perhaps the most exacting test and most coveted opportunity is in a holiday spent together. It is also her chance to introduce people whose lives, compared with her own, have been restricted into a wider world to which she holds a key. It may be a Brownie Holiday, when twenty lively youngsters discover that "each little flower that opens, each little bird that sings," have both "a local habitation and a name," and are henceforth able to praise the Lord with the understanding. Or a holiday camp for girls at work in some spot at home or abroad which they would not otherwise reach. There they may learn the gaiety and simplicity of the common life of the Christian community, find leisure and spaciousness for the refreshment of body and soul, and come into contact with new people and new ways, which will help them both in their understanding of the world and of their own situation in it. Yet again, the Church Sister may be able to inspire enough confidence for some young people to launch out into

the world of Conferences, bringing with them an experience and a point of view which is too often lacking, and gaining a deep enrichment of fellowship and spiritual experience.

To list the various ways in which the Church Sister may seek to serve the Youth of the community in which she is set would be an endless task. In these days when the Church is largely discredited in the popular mind, there can be no clear-cut programme of what she ought to do. Imagination, resourcefulness and devotion to the ends of God in those whom she meets will be her guide. And her aim will be to help to build a living Church of men and women whose faith is tested and sure, whose love and service for others is unlimited, and whose lives are hid with Christ in God.

WHAT THE MOVEMENT STANDS FOR.

Condition of Membership.—The Student Christian Movement is a fellowship of students who desire to understand the Christian Faith and to live the Christian Life. This desire is the only condition of Membership.

Aim and Basis—being an expression of the convictions which guide the thought and life of the Student Christian Movement as a whole:—

As a Christian Movement we affirm our faith in God, our Father, Whose nature is creative love and power.

God is made known to us in Jesus Christ, in Whom we see the true expression of His being and the true nature of man.

Through His life and triumphant death, and through the living energy of the Spirit, we share in the redeeming love which overcomes evil, and find forgiveness, freedom, and eternal life.

Faced with the need and perplexity of the world, we desire to give ourselves to Christ and to follow Him wherever He may call us.

We seek the Kingdom of God, the re-creation of all mankind into one family, without distinction of race or nation, class or capacity.

We desire to enter into that fellowship of worship, thought and service which is the heritage of the Christian Church.

ARE YOU C. OF E.?

The London Students' Church Union invites all members of the Church of England in the University to come to the inaugural meeting of the Society on January 23rd, when His Grace the Archbishop of Canterbury will speak.

The purpose of the Society is to promote the religious life of its members, and to enable them to gain a fuller understanding of the doctrine of the Church, religious history, and apologetics.

The society's chaplains and associate clergy will be at the service of students who would like to consult them, or who wish to be introduced to a parish church in their neighbourhood. The inaugural meeting will be held in the University buildings; fuller details will be posted up in the Colleges, or information may be obtained from the Secretary, Miss Betty Ellenband, University College, London.

GENERAL COUNCIL

The Christmas Meeting: December 19th to 22nd, 1938

CHRISTMAS is a time of full houses, large parties for meals, preoccupation with Christmas cards and shopping. The December meeting of General Council knows all these things. The invasion of Annandale by trampling hordes and Mrs. Anderson's valiant efforts to supply them with food characterise equally the meetings in September and Spring. But peculiar to Christmas are the last two; London near Christmas must be a temptation to some ingenuous "provincials" to which they can easily be forgiven for succumbing. A cynic might even suggest that Selfridges and Oxford Street may even account for a slight thinning of numbers during the Quiet Time. And no one but a martinet of a General Secretary could altogether denounce the bundle of Christmas-cards, surreptitiously addressed at the bottom of the room. But let no member of the S.C.M. in any corner of the far-flung Council Areas imagine that their representatives at General Council did not have to work for their keep. The Christmas agenda, though not unusually heavy, provided a good two-and-a-half days' work.

As usual, the first evening was spent in full session to discuss some subject of general interest. This time we invited Eric Fenn to come and talk to us on the proposed *Council on the Christian Faith and the Common Life*. Eric Fenn was until January, 1937, on the S.C.M. staff as Study Secretary and Editor of this magazine, then he left us in order to work with Dr. J. H. Oldham in preparation for the great oecumenical conference at Oxford in July, 1937. It was out of that conference that this new proposed Council has come, and Eric Fenn explained to us its purpose and programme, both because it bore on later points on our agenda and because of its importance in itself.

He took his start from our present historical situation. The two dominant facts of our age are the breakdown of the old Christendom and the coming of the Machine Age. The significance of the first is obvious; whole areas of Europe have explicitly denied the Christian faith as the touchstone of corporate life, all the rest of Europe largely ignores it. Many readers of THE STUDENT MOVEMENT will remember Visser 't Hooft's treatment of this theme of the "Christian" West at the Birmingham Quadrennial (and others might well read it in the report *God Speaks to this Generation*). The importance of the second fact, the Machine Age, is that it makes large-scale centralisation of life essential. Free private enterprise has been found to lead to chaos; planning is essential. Take these two facts together and the vital question is, "Round what common faith is life to be organised? Under what ideal is life to be planned?"

National Socialism, Fascism, Communism are

determined attempts to provide an answer, and each of them either, quite logically, relegates Christianity to a corner where it deals only with a purely "other worldly" conception of religion or persecutes the Christians who will not accept this relegation. So we can see that the great battle in front of Christians in this country, where things have not yet gone quite so far, is to struggle to build a common life which admits the supremacy of Christian values and beliefs. To that task, absurdly, fantastically great, the new Council is to be devoted. Its programme will consist largely of three planks:

- (a) The encouragement of the best possible Christian thinking and writing, securing that leading writers and thinkers work in co-operation with each other.
- (b) The production of a staff of "Christian experts" who are both rooted in the Christian faith and versed in the technical problems of modern society.
- (c) The mobilising of all the available denominational and interdenominational machinery for the transmission of all the clearer vision and practical steps reached through the first two ways.

The Council is primarily a machine, a technique. It will depend, for achieving anything at all, on a very widespread re-awakening of Christian conviction in the Church as a whole—a gift for which we all pray God daily.

That, very briefly, was the work of the Council as Eric Fenn outlined it, and as time goes on, readers of THE STUDENT MOVEMENT will hear more about it. But its chief relevance to our agenda lay in the fact that the Council was in immediate need of increased staff, someone of the kind of experience and range of contacts of an S.C.M. Secretary. They had asked whether Oliver Tomkins could be lent to give some of his time to this work for six months from the 1st January. After a serious and prayerful discussion, the Council decided to release Oliver Tomkins from his college and headquarters obligations (retaining only the Magazine, membership of central committees and one or two other commitments) in order to work for the Council until Swanwick.

Other important points discussed included:—

National and Regional Conferences. It is obvious that the S.C.M. has to preserve both its unity through such things as Swanwick, and its diversity, through, e.g., Scottish, Welsh or Irish national conferences. It was laid down as a general rule that these regional conferences were a good thing, but that plans for them should be submitted to General Council at least in the previous September.

The Visit to the French S.C.M., which is reported on another page, and *Plans for Federation Week*, details of which will reach the colleges early this term. Michael Bruce reported on the work of the *Theological College Department*, which has recently taken a new direction in concentrating primarily on trying to raise up as many men as possible to go into the ministry truly aware

of the Ecumenical Movement and all it stands for. But in order that the S.C.M. might not, by this policy of concentration, lose touch with the rank and file of the colleges, another Theological Colleges Secretary is essential.

About *Finance* and *Staff* it is too early in the year to speak very definitely, and the proceedings of the *Programme Committee* will be made mani-

fest when the Swanwick leaflets make their appearance during this term. It only remains to give preliminary notice of the celebration, mainly on Friday, 27th October, 1939, of fifty years of S.C.M. life at the *S.C.M. Jubilee Celebration*. A sub-committee has been appointed to prepare the details, and in the fulness of time its plans will be divulged.

NOTES BY THE STUDY SECRETARY

A New Term

Desirable as a vacation may be on other grounds, it is apt to dislocate the work of study-circles, unless the leaders are on their guard. Getting into stride again after the Christmas vacation is apt to be a difficult business, unless a resolute effort is made at the beginning of term. It is no use delaying calling the circle together for a week or so, while people get settled down again in college; this usually only means that they get so much busier with other activities, and it is all the harder to start again later on. To get quickly off the mark at the beginning of the term is the best way of ensuring a satisfactory finish.

Study Leaders' Meetings

It is a good thing for a college study-secretary or a branch president to call together all the leaders of study groups for an afternoon or evening; plans for the term's work, a general stock-taking of the position, mutual encouragement, the sharing of experience and so on—all these things are very important. Regular meetings of study leaders in a college are usually found to be very helpful.

How to continue

Some study-circles will be carrying on with the same subject, book or outline which they began in the Autumn term. But others will be changing over to a fresh subject; that subject should, of course, have been chosen and the course planned before the end of last term, and, if this has not already been done, there is no time to lose. It might be a help to those who are planning ahead (a very laudable activity) for the study-work of their college, if we print a list of Outlines now available from Annandale and ready for immediate use. Most of those mentioned in the list below are recent additions to our stock, produced after Study Swanwick. They may be obtained from the Study Secretary, Annandale; if you send a P.O. with your order, you will not need to write again; but please remember that postage must be allowed for (1½d. for a single outline, 3d. for two to four, and so on up to 6d. for larger orders; any balance will be refunded in stamps with your order).

Outlines Available

Bible Study: A revised outline on the passages used at Study Swanwick, 1938. 2d.

Missionary: Outline on "The Church takes Root in India" (Basil Mathews, Edinburgh House Press, 2s.), by M. S. Adiseshiah. 2d.

Outline on "Consider Africa" (Basil Mathews, Edinburgh House Press, 2s.). 2d.

Outline on "The Christian Message in a Non-Christian World" (H. Kraemer, Edinburgh House Press, 8s. 6d.), by Robin Woods. 2d. (Copies of Kraemer wanted for *bona fide* study-circle work may be obtained from Annandale at the special price of 6s.).

Imperialism: Outline by Jim Cottle. 2d. (With special reference to the British Empire and the present situation).

Nationalism: Outline by Rev. H. P. Kingdon. Discusses the Christian attitude towards Nationalism with special reference to Germany and the German Church conflict. 2d.

Doctrine: Outline on "Man and his place in the Universe," Studies in the Christian doctrine of man; Creation and Evolution, the "Fall," Redemption, Eternal Life, etc. 2d.

"What was the Original Christianity?" A study outline on Prof. C. H. Dodd's "Apostolic Preaching and its Developments" (Hodder and Stoughton, 5s.). (Printed outline, 3d.).

Discussion Outline on the Aim and Basis of the S.C.M. 2d.

Prayer: Outline on "Christian Prayer." Useful both for actual study-circles and for discussion by prayer groups. 2d.

Science and Religion: Outline on this general subject by Dr. Paul White. 2d.

Outline on "Psychology and Religion," by Margaret Skemp. 2d. (This outline is intended for those who know already something about the subject: a more introductory study is Margaret Skemp's outline (2d.) on Yellowlees' "Psychology's Defence of the Faith," S.C.M. Press, 1s.).

Everyday Living: A study in personal relationships and social problems, in the light of the Christian understanding of life, prepared by Jim Cottle. 3d.

Social and Political: A study in Society and Politics, rewritten by Penelope Piercy. (A section on the class basis of the educational system will be found useful by those studying education). 2d.

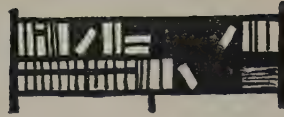
"The Purpose of the University," by C. H. Maude; discusses the sociological and religious problems raised by our university system. 3d.

"Introduction to Reinhold Niebuhr," by David Paton (Printed, 6d.).

Education: "What is Christian Education?" by Eric Fenn (Printed, 6d.). (The Outline on Education in preparation after Study Swanwick has not been completed).

It is hoped to have a revised edition of the pamphlet "Hints to Study Leaders" ready sometime in January.

ALAN RICHARDSON.



RECENT--- ---BOOKS

What is Christian Community?

"The Individual and World Need." By EBERHARD ARNOLD. (The Plough Publishing House). 3/-.

"The Plough. Towards the Coming Order." QUARTERLY. 5/- per annum.

"Community in Britain." A SURVEY. (Bruderhof Press). 2/-.

Eberhard Arnold, who was General Secretary of the German S.C.M. and in 1920 founded the first Bruderhof community in Germany, must have been a remarkable man. This little book of his is a gem of religious writing, which combines in a curious way several lines of thought which are often thought to be opposed to one another. Eberhard Arnold had a sense of the mystical which is very rare in these days of dialectic theology and 'social gospel. Yet he has not relinquished that strong Lutheran strain which runs through this as in others of his writing. A strong awareness of sin, "Our whole life, the life of each one of us in its whole context, is so mortally poisoned that no publicly condemned criminal at the bar can be more guilty than we ourselves are." That and the fundamental importance of the atoning death of Christ save the book from a facility which it might otherwise have. But there is also an eloquent plea for social justice. Indeed the whole book is meant to point men to the whole life which can only be found in community. It is a plea for faith at a time of despair, for "When we despair we despair of God. But when we despair of God we despair of everything, of man, of humanity, of life." This is not the kind of book that becomes a best-seller, but it is a book which will be worth reading when many others are only worthy of the lumber-room. A word must be said about the set-up of the book. It is a delightful product of the Plough Publishing House, which is the press of the Bruderhof, well printed and designed. It is a pity it is so expensive.

There are many reasons for starting journals and not all of them are quite laudable, but when a journal is produced for the furtherance of an idea and when that idea is a big one, then people ought to know about it. The idea that inspires *The Plough*, which is the quarterly magazine of the Christian Community at Ashton Keynes, is that of community and especially that kind of community which is being worked out there. The current number contains several scholarly articles, all directed to the end of "the coming order."

Community in Britain, which comes from the same press, is a survey of community life in this country. So far as I know, it is the only book of its kind and is therefore very welcome. It deals

with all sorts of social experiments from the Bruderhof to co-operative societies, from work camps to the principles of community living. The scope of the book is large, with the result that all the contributions are very sketchy. It is none the less important for it does give some impression of the great activity which is going on in our country towards social reconstruction. The most impressive thing about the book is its earnestness. In the some thirty contributions there is certainly not agreement, as to methods, but a tremendous will for good. This is a most helpful book for all who are concerned with social work.

L. DAVIDSON.

"Servants of God"

Learning to be a Christian. BY DOM BERNARD CLEMENTS. (S.C.M. Press, 2/6).

Behold Thy King. MEDITATIONS ON THE GOSPELS. BY SUZANNE DE DIETRICH. (S.C.M. Press, 4/-).

I was in Prison. LETTERS FROM GERMAN PASTORS. (S.C.M. Press, 1/-).

Letters to his Friends. BY FORBES ROBERTSON. (S.C.M. Press, 4/6).

"What difference does it make to be a Christian?" is a question often asked to-day. These four books do not set out to answer that question but they all show very clearly that in a difficult world Christ can and does make a difference in the lives of individuals. None of the writings, now published in book form, were originally intended for publication, and this increases their value. Letters, sermons and random notes on the Gospels provide good verbal snapshots of the writers as they let God speak through them, and the intimate and personal character of the writings increases their practical value.

Learning to be a Christian, by Dom Bernard Clements, Anglo-Catholic Vicar of All Saints, Margaret Street, in London, differs slightly from the other three books. The four chapters which give their title to the book were originally given as broadcast talks. The book is an excellent manual for beginners in Christianity, dealing with method and technique rather than the content of the Christian Faith, for which the reader is referred to other sources. Those who want to know what to do in order to begin to be a Christian will find the book valuable. Although it is simply written it does not evade or belittle difficulties: the part played by the intellect, the meaning and practice of Faith, prayer and sacraments, discovering the will of God and conscience, are among the problem touched upon. But the author's main concern is

to suggest perfectly definite ways in which the reader may begin to understand and live Christianity for himself. It shows him the path and leaves him to walk down it. The book is full of humorous examples and will be enjoyed by school-girls and schoolboys as well as by older people. The book contains two further chapters which are complete in themselves: the first, on the meaning of Holy Week, is a simple but profound statement about the Cross: it supplements the earlier chapters well because it takes the beginners straight to the heart of the Christian Faith. It is less easy to see why the chapter entitled "Every Idle Word" was included in this book, good though the chapter is in itself.

Intelligent and continuous study of the life of Jesus in the Gospels is, as Dom Bernard Clements points out, essential if we intend to follow Him. But unaided study of the Gospels is difficult, and those who feel the need of an invisible teacher could not do better than buy Mlle. Suzanne de Dietrich's book. *Behold thy King*. Mlle. de Dietrich does not deal specifically with the problems raised by historical criticism and, for this reason and others, the book is more suitable for private than for group use. It would be difficult to praise it too highly—Mlle. de Dietrich, who is herself a French Protestant, explaining that the book began as simple fragmentary notes written down in the course of her own day to day study of the Synoptic Gospels. These notes represent her own findings as she tried to see the meaning of the life of Jesus more clearly, and as, through her study of the historical Jesus, she was led on to worship Him as Lord and King. There are forty-five meditations arranged chronologically and varying very much in length. English readers may find the style strange at first but her simple and sincere approach and deep spiritual insight throw new light upon familiar passages. Perhaps the greatest merit of the book is that it drives us back to study the Gospels for ourselves and points us away from the writer's own opinions to the figure of Jesus. Because it does this, it is an uncomfortable book to study.

Anyone who feels the need of a "Post-crisis tonic" should buy *I was in Prison* for a shilling. Extracts from the letters of German pastors, now in prison, to their wives and families have been collected together in this booklet, of which many thousands of copies were circulated in Germany before it was confiscated by the German police: fortunately some copies fell into the hands of English travellers in Germany, and so its translation and publication in England have been possible. It is the most heartening book I have read for a long time—not because it belittles the discomforts of prison life in present day Germany (although those who hope for lurid descriptions of horrors will be disappointed!), but because of the triumphant spirit of the writers. The letters were never intended for publication when they were written: they are the ordinary letters of ordinary men, transformed by the power of God's spirit, to

THE CRISIS BOOKLETS

1s. each net

THE CRISIS AND THE CHRISTIAN

By NATHANIEL MICKLEM

THE CRISIS AND DEMOCRACY

By J. ERIC FENN

MORAL REARMAMENT

By SIR WILLIAM BRAGG,
SIR WALTER MOBERLY and
LORD KENNET

THE CRISIS AND WORLD PEACE

By LEYTON RICHARDS

WHAT DOES "A" DO NEXT?

By F. A. COCKIN,
Canon of St. Paul's

OUR DUTY TO THE REFUGEES

By ARTHUR WATTS

An attempt to help Christians to clear their minds as to the fundamental nature of the present situation, the urgent issues it raises and the responsibilities it lays upon us. They present a searching call to penitence and deeper faith. Intended for group discussion as well as for private reading

S. C. M. PRESS

their families and friends. They are refreshingly human in their concern with everyday details of home and prison life. But the faith and joy of the writers in the power of the risen Christ is spontaneous and completely irrepressible. They see their imprisonment not so much as something to be borne by them as to be used by God to His glory—and the letters show that this has happened. Some will disagree with the theology of the German Evangelical Church that they reflect, but all will rejoice at the witness they bear to the power of God at work in the lives of courageous men in Nazi Germany.

Letters to his Friends, by Forbes Robertson, has already been widely circulated privately. The writer spent a large part of his life as chaplain and tutor in Theology at Christ's College, Cambridge, and a large number of the letters in this volume are to men, undergraduates and recent graduates from Cambridge. Forbes Robertson was himself a reserved and sensitive character, but it is apparent from his letters that he had the gift of making friends on a deep level, and that the secret of that gift lay in his disciplined practice of prayer and intercession. He writes much on prayer as well as on a wide range of other subjects: many of his letters are of particular interest to theological students and ordinands—but people of all sorts will find them relevant and helpful.

All four of these books make good private reading.

MARY HOPE SIMPSON.

CO-OPERATION AND THE CHRISTIAN

CHRISTIANS are coming to see more clearly that they cannot limit the range of their discipleship to those personal matters which are largely under their immediate control; for they are also members of society, bound together with their fellow human beings in an intricate industrial and social structure. By the sheer necessity of living as citizens they have to make decisions about matters in relation to which their personal influence is small, the issues are complex and achievements are limited. The Christian is subject to the searching demands of the Kingdom of God in these as in all other situations, but he feels baffled by their complexity and by the divided counsels of his fellows. The only way to influence events is by collective action, yet collective action means working with secular organisations, the majority of whose members are probably not Christians; it means all the fuss and struggle of the political world.

Are we, then, to form separate "Christian" organisations with "Christian" programmes? There are many reasons why this is impossible, but the chief is that any programme depends on some assumptions about the particular social situation in relation to which the programme is put forward, and these assumptions can only be deduced from a study of that situation. Such a study is not a matter of theology but of "secular" investigation, about which evidence may conflict and opinions differ. Therefore to label any pro-

posals based on these investigations "Christian" is presumptuous. Moreover in an imperfect world any justice we may achieve in the organisation of society will express so imperfectly the love which Christians are commanded to show their neighbour because God has so loved them, that to call the result "Christian" leads to fatal complacency. There is no contemporary plan, no nice, tidy solution to the pain of the world that we can explain to our enquiring friends as the "Christian answer." Our task is to use to the full the minds God has given us, to be as honest and humble as, by His grace, we can, and to work with secular movements (often in opposition to other Christians) choosing those which seem to us to express or to be working for the least unsatisfactory realisation in the social structure of justice between man and man, and contributing to the life of such organisations that deeper insight into the needs of man and the meaning of his existence which the life, death and living power of Jesus Christ has taught us.

Co-operative Democracy

This is why the Consumers' Co-operative Movement is important. For we are all consumers—and many of us probably feel, as citizens of Great Britain and Ireland in 1938, that in some sense "democracy," by recognising the worth of every man and conferring dignity on all, is the best expression for our time of a fundamental Christian truth. Yet we know that even in political matters, which are most under discussion, democracy is distorted by wealth where it is not being widely repudiated to-day; whilst in industrial and economic matters it has hardly been tried, and we have an uneasy feeling that, in this field it does not, or has not been made to work. In view of this it is strange, as the authors of this enquiry¹ remark (p. 500), "that in the course of all this discussion, little or no attention has been paid to the consumers' Co-operative Movement. Here is a successful economic enterprise of long standing, and in the course of steady expansion, which is completely democratic, not only in form but also in fact." Co-operative Societies are simply voluntary organisations which perform for their members (who are the consumers) the ordinary functions of manufacturing and retailing. Because they are flexible yet democratic, able to expand rapidly and at the same time to keep a check by consumers on the power of those in immediate authority, their trading success is a matter of considerable social significance.

This success is striking. From the first beginnings at Rochdale, there are now over 1,000 retail societies with 7½ million members (one member in over half the families of Great Britain), handling from 15-20 per cent. of the foodstuffs trade and 8-10 per cent. of the total retail trade of the country; the capital of the Co-operative Wholesale Society is over £100 millions. But the social signifi-

¹ Consumers' Co-operation in Great Britain, an examination of the British Co-operative Movement, by A. M. Carr-Saunders, P. Sargent Florence and Robert Peers in association with 9 others, pp. 556, Geo. Allen and Unwin, Ltd., 15s. net.

cance of the Co-operative Movement has been much misunderstood. Some, particularly in America, have hailed it as the basis of an alternative social system to capitalism, which can now be peacefully superseded; others have thought of it as the "Christian" way out. Both overlook the fact that it does not seem very suitable for the manufacture and distribution of heavy goods or of transport and power; more serious, it leaves the centres of political power untouched, and a hostile government can cramp it by coercive legislation if it gets too powerful. For this reason it is not a way of avoiding the political struggle for socialism. This has led many left-wing socialists to despise it as at best no help to them and at worst an encumbrance, because a diversion from the main task. But this is a very superficial view. The management of industry and commerce is a very difficult undertaking and the experience of the Co-operative Movement as an existing, working, successful alternative to the capitalist system is invaluable both as a laboratory for experiment, and as a training ground of democratic experience.

An opportunity for Christians

It is much to be hoped that more Christians will study the movement and play their part in co-operative democracy. This exhaustive and well written report of an enquiry by an *ad hoc* independent committee, helped by the work, extending over two years, of a body of research students, gives a most accurate and absorbing picture of the Co-operative Movement. It is doubtful if a trading undertaking has ever been so thoroughly and candidly examined. Detailed comment is out of place here, but the structure, control, trading policy and cultural activities of the Wholesale and Retail Societies are investigated, the working of democratic control and the problems of enterprise, efficiency and management critically considered, and the social significance of the whole movement evaluated. One of the most astonishing facts which comes to light, and which the research work behind this report was the first to reveal, is the astounding ease with which the Movement can find the necessary capital resources, owing to the habit of many members of leaving their dividend on purchases on deposit to swell the funds of their local society. So great are the capital resources that only 39 per cent. of their capital is used by the Retail Societies in current trading, and the C.W.S. only uses 10.8 per cent, investing no less than 83 per cent. outside the Movement. With capital resources like this, beyond the wildest dreams of the ordinary capitalist firm, it is a serious question why Co-operation does not expand even more rapidly. Here the report makes some searching criticisms of its leadership, pointing out that its strength lies among the more prosperous artisan class and that it neglects the poorer section of the working class and the middle classes. Moreover, its recreational expenditure is inadequate and its educational and cultural policy muddled.

Universities' Mission to Central Africa The direct answer to Livingstone's appeal

Object : To win Africa for Christ.
Methods : Direct evangelization.
 Medical Service and Education.
Staff : No Salaries are paid ; simple maintenance and necessary expenses given.
Recruits always needed : Priests ; Doctors, both men and women ; Schoolmasters ; Schoolmistresses ; Trained Nurses.
Dioceses : Zanzibar, Nyasaland, Northern Rhodesia and Masasi.
Secretary : Rev. Canon G. W. Broomfield, D.D.
 35 Wood Street, Westminster, S.W.1.

All these points and many more are raised in this excellent report. It is not written for economic experts and no previous technical knowledge is required to understand it; there are few better ways for any Christian to get some idea of how a social organisation works, the inter-relatedness of its parts, how control can be kept over such a complex structure, and the limits and possibilities of individual action, than by sitting down to master this report. Indeed the subject is a good one for study circles to tackle, and fortunately W. G. Symons' admirable study outline¹ shows how to do it. Mr. Symons played a large part in the enquiry, and he has skilfully covered the most significant issues in the six sections of this outline. Difficult points are explained, guidance is given in avoiding the pitfalls that a group might encounter, the references are clear and there are some good questions for discussion. A second or third-year group which wants at least to understand thoroughly one aspect of our society would find the outline very useful.

No one can put down the report and the outline without realising the enormous possibilities they reveal, and that here is a social movement which is of the utmost importance to Christians. Part of the ignorance about and neglect of it has been due to inadequate or confused material. Now that this need has been so excellently supplied, it should result in a new and critical interest and activity in the Movement by Christians.

RONALD PRESTON.

Some Books for Children

Gone are the days when Sunday School prizes were of the kind that never left the shelf. Books for children get increasingly attractive, and the few noticed here are dealt with in order of suitability for ages from six to adolescence.

How difficult many of us find it to pray intelligently, and often this is because we have not been trained in our early days. *A World Picture Book of Prayers* by Phyllis L. Garlick (The Highway

¹Industrial Democracy in Practice, a study outline on the Significance of the Co-operative Movement. By W. G. Symons, pp. 60, 7d. post free from Annandale (published by the S.C.M. and the Auxiliary Movement).

Press, 2s. 6d.) deserves to be widely distributed. It contains short prayers and verses on a variety of topics connected with the Church's year and with everyday life. Imagination is kindled both by the helpful suggestions for petitions, and by the delightful pictures of children in many lands; it breathes the very spirit of the world-wide church. At the end are pages for the child's own prayers of praise and intercession, as well as a useful index. It can be strongly recommended to Sunday School teachers, parents and all who are perplexed about getting a child beyond the "God bless Mummy and Daddy" stage.

The Petersham Bible Books (*Joseph and His Brothers*; *Moses*; *Ruth*; *David*) by Maud and Miska Petersham (Dent, 2s. 6d. each) are worthy of attention because of the illustrations. The stories, simply told, are in bold print, and there are numerous pictures, original yet influenced by the ancients, in colour lithography. *A Little Book of Bible Stories* by Elizabeth Clark (University of London Press, 2s. 6d.) will need little recommendation beyond the name of its author. All her usual imaginative touches and charm of writing are here. Four tales from the Old Testament and six from the New are illuminated for the young reader by her treatment; and, in addition to actual quotations used in the text, at the end of each the Bible references are given.

Hunt for a Hero by Joyce Reason (Edinburgh House Press, 1s. 6d.), the latest volume in the Far-away Tales series, is a vigorously told story of an Indian's boy's adventures. It is informative as well as exciting, skilfully conveying much knowledge about the country without holding up the narrative. Well illustrated, it will give pleasure to both boys and girls. *The Coiners* by Walter R. Miller (Highway Press, 1s.) is a thrilling story of Northern Nigeria. Its descriptions of Moslem life are most interesting, and there is a glossary of Hausa and Arabic terms. Scoutmasters especially should note this well-written book.

IRIS FORRESTER.

The Heritage of the Indian Christian

By a Member of the Church in India. S.P.C.K., MADRAS. Rs.1.4.

This book is an amazingly interesting and readable account of the growth and struggles of the Church from the First Century to the present day. The writer has obviously spared no pains in collecting and verifying her facts, and although the book is comparatively short (170 pp.) for such a survey, it does not give the impression of being unduly packed or a new "concise guide." The writer has made a valiant and fairly successful effort to present the heritage of the Church in all its sections, but naturally, and perhaps inevitably, the standpoint and criterion is clearly that of an Anglican. The space devoted to the tenets and

doctrine of the Nonconformist Churches is inadequate, and those things that make a "return to the Fold" difficult or impossible are not appreciated or brought out. But the value of Christian tradition and the need for a recognised authority in settling disputes over doctrines or interpretations of Scripture, are strongly emphasised, and there is a wholesome recognition of the dangers of individualism and the tragedy of the divided and broken Front of the Christian Church when opposed to the united forces of anti-Christian ideologies. The book should certainly be read and pondered over. It will probably bring many in all branches of the Church to a deeper repentance over men's blindness and perversity, and to a more profound sense of God's amazing patience and prevenience. May it also drive them to more earnest thought and prayer, that God will lead His Church into that unity which is according to His will and not according to man's ideas.

G. D. FERGUSON.

FEDERATION NEWS

British S.C.M. Secretaries visit French S.C.M.

During the crisis in September the French and British Movements realised that they were not sufficiently aware of each other's views, and so their ability to speak to each other and stand together was limited. Both Movements had for a few days faced the problems of a war situation, but the French Movement, with its leaders mobilised on the Eastern front, had had the deeper experience. On December 7th and 8th, Oliver Tomkins and Jim Cottle visited Paris at the invitation of Jean Bosc and Charles Westphal.

The visit was well worth while for both Movements, owing to the useful and informal programme that had been arranged. There was a four-hour conversation between staff in which we described to each other the political situation and issues in our two countries and the message of our Movements, and another meeting of staff and students in which we described the work and life in our local universities, comparing notes especially on study. We visited Pasteur M. Boergner, a leader of the W.S.C.F. and the Œcumenical Movement in France, and Pierre Maury, a member of the W.S.C.F. European Council. One of us attended a meeting with the French Catholic Youth Movement (J.E.C.), the other was present at a student Bible group and had a long conversation with the students about the S.C.M. and political action, the French agreeing to collect a group to study our pamphlet on "The S.C.M. and Politics" and to send us a report.

We learned a great deal about the French political situation. France was deeply shaken and divided by the Munich Pact. Widely throughout Christian circles there is a sense of shame at the *volte face* in French policy, and though Munich is accepted as the lesser of two evils, few are willing to

condone it and none to romanticise about it. The future of Europe is viewed with extreme gravity. We were in France two days after the general strike and it was interesting to note that none of the people we met in the Movement had any sympathy with it. The political consciousness of French students is limited. There is very little seriousness and a good deal of right wing sympathy. There are no peace councils and few permanent student societies outside those organised on the faculty basis.

The French S.C.M. takes very seriously its evangelistic task in its fourteen university branches and most of its study is of the Bible. This emphasis on "what the Bible says" was instructive for us. "You cannot," they would say, "start with inference from political events and facts, because they make nonsense without a criterion of evaluation. Our criterion is found in the Bible. Therefore, when discussing politics and society we must get clear first what the Bible says on such matters as community or man, the state or power." We have much to teach each other here, for though our views in general are very similar, the slowness of S.C.M. study groups is apt to take students no farther than their starting point. The English remain with political inferences, the French with the Bible. The religious views of the French S.C.M. are influenced by the numerical strength of the Protestant Church. There are one million Protestants, 18 million Catholics and 23 million who have no church membership and are anti-clerical in various degrees.

Karl Barth's letter in early September to Professor Hromadka was being widely discussed and opinion was sharply divided on it. Barth had said that if a war came "Every Czech soldier who will then fight and suffer will fight and suffer also for us—and I say this without reserve—and also for the Church of Jesus Christ, which in the midst of such Hitlers and Mussolinis will either decline into ridicule or will be wiped out. Strange are the times, my dear Hromadka, in which a sane man cannot speak otherwise than that for faith there is no alternative but firmly to put fear of force and love for peace in the second place, and just as firmly to put love for freedom first." Barth made a clear judgment against fascism and saw the Christian significance of opposition to its widening power. Some thought him wrong to associate the struggle for freedom to preach the Gospel with the defence of democracy or any human institution. Others refused to say that he was making democracy of absolute value but saw that he was stressing the importance of a Christian expressing his faith in the relative sphere of political choice and action. This letter gave rise to useful exchange of views on the Christian attitude to political action and state authority.

We were impressed with the number of first class student leaders in the Paris group, and hope that if a return visit is arranged for next year both students and staff will come over from France.

FOYLES

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LETTERS TO THE EDITOR

For Teachers

DEAR EDITOR,

At the moment the attention of the English-speaking world is centred on Germany and the treatment of Jews. Broadly speaking, a tide of anti-Semitic thought is sweeping across the countries of Europe, not alone Germany.

No doubt this persecution will open the eyes of many, who up to now have not realised what sufferings the Jews have been subjected to in pogroms both past and present.

Over ninety years ago the Church Missions to Jews (Headquarters: 16, Lincoln Inn Fields, London, E.C.) opened a Mission to Jews in Bucearest; now it includes two excellent schools for girls, which educate 700 children, of whom nearly 90 per cent. are Jewesses. These schools are centres of goodwill and friendship. Evening classes for grown men and women are a special branch of work. In these English is taught to over 400 pupils, many of whom desire to emigrate to Palestine or English-speaking Dominions. This preparation for their future life is of great importance.

Of late it has been found increasingly difficult to recruit teachers from English-speaking lands with full University qualifications, and so both schools have been running short of English workers.

For the continuity of the work this is serious, and I venture to appeal to the world of educationists for recruits for this most important work. The headmistress, Miss E. I. M. Boyd, M.A. (Newnham College, Cambridge), well-known in Student Movement circles, would be glad to receive applications.

Yours sincerely,

EVELYN C. GEDGE,

Strada Negustori 8,
Bucearest.

(Late Warden,
University Settlement,
Bombay).

The S.C.M. and Politics

DEAR EDITOR,

We welcome the new interest in politics in the various branches of the S.C.M. as shown in the last number of THE STUDENT MOVEMENT. This indicates that the magazine is becoming the forum of the Movement, which is surely one of its purposes. As two members of the Movement in Cambridge, keenly interested in the question of the relation of religion to politics, we should like to put forward some of our views.

We feel strongly that a Christian cannot refuse to take part in political action; for, as Mr. Middleton Murry pointed out at Swanwick, the

inaction of those who take no part in politics has a political effect no less than the action of those who do. It is the task of a Christian to judge policies in the light of his beliefs. But judgment by itself is not enough. As a vote-holder, every Christian in this country has a voice in politics, and should therefore make every effort to use his vote judiciously, even though the existing political conditions do not conform to his standards. His idealism, while remaining intact, should be backed up by realism and knowledge of facts. In a world which is by no means perfect he should still co-operate with those forces that work for the good of the community, even if their method and achievement will be imperfect.

With regard to this problem, we feel that the S.C.M. as a whole should make its contribution. It is the task of the Church to produce men and women capable of forming the best judgments through God's guidance. It is the work of the S.C.M. to supplement the Church's task in special ways. It must be remembered that we are a student body and that our sphere is largely the student world. Consequently occasions will arise when branches of the S.C.M. in the Universities will be called upon to contribute to student opinion and action. This seems fairly obvious in view of the growth of the student movement all over the world. The second World Youth Congress held in New York last summer speaks for the importance of such a movement, while its report shows the immense value of co-operation between the various student bodies.

While we are aware of the difficulties, some of them very real ones, which do exist in this matter (as shown by the Birmingham and Manchester letters in the December number of this magazine), we still feel that this is a challenge to the S.C.M. The crisis may not be directly responsible for this new situation, but it has placed a considerable emphasis on the problem. One important result, as we have already seen, is the political awakening of the S.C.M. As members of it, and also of a "progressive" political club, we feel that the S.C.M. ought to consider seriously the claims of such University bodies. If S.C.M. branches are unable to acquiesce in specific policies outlined by these societies, they can nevertheless co-operate in study-groups, and also in certain types of activity, specially where it affects University life. But it is the importance of political action that we have tried to stress. We feel that enlightened co-operation between political idealism and Christian aspiration will produce results which will be not only good in themselves, but will lead to definite action.

Our object in drawing attention to this problem is to stimulate discussion, in the hope that the various S.C.M. groups will continue to work out their relationship with progressive political groups on an ever-increasing thoughtful and prayerful scale.

Yours sincerely,

CHANDRA DEVANESEN.
GODFREY TUCKEY.

Cambridge.

YOUTH HEARING

THERE is a general feeling of frustration among University students, and other sections of youth to-day. This feeling is becoming more and more apparent as conditions in the world worsen, and as the future blackens. Students and young people to-day see the world, and the ideals they believe in, being shattered by forces which seem outside their control. They ask: "What can we do to prevent this?" But in what way action can be effective is not made clear.

The British Youth Peace Assembly exists to answer this need. Their motto, "For Peace and Social Justice," is one to which all sections of youth can and do respond. The problems of peace and social justice are inter-connected, for we cannot have one without the other; and that is why the B.Y.P.A. lays such emphasis on the Youth Charter which is a programme of reform affecting the youth of this country, based on the principles of social justice and equality of opportunity.

The Youth Hearing, which will be held in London on the last three Saturdays in January and the last Saturday in February, is intimately connected with the campaign for the Youth Charter. It is to be a Hearing into the conditions of Youth in this country. A Commission of Experts will receive evidence from national and local organisations concerning youth in industry, agriculture, health, education, leisure, and unemployment. This evidence will be submitted in written form, but in addition young workers, students, etc., will come up to London to give verbal evidence and to answer questions.

Evidence on all questions concerning youth will be given, and throughout the country youth organisations are working, collecting and sifting evidence for the Hearing. Public attention will then be focussed on the problems of youth and there should follow a great impetus towards providing solutions for the many problems that will arise.

Why should University students be interested in this? Because the improvement in conditions is intimately bound up with the problem of peace, and a general forward policy of government. Because the problems of University students cannot be divorced from the problems of youth outside the Universities. Because the forces influencing the development of society are the same as those forces influencing the development of the Universities. Our problems as University students, then, are a part, and a very real and important part, of the problems of youth.

The Youth Hearing, then, provides an opportunity of making our voices heard with those of other sections of youth. It provides an opportunity of bringing students in closer touch with Society, of breaking down the unreal divorce that exists between the Universities and Society, while at the same time linking up our demands with the question of peace and social justice.

How, then, can the Universities take action in this matter? The National Union of Students has

a co-ordinating committee producing evidence for the Hearing. On this committee all the leading national University organisations are represented. They are producing evidence on the adequacy of grants and scholarships, on graduate employment, and on the general conditions of students. But the Committee needs help from the individual Universities, they need evidence of the material conditions of students and on the other questions they are collecting evidence. It is up to the Universities to provide this evidence, and there are many ways they can do it.

Meetings should be held, called by the Unions or the Peace Councils, to explain the Youth Hearing. At these meetings the questions of employment, of grants and scholarships, of length of time spent in travelling, of malnutrition, of facilities for sport and health, should be discussed. The Unions or individual students should collect evidence of actual cases where assistance to students is inadequate, where the student cannot afford to buy necessary books, to buy an adequate meal, or is debarred from taking part in the social life of the University owing to lack of money. Find out whether the Board of Education grant is considered a satisfactory system,—produce evidence on any matter that comes up at the meetings, bearing always in mind the relation of the Youth Hearing to the Youth Charter.

Or the University could go farther than this and relate their problems to society by some such manner as this: make a survey of educational opportunities in your area. Find out the total number of public elementary school boys, and compare it to the number of ex-public elementary school boys at your University. Find out the number of black-listed schools, the size of classes, and relate it to the employment of graduates of the University Training Departments.

These are only some of the ways in which the University could produce the sort of evidence required. Above all, see that your University does something, and does it this term, for time is running short, and the evidence submitted by the N.U.S. must be good and comprehensive. All evidence collected should be sent in as soon as possible to the Secretary of the N.U.S.

BRIAN SIMON.

BIRTHS

GARNSEY.—On October 22nd, 1938, to Evanne and David Garnsey, a son.

LEWIS.—On Armistice Day, 1938, to John and Gwen Lewis (*née* Owens), a daughter—Mary Elined.

WATSON.—On November 25th, 1938, at Cuparstone Nursing Home, Aberdeen, to the Rev. W. H. and Mrs. Watson (*née* Dorothy Smith), Livingstone, Nyasaland—a son.

STUDENT INDUSTRIAL COMMITTEE

WE are constantly talking of the need for a witnessing congregation, of the duty of every member of the Church to express in deed and thought the reality of their faith in Christ. Yet so often the man whose life is lived amidst the tension of industry receives little or no specialised training in the application of his faith.

In the Industrial work we are trying to help, not only Christian students, but all who have ideals and beliefs, to relate those beliefs to the realities of industrial life, and the responsibilities of leadership which will probably devolve upon them.

So it was that when the central Committee of the Industrial work, the Student Industrial Committee, met at Annandale on November 19th and 20th, there were several present who would not normally have come into contact with the Movement. The Committee met to plan the policy and development, for this session, of our groups of Industrial societies and S.C.M. branches co-operating in their attempts to broaden the vision and raise the standards of graduates going into industry, and to give a proper place in their minds to workers as living persons, and to their personal responsibilities in this field.

The opening talk by Donald Nicholson, our Chairman, and that by Billy Greer, enabled us to see the relevance of our work and its relation to the other activities of the S.C.M. Billy Greer then gave us some insight into our finances, and went on to put our work in its World's Student Christian Federation setting, and stress our consequent responsibilities to overseas men in industrial faculties.

Accounts of Summer Conferences, etc., gave the committee a glimpse of the other aspects of the Movement's life and a résumé of things accomplished.

Reports from the local groups were very encouraging and showed a real forward movement in strength and enthusiasm throughout the field, several new groups having been formed. With a full staff we look forward to increased development of our field this year, both in Universities and Technical Colleges. A new departure was the continuous study of rural community problems in the light of Christianity by Agricultural Colleges and Faculties. This is of great importance in view of the little Christian thinking in this sphere and is part of our work in relating a realistic faith to our functions in the life of the community.

Detailed plans of the Birmingham Industrial Conference¹ were reviewed and additional items arranged to complete the very comprehensive programme. This Conference should consolidate and deepen the Industrial thought of all who take part—several days allow of so very much more than odd meetings.

Michael Dean explained our close relation with

¹The Fourth Universities' Industrial Conference is taking place at Birmingham from January 4th—9th.

the various industrial and scientific associations. In discussing the report of the very successful Northern Technical Colleges' Commission at High Flatts, we realised the great value of such specialised gatherings of Colleges functionally akin in developing the right policy for S.C.M. activity in such colleges, and it was felt that this could, with profit, be tried in other fields.

We ended our meeting with various decisions on the need for specialised leaflets to give proper understanding of our work.

Probably the most successful period of the week-end was the informal session in which, with a lively sense of humour, appropriate language, and yet deep sympathy, Hugh Lister helped us all to understand the attitude of employer and worker to Trade Unionism, and then proceeded to a penetrating and objective analysis of the function, success and failings of Unionism to-day.

Altogether, a very happy and profitable week-end, co-ordinating our activities and promising well for the session's work.

F. C. MAXWELL.

THE CHRISTIAN AUXILIARY MOVEMENT

DURING the past two months the Movement has run two Conferences—one in London, at which Canon Grensted and the Rev. J. G. Williams were the speakers, and one in Cheltenham as a follow-up of the Conference on the "Christian Answer to Fascism," at which the speakers were Kenneth Ingram and W. D. MacClennan. Both these conferences were very well attended and coming, as they did, soon after the Crisis, gave a very good indication of the way Christian people are reacting to the world situation. There is, as one would expect, considerable difference of opinion as to the immediate course of action to be pursued especially in connection with National Service.

General Committee gave more time at its November meeting to trying to discover what attitude the Auxiliary should take to these problems. It was evident that there was no agreement as to the meaning of the crisis, but all were agreed that the task which the Movement had before it was to maintain unity in the face of the almost intolerable tension which was being forced upon us by political events. In the meantime plans are being completed for the Annual Conference at Easter. This will be at Bromley, Kent, and the speakers will include Alan Richardson, Oliver Tomkins, Prof. Mannheim, Vivian Ogilvie, Kenneth Ingram, Gilbert Russell and J. W. D. Smith. There will be parallel courses in the morning on Education and Theology and in the evening addresses on various spheres of Christian action in personal and social relationships.

An increasing number of our members is actively concerned with the refugee problem and some are giving accommodation. We are engaged in the task of collecting information about the various bodies working on this problem so that the best method of procedure may be readily obtainable.

JOHN DREWETT.

I.S.S. ACTIVITIES

THE first University appeal activity in the Universities is now over, and we are awaiting the results of the collection. At the same time, we are faced with a new emergency in our relief work—the need of help for refugee students has increased so much that the strain is becoming too great both for our present staff and our present finances; and the time has come when we must think of putting our appeal work on an enlarged and more permanent basis. The sums which we must aim at raising in future will have to be considerably greater than in the past if our work is to keep pace with the ever-increasing need which world conditions are producing.

We anticipate that recent events in Germany are, to say the least of it, not going to cause any relaxation of our work, and there is no sign of any end of the appeals from Austrian and Czechoslovakian students for help. We have undertaken to do case-work for the Mansion House Fund in this country, and have dispatched money for the relief of urgent cases in Prague. It may be that we shall be setting up our own committee there. In addition, a scheme of scholarships is under consideration to help Czechoslovakian students to study in this country, who cannot complete their studies in Czechoslovakia, but who are not forced to emigrate permanently.

An encouraging feature of the present situation are the renewed offers of free places from Universities and Colleges—not only free places, but what is equally important, hospitality, is often offered, so that able students may continue their studies in this country, with a view to emigration later. It is hardly necessary for me to say that any offers which we receive will be most welcome and will be given the promptest attention possible under the present circumstances. It is encouraging to note that the great experience of students and their difficulties which I.S.S. now has, is being increasingly called upon by organisations and individuals who wish to help students, but have not themselves the detailed knowledge necessary to do so.

Coming to conferences, our London Conference which was mentioned in the November number of THE STUDENT MOVEMENT, took place on November 12th and 13th, and was a distinct success—over a hundred students from London colleges were present; the fact that many of them knew nothing about international affairs and had come because they were eager for information, is a striking testimony to the value of the work that I.S.S. is now doing in the educational

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sphere. International relations, too often, is a matter which to-day is nobody's business—few colleges or universities provide courses on this vital subject, and a topic, which should be the concern of everyone who aims to be dignified with the name of citizen, is ignored. Splendid speeches came from Professor Seton-Watson, Miss Sheila Grant Duff and Paul Eisler, and so great was the enthusiasm amongst all concerned, that speakers and audience were in as strong attendance at the very last minute of the Conference as at the first. It is an unusual experience to find three or four outstanding and very busy University teachers giving up a whole week-end to this work.

Over the week-end November 26th and 27th, another local Conference, this time at Liverpool, was held. The subject was "Community Building," and dealt with the difficulties and problems of re-housing slum populations. Fifty or sixty people were there, and the exuberance and speed with which the Conference went off was rocket-like. Unemployed men, social workers, University students all turned up in force, and everyone went away with a most vivid impression of the need for planning our cities single-mindedly and rationally if we are to preserve the health of our people, the beauty of our countryside and our towns, our national safety in time of war. Among the speakers was the Liverpool City Architect, Mr. Kay, Mr. Gilbert McAllister, Secretary of the Garden Cities and Town Planning Association, and Mr. David Thompson, Warden of a Carlisle Community Centre. Mrs. Stocks, widow of Professor J. L. Stocks, was in the Chair.

As regards forthcoming Conferences, on December 27th a Meeting will take place in Paris with our French collaborators, the subject of which is "The Crisis and After"; next term there will be a spate of Local University Conferences in this country, notably at London, Liverpool, Manchester and Oxford. Details of all these may be obtained from me, at 49, Gordon Square, W.C.1.

ANTHONY SCOTT.

OBITUARY

ROLFE.—On December 3rd, 1938, William John Rolfe (University College, Exeter, 1926-30; President of the S.C.M. 1929), Curate of St. Michael A.A., Leeds.

William John Rolfe

The death at the age of 32 of "Chuckles" Rolfe leaves a gap in many circles connected with the Student Movement. His life was a splendid example of the way in which experiences gained through the S.C.M. can be transformed into action in the wider life of the Church. He was a keen member of the Movement at University College, Exeter, and was President during one of its best years there. When he came down he became Tutor at Oakhill College, and from there he was eventually ordained (having taken his London B.D.) in the Ripon Diocese. He found much to do in his Leeds parish, but found time to set about a large number of activities in connexion with the Auxiliary Movement, Friends of Reunion and the

Church of England Council for Non-Aryan Christians. No doubt he worked too hard—but he saw so much that needed doing. For he did not feel spared from a sense of responsibility for the continuance of injustice and evil.

He died suddenly after a serious operation for acute appendicitis. To his wife and parents we offer our deep sympathy.



- NEWS FROM - THE COLLEGES

University of Durham

Service in The Universal Church.—Durham University has been passing through a time of revival in missionary enthusiasm having about a score of Student Volunteers at the close of the Easter Term, 1938, but now that nearly half of this number have gone down those remaining have faced the task of bringing the missionary challenge before every member of the S.C.M. in order to maintain that strong interest in the work of the Church overseas which this University has recently displayed. The Missionary Week-end held from November 18th—20th was the focussing point of these efforts.

The subject for the Week-end was "Service in the Universal Church," and we were fortunate in having as our speakers Dorothea Ferguson, The Rev. H. D. Hooper of the C.M.S., and Dr. Spear of the Cambridge Mission to Delhi. The Week-end included two evening meetings and a Tea Squash, all these being very well attended.

At the opening meeting Mr. Hooper and Dr. Spear showed us something of the part that the Universal Church is playing in the world, particularly in Africa, where the impact of Western Civilisation is having such tremendous results, and in India where a great clash of cultures is taking place and where thousands of the Depressed Classes are moving towards Christianity.

At the Tea Squash on the Saturday afternoon Dorothea Ferguson and Mr. Hooper told of the methods and difficulties of the modern missionary, and in doing so presented a challenge which few could lightly disregard. Statistics are often useful in bringing home cold facts and many must have been appalled to learn that in some parts of the Mission Field, converts can only expect to see an ordained man once every three years. It followed naturally that at the third meeting we should consider the question of Vocation: we had seen something of the work of the Universal Church and also of the great need for more men and women abroad, and now we came to consider what our own part should be in the missionary enterprise. Our thoughts were guided by Dorothea Ferguson and Dr. Spear, and the meeting left a deep impression

on the minds of all; we were led to ask afresh, "Lord, what wilt Thou have me to do?"

The final service was held on Sunday evening, when Mr. Hooper brought home once more the responsibility which is laid on us, as Christians, to take our part in the spreading of the Gospel of Salvation.

It is our belief that many were set thinking by what they heard during the week-end and let us pray that God will continue to call men and women in this University to "Service in His Universal Church."

CHRISTOPHER COX.

Study in Wales

Vocation—the call to do God's will and to speak in His Name, is the central theme of our study programme this session, in which groups in all colleges are co-operating. Although most Welsh students have already chosen their individual vocation, this study has been undertaken in the conviction that individuals also find their vocation as members of a community. A Cardiff group is studying, throughout the Old and New Testaments, how God reveals Himself to a community and calls it, and the members of it, to do His will.

We in the S.C.M. in Wales are part of the Universal Church and our immediate vocation is to study and prepare ourselves for the work to which we have been called. Several groups in various colleges are studying the Church, its essential nature and historical background in Wales, and the way in which Christian groups should be working together. At every turn we find that we are tackling in our own situation problems that were discussed at both the Oxford and Edinburgh conferences.

Most Welsh students come from a religious background, but there is real need to test and probe, to understand the heritage into which we have entered. A number of groups are attempting to find what Christianity really is, from the Gospels and the experience of the Church, and like the previous series of groups they will be able to pool their findings at the Welsh Conference next July.

We must understand the Christian Gospel in all its depth and be able to express it in terms intelligible to our contemporaries, but we must also understand how we can best express its eternal meaning in the world to-day. Some groups are studying the Christian community and the social order; as well as the more technical questions raised by industrial conditions in South Wales or agricultural problems in rural parts. We are learning something about membership in a Body where each has his own office by this division of labour in a corporate piece of study.

We are also beginning to see that we are the Church in all our activities and not just, so to speak, on Sundays. Many of us will find ourselves called to show forth God's redeeming love as teachers; some groups are studying the part the Christian community has played in the past in

the field of education, and others educational policy for the future. This question is becoming more acute as the international situation develops and we are faced with the possibility of compulsory national service.

Each group is part of the whole; for instance, many groups are concerned with a problem being studied in detail by one, namely, that of how the Christian Community can best bring up its younger members to know the love of God in Christ. The Conference to be held in Caerleon from July 10th—15th will give us an opportunity for corporate expression of the work we have been doing, for the commissions are set in the programme of the call of God to this generation. Caerleon will be almost immediately followed by the world conference of Christian Youth at Amsterdam, in the preparation for which we are perhaps unknowingly taking part.

MARIE W. ROWLANDS.



Congratulations.—Our congratulations to Stephen C. Neill, formerly Warden of the Theological College at Nazareth, S. India, on his appointment as Bishop of Tinnevely. In his Cambridge days he was a member of S.C.M. General Committee.

* * *

Hankow.—We would commend to our readers a booklet, *A Chronicle of Experiences in and around Hankow*, published by The British Fund for the Relief of Distress in China, 121, Westbourne Terrace, London, W.2. Part I, price 6d. (Part II to follow later). In a Foreword, the Chinese Ambassador to Great Britain says:

"This account of an Englishman's life in the Hankow area during Japan's unprovoked armed aggression upon China has many angles of interest for both British and Chinese readers. The writer evinces clear observation and useful candour; also practical friendliness to the Chinese population and devotion in relieving distress while at the same time still striving to keep his work going as a teacher. It is the other end of the story, which commences with the unavoidable appeals for funds and medical supplies from the British public to alleviate distress where it hits the most innocent and defenceless. In these pages the reader can see how the money is used and the supplies distributed, and how those who serve so carefully and fearlessly in China thereby set the seal of perfect co-operation with their Chinese associates."

* * *

National Parliament of Youth.—This Parliament of Youth, which is to meet from March 24th—27th, will bring to London 1,000 representative young people from all parts of the country, members of the youth organisations and associations. They will be young people elected by their fellows to represent them in the study of the great problems facing the country to-day.

There are four main reasons for the Parliament:

(1) To give young people a chance of learning how democracy works; (2) to give young people of every class and belief a chance of exchanging their opinions and trying to reach some understanding on the most important questions facing them; (3) to bring home youth's duty to understand the problems of democracy and give service to it if it is to survive; (4) to give a lead to all youth on how they can give that service and how all the youth of the country can come together to strengthen democracy.

Full particulars may be obtained from The National Parliament of Youth, 15a, Grosvenor Crescent, London, S.W.1.

* * *

The Movement for World Evangelization.—We have received the syllabus of the Mildmay Christian Workers' Training Classes for the Spring Term, 1939, commencing on January 9th. These classes are arranged to teach the Bible and cognate subjects and thus to equip for service. The course covers two years. Full particulars may be obtained from Dr. M. H. Watney, Mildmay Centre, London, N.1.

* * *

Exhibition of Chinese, Persian and other Fine Arts.—You are invited by Mr. George Eumorfopoulos to view his collection of Chinese, Persian and other Fine Arts, at 7, Chelsea Embankment, London, S.W.3, on Saturday, 14th January, 1939, 10 a.m. to 4-30 p.m. Admission 2/6. H.E. The Chinese Ambassador has kindly promised to honour the Exhibition by visiting it in the morning. The proceeds of this Exhibition will be given to the Chinese Universities Relief Fund of International Student Service, for the assistance of Chinese students rendered destitute by the war in China. Please bring your friends.

(How to get to 7, Chelsea Embankment:—Nearest station: Sloane Square (District Railway). Buses: 39 to Tite Street, Chelsea; 49 to Albert Bridge; 137 to Chelsea Bridge, north side).

* * *

Pen-Friends in South Africa.—We have received a letter from the National Union of South African Students, Cape Town, saying that they are anxious to arrange for inter-correspondence between the students of Britain and South Africa. They ask that those students who would like pen-friends in South Africa should send in details—*e.g.*, sex, age, faculty, interests and hobbies—which will help the Cape Town office in their selection. Please write in the first place c/o the Editor of THE STUDENT MOVEMENT.

* * *

Youth Surveys Its Task.—This is the title of the Report of the Conference of the Central Youth Council of the Church of England which was held at Swanwick in October. It is obtainable from the Council at St. Margaret's Rectory, Ironmonger Lane, London, E.C.2, and will be of value for church society groups or parish study groups.

PRAYER CALENDAR

January, 1939

Dec. 31—Jan. 9. Swindon: Bristol University Campaign.

January

- 2-6. Prayer School, College of the Ascension, Birmingham. Conductor: Miss Olive Wyon.
- 3-6. Belfast: Irish Theological Students' Conference.
- 4-9. Birminghams: Universities' Industrial Conference.
- 6-9. Prayer School, Kilkeel, Ireland. Conductors: Revs. Michael Bruce and J. S. Rutherford.
- 7-8. Annandale: Auxiliary Education Committee.
- 9. Beck Hall, Swansea: Welsh T.C. Day Conference.
- 13-16. Whan Cross: Bedford College Week-end. Leader: The Rev. Alan Richardson.
- 14-15. Sheffield Preterminal. Leaders: Rev. W. D. L. Greer and C. H. Maude.
- 15. St. Edmund the King, Lombard Street, 6.30 p.m., Student Service. Preacher: Canon Tatlow. St. Dionis Hall, Jewish-Christian discussion.
- 22. Annandale: London Council Day. St. Edmund the King, Lombard Street, 6.30 p.m., Student Service. Preacher: Prebendary Wellard. St. Dionis Hall Guest, Mr. Laurence Housman.
- 28. L.T.C.U. Conference on Evangelism.
- 28-29. Leeds and Bingley Training Colleges' Study Week-end.
- 29. St. Edmund the King, Lombard Street, 6.30 p.m., Student Service. Preacher: The Rev. St. J. B. Groser. St. Dionis Hall Guest, Mr. Groser.
- 30. Manchester Theological Conference.

Association for promoting Retreats.—The Retreat List for 1939 compiled by the Association for Promoting Retreats is now ready, and can be obtained from the Secretary, A. P. R. House, 36, Eccleston Square, London, S.W.1. Price, 7d. post free.

UNITED YOUTH MISSIONARY EXHIBITION

January 12th to February 1st, 1939

Under the title, "Changing the World," a modern missionary exhibition is to be held at the Imperial Institute, South Kensington, early next year. It is being planned and organised by a group of younger people representing more than twenty missionary societies. We have been represented in this group and are anxious that our membership shall support the Exhibition. Many "realistic settings" will attempt to portray life in other countries, and plays or films will help to make them come alive. What Christianity is achieving and what its impact means in the giving of opportunities for spiritual inspiration, education and service can be seen very vividly in these ways.

The Exhibition will be open daily from 3 to 9 p.m.: admission price 6d.: cheaper rates for parties. A detailed programme can be obtained from the Missionary Secretary at Annandale for 1½d., including names of speakers, together with all other information.

LIST OF SAILED STUDENT VOLUNTEERS, 1938.

Name.	College.	Society.	Destination.
Alderson, Anthony D.	Selwyn, Cambridge; Ridley Hall	Church of Scotland ...	Turkey
Alexander, Hamish M.	Edinburgh University; Trinity College, Edinburgh	M.M.S.	Africa
Allen, Jim L.	Adelaide University; Wesley College, Adelaide; Institute of Educ., London.	...	India
Berry, John R.	Didsbury College, Manchester	M.M.S.	India
Blagden, Mary	Lady Margt. Hall, Oxford; Institute of Education, London	S.P.G.	India
Brown, Eleanor N. (Sailed 1936)	St. Hugh's College, Oxford; St. Andrew's College	C.M.S.	Africa
Brown, Leslie W.	St. John's, Highbury	C.M.S.	India
Buckingham, William (Sailed 1932)	Liverpool University	E.P.M.	Africa
Bull, Annie M. C. (Sailed 1931)	University College, London; London Day T.C.; Birkbeck Coll., London	S.P.G.	India
Butter, Hilda M.	Armstrong College, Newcastle; Carey Hall, Birmingham	L.M.S.	Madagascar
Carter, G. Mary (Sailed 1934)	Birmingham: College of the Ascension; University College Hospital	S.P.G.	China
Causser, Marjory	Manchester University; Carey Hall, Birmingham	L.M.S.	China
Cayton, H. R. ... ..	...	Church of Scotland ...	China
Cowles, Eleanor M.	Norwich Training College; Kingsmead, Birmingham	M.M.S.	China
Craze, Leslie G.	Handsworth, Birmingham	M.M.S.	India
Crockett, T. Anthony	Trefeca, Brecon; Aberystwyth Theo. College; Bala Theo. College	Welsh Pres.	India
Crosby, Leslie H.	Edinburgh University	M.M.S.	Africa
Davies, D. W.	Aberystwyth Theo. College; Cardiff University	Welsh Pres.	India
Downward, Cecilia	Stockwell Training College; Carey Hall, Birmingham	E.P.M.	China
Du Feu, A. G.	Handsworth, Birmingham	M.M.S.	Africa
Francis, G. Anne	University College, London; Institute of Education, London	U.M.C.A.	Africa
Fuggle, Francis A.	Selwyn, Cambridge	S.P.G.	Africa
Gaimster, Leslie R.	Handsworth, Birmingham	M.M.S.	China
Gallie, Donald	Glasgow: Royal Technical College	Church of Scotland ...	Africa
Griffiths, Gerald R.	Lancashire Indep. College, Manchester	L.M.S.	Africa
Hall, Faith	Westfield: London ... ..	...	China
Hall, Vivian F.	St. John's College, Durham; Theolog. College, Ely	S.P.G.	Africa
Hanford, Monica	London School of Medicine for Women ... ..	...	Africa
Hardie, Mollie D.	Glasgow University	Church of Scotland ...	India
Harper, Kenneth	Edinburgh Theol. College; Hatfield, Durham	C.M.S.	India
Hayes, Violet	College of the Ascension, Birmingham	S.P.G.	India
Hurst, Norman H.	Rawdon College, Leeds	B.M.S.	Africa
Jenkins, Margaret W.	Carfax Bible College; Edinburgh University	B.M.S.	China
Joly, Beatrice M. (Sailed 1937)	London School of Medicine for Women ... ..	...	India
Jones, Gruffyd L. (Sailed 1937)	St. Michael's, Llandaff	S.P.G.	India
Leech, Ralph B.	Christ's College, Cambridge; London Hospital	C.M.S.	Africa
Lewis, Dorothy	Edinburgh University; College of the Ascension, Birmingham	S.P.G.	India
Lewis, John	London Hospital	B.M.S.	China
Linsell, Mary, (Mrs. Loukes) (Sailed 1937).	St. Hilda's, Oxford ... ..	...	India
Macminn, Mary (Mrs. Rogers) (Sailed 1934).	Edinburgh University ... ..	...	Africa
Marriott, Laeta G.	Maria Grey Training College, London; Girtton College, Cambridge; Kennaway Hall, London.	C.E.Z.M.S.	India
Miles, Joyce L.	Bristol University ... ..	...	India
Moore, Ronald (Sailed 1931)	Manchester University	M.M.S. ... ..	...
Morton, Marjorie B.	Edinburgh School of Medicine; Kennaway Hall, London	C.E.Z.M.S.	India
Pedersen, Jenny M.	St. George's College, Edinburgh; St. Colm's, Edinburgh	Church of Scotland ...	China
Peterken, Constance M.	St. Mary's College, Cheltenham	S.P.G.	India
Pratt, Alfred G.	Handsworth, Birmingham	M.M.S.	China
Price, George	Wesley College, Leeds	M.M.S.	West Indies
Rawlings, Edith	Carey Hall, Birmingham	L.M.S.	China
Ream, William G. B.	Jesus College, Cambridge; Wesley House, Cambridge; Handsworth, Birmingham.	M.M.S.	China
Ridge, Jessie C.	Edinburgh University; Elizabeth Garrett Anderson Hospital, London; St. Colm's, Edinburgh.	Church of Scotland ...	Africa
Roberts, G. Parul	Bangor University College; Cardiff Medical School	Welsh Pres.	India
Ross, Dorothy M. (Sailed 1933)	College of the Ascension, Birmingham	S.P.G. ... ..	...
Rowley, Kathleen A.	Carey Hall, Birmingham	B.M.S.	India
Sell, John	University College, Durham	S.P.G.	Madagascar
Spencer, Harold	Handsworth, Birmingham	M.M.S.	India
Stanford, Margaret C. W. (Mrs. Baxter) (Sailed 1934).	Edinburgh University	Church of Scotland ...	India
Swift, Dorothy	Queen Mary College, London; Carey Hall, Birmingham	L.M.S.	Madagascar
Taylor, Alex. T. H.	United College, St. Andrews; St. Mary's College, St. Andrews	Church of Scotland ...	Africa
Tyndale Biscope, John A.	King's College, London; Fitzwilliam House, Cambridge; Westcott House, Cambridge.	S.P.G.	India
Vaughan-Johnson, Valentine	Roehampton Training College, London; College of the Ascension, Birmingham.	S.P.G.	India
Walters, Vaughan	Bangor University College and Baptist College	B.M.S.	India
Warrington, Winifred	Rachel McMillan Training College, London and Woodbrooke; Birmingham; and Kingsmead College.	M.M.S.	Africa
Watkins, Amy K.	Bangor: University College; Carey Hall, Birmingham	L.M.S.	China
Watson, Christina C.	Aberdeen University; St. Colm's, Edinburgh	Church of Scotland ...	India
Watson, Winifrede M. (Sailed 1933)	Edinburgh University ... ..	...	India
Waddell, James (Sailed 1932)	Birmingham University; Westminster, Cambridge; Kingsmead, Birmingham.	E.P.M.	China
Watts, Arthur	Durham College of Medicine, Newcastle	S.P.G.	China
Watts, Mrs. A. (Betty Axton)	Durham University ... ..	...	...
Webb, Margery B. (Mrs. Bacon) (Sailed 1935).	Brighton Municipal Training College ... ..	...	Brazil
Whitter, Frank C. (Sailed 1936)	St. Boniface, Warminster	U.M.C.A.	Africa
Woods, Joseph	Downing College, Cambridge	M.M.S.	Africa

Communications with reference to the work of the Student Christian Movement, and subscriptions or donations, should be addressed to the Rev. W. D. L. Greer, Annandale, North End Road, Golders Green, London, N.W. 11, and orders for books to The Book Room, 58, Bloomsbury Street, London, W.C. 1.

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THE STUDENT MOVEMENT

Editor: OLIVER S. TOMKINS.

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EDITORIAL

The Meaning of Federation Week

One point that may as well be made clear at once is that, for students, the first meaning of Federation Week is if possible £2,200. That, as is pointed out on all our Federation Week posters and leaflets, is the total extent of the British S.C.M.'s financial commitments to international work.

Nothing so badly shows up the hypocrisy of our ideas of Christian morality as the slight sense of embarrassment that follows from mentioning a sum of money in an editorial that ought to be devoted to "uplift." This is particularly true of that kind of bourgeois morality in which, as members of the educated, student class, we have nearly all been brought up. We have been used to thinking of morality as a set of honourable emotions, without realising that only our economic safety enables us to indulge those emotions and to pay other people—workers, soldiers, natives—to do the necessary dirty work that holds in place the world in which our emotions can have free exercise. And now that that safe bourgeois world of ours is collapsing, with a crash that even the deafest can hear, we are only slowly freeing ourselves from the

lie that to have feelings about it is enough of a response.

The need of the refugees has woken us a little. There has been a considerable response, in money, to their needs. The response is still lamentably short, for example, per head of Christian population in comparison with the average among the Jewish community for their own people. But even now, when a wave of generous feeling has at least produced some thousands of pounds, the old hypocrisy, by which feeling is mistaken for action, is in danger of vitiating the whole concern. Only if we are willing, after having given what we can, to go steadily on, surmounting the inevitable difficulties of government red-tape and administrative delays, will our action be anything more than a sop to our own discomfort.

So with the money needed for Federation Week. It is not enough to give our own donations. If we are going to get the money we need, we shall have to work steadily and persistently, at so understanding and presenting our own case that the whole college and university field will be ready to acknowledge the importance of our cause, and make some sacrifice to support it.

The Meaning of the Federation

This annual concentration of the S.C.M. for one week on the Federation is a concentration on that which most clearly and symbolically brings together the two crucial facts of our day, the Christian faith and the world of nations.

There is a very good case to be made out for the Federation simply on the level of international relationships, and we must be sure that all our fellow-students, who do not share our Christian faith, have fully understood, nevertheless, those other claims on them. The money we are trying to collect goes partly to work among overseas students in this country, partly direct to Geneva for the general work of the Federation. At a time when the poignant need of ambulance work among the stricken is obvious to us all, we must stress the need for this other work, on the deeper level, where, through the friendship built up in International Clubs, through our Overseas Students Secretary, we seek to anticipate those evils out of which our present disasters grew. No one who reads through the Survey of the Federation, which takes up the greater part of this number, can fail to see how, in countries right across the world, S.C.M. groups are standing for freedom and social change, for a radical treatment of the world's problems, which have a claim on the sympathy of all those to whom the hard-won achievements of the human spirit are dear.

The Worship of the Living God

But these considerations alone are not enough to justify the Federation or to explain its work. No mere plea for the saving of human freedom or the achievement of human justice is a deep enough reading of the situation. We can see around us, not only in such horrors as the treatment of the Jews by a small section of the German people but equally clearly in the lethargy and cowardice of our own spirits, a betrayal of all those beliefs in final and unescapable moral demands which alone can bring a semblance of order into the affairs of men. Whether this betrayal ends in the calamity of war or merely in "slipping greasily into decay," the mere acknowledgment of it will not be any use. It calls for a change of heart, mind and will more radical than we have the courage to face.

Nothing less than truly radical action will do. Anything less, any tinkering with our accepted attitudes, any slovenly repeating of unexamined ideals is not only useless, it is positively damaging; it simply adds weight to the devilish momentum of drift.

When our own political decisions are governed by fear, when our conception of peace is the preservation of our own comfort, when our succour to refugees or to helpless nations and races is circumscribed by thoughts of our own security, when the removal of our domestic and imperial scandals is

retarded by love of present privileges, it is no use grudgingly to enlarge our action still within the scope of these boundaries. It calls for a revolution in ourselves which will lay no claims to safety at all. "May my name perish so Thy will be done."

What can we do?

Although this kind of denunciation is easy, the answer is far less easy. And part of the price is to admit it. The first thing that is clear to those whose only clue to truth is found in the cross of Christ, is that redemption means suffering. It means living all the time in the acute pain of standing in this selfish world for the utterly unselfish love of God.

It means individual surrender to the love of God. While it is not true that the world can wait to be changed until everyone is a complete Christian, it is very certain that no change worth making will be achieved except by people who are utterly committed to doing God's will however much it hurts. And it hurts most of us most of the time in all those small, familiar things, which seem so insignificant but which we know in our hearts to be the first places in which God is meeting us. Look again at all the places in which you have got tired of trying to be any better. It is there we have to start.

The last of the Crisis Booklets, *What does A. do Next?* by Canon F. A. Cockin, suggests some of the places where costly action might begin. It would give a real content to self-examination to use this little book, individually or corporately, for Lenten reading. He suggests some ways in which thought, action and prayer can become the real meeting place between the world we have to live in and the spirit of the Living God.

The Two Kingdoms

The Federation sums up, for us who are its members, the abiding pain and the abiding joy of the central Christian belief, that the Word became Flesh, that the Son of God came into the world of men and died to save it, and rose again to reign over it. He calls us to that same pain of entering into the world as the only way of rising above it. That is the only way of learning the meaning of love and of life.

"This much I learned in prison. This struggle

"Was my struggle. Even if I would

"I could not stand apart. And after

"Sighting my rifle for the necessary wrong,

"Afraid of death, I saw you in the world,

"The world of faults and suffering and death,

"The world where love has its existence in our time,

"Its struggle with the world, love's source and object."*

Federation Week starts with the Day of Prayer and includes finding your Federation Week Quota because the whole thing is a sacrament of our belief that God so loved the world that He gave. It means giving everything.

**On the Frontier*; Auden and Isherwood.

ROUND THE WORLD WITH THE FEDERATION



THIS PARTIAL FEDERATION

NOTE.—For names of areas see survey on this and following pages. *Horizontal* shading indicates areas where the Federation is strong; *vertical* shading where contacts are indirect; no shading at all means no Federation work.

About These Maps

MAPS can be as misleading as any other form of statistics, and certainly in publishing these two maps it is impossible to claim that they give anything like an accurate statement of where the Federation really is; and even the notes which follow can only select a very few of the things that need to be said to explain the Federation. But two things may be said about these maps in general, before we come down to our Cook's tour of the Federation in the world.

(1) The Federation is very big. If you look at the map of the world it is really amazing to see how many parts of the world are shaded to indicate that something or other is happening in the way of Federation life, and certainly it does us good to learn in how many countries, from how many different backgrounds, facing how many different problems, the Federation lives in its different forms.

(2) The Federation is also very small. Look, for example, at the big areas with no shading at all—some because there is really nothing that can be called university life to be found within them, and some because, as in Russia, nothing can be done. But even so, it is very misleading to think that where there is shading, even of the horizontal kind, which is defined as meaning that the Federation is strong, that it need mean very much. In many

countries the word “strong” cannot be interpreted in terms of numbers or of activities or spectacular programmes. It may mean no more than a tiny group working against overwhelming odds, or allowed by state authorities only very limited freedom. But in those cases their strength is that which belongs to those who are on the side, in St. Paul's words, of “the things which are not.”

Round the World

The simplest way to conduct this tour will be simply to follow the numbers on the map until we come to Europe, number 15, and then start again, following the numbers on that map.

1. SOUTH AMERICA.—The Movements in South America are in a pioneer stage. In the past, S.C.M. work was led by the Student Department of the Continental Y.M.C.A. Then, in recent years, two Federation visitors, Suzanne de Dietrich and Roger Breuil visited groups in several centres, with which we are still in touch.

There was present at Federation General Committee a representative from Brazil on behalf of the *Uniao de Estudantes parao Trabalho de Cristo*. This is an interdenominational movement which had applied for affiliation as a corresponding movement, which it secured. This Movement has hitherto been working primarily among school-boys, but the Federation expressed the hope that

it would be successful in branching out into further work and in co-operating with the student department of the Y.M.C.A. in South America.

2. MEXICO.—There is strictly speaking no *Movement* in Mexico, but there was founded in 1936 a group of Christian students who are still working together to strengthen the faith of their fellow students and to win others to Christ and His Church.

3. THE UNITED STATES OF AMERICA.—Naturally in a country so vast as the United States the student work is on a scale immensely larger than anything we have envisaged here. There are 1½ million students in the universities of the United States, and the national task is stupendous in view of the vast numbers and size of the country. The Movement in America consists of three parts, the Student Y.M.C.A., the Student Y.W.C.A., and the Student Volunteer Movement. The Student Y.M. and Y.W. work in relative independence of the general Y.M. and Y.W., and together they work through the National Intercollegiate Christian Council, which co-ordinates Christian work in the universities under a large number of denominational and interdenominational auspices.

The American Movement works together with the Canadian through the Council of North American S.C.M.'s (C.N.A.S.C.M., which they contrive to pronounce "Snasm") and this co-operation is a natural and effective expression of the similarity of the problems which exist throughout the whole of North America.

4. CANADA.—The most important event in the life of the Canadian S.C.M. recently has been the National Congress held in Winnipeg in January, 1938. This Conference was not so much an S.C.M. gathering as a truly representative group of Canadian student life, including not only Roman Catholic students from French Canada, but also a large number of non-Christians. This was the first comprehensive student conference to have been held in Canada. It had a very vigorous time discussing social and political questions, on which the Canadian Movement as a whole is a great deal more alive than the S.C.M. in Great Britain.

5. RUSSIA.—Since 1917 no official S.C.M. work in Russia has been possible, though the Federation is watching the possibilities of recommencing work whenever the opportunity arises. Of the Russian S.C.M. in exile we will deal under Europe.

6 and 7. JAPAN AND CHINA.—From time to time we have published various pieces of news from Japan and China, describing what is happening in these Movements under the tragic circumstances of war. [Special reference might be made to a letter from Gilbert Baker in China in the issue of October, 1937, a letter from Michael Bruce in



Chinese Students on Trek to a New University Site.

November, 1937, an article by Y. C. Tu in December, 1937, an article on "Students in China" in October, 1938, and an account of the Japanese Movement in April, 1938. If you have back copies of THE STUDENT MOVEMENT, look through these articles, which build up a very moving picture of how the S.C.M.'s have faced the war situation as time went on].

In JAPAN many difficulties of the sort that arise in a country under totalitarian government have naturally been met. Japan has been conscientiously copying the German model for Youth Movements, and German leaders have been brought to Japan by the Ministry of Education to help in spreading their technique, which has naturally had its effect on university life. Christians are under suspicion, since the police innocently believe that Christians are united in one big international organisation! There is no obvious repression of the Christian movement; the situation is rather one of increasing tension, in which Christians, along with others, are feeling the pressure of having to conform completely to government policy.

But there is ample evidence of a deep sense among Japanese Christian leaders of the tragedy of the present situation, of the network of guilt in which they, with other nations, are involved, and a real determination to keep alive that spirit of charity which alone can save the situation from utter destructiveness.

In CHINA, of course, the situation is entirely chaotic. The majority of universities, as the occupied area has increased in extent, have had to migrate to new sites. The Chinese authorities have shown steadfast courage and sanity in desiring to preserve the element of educated leadership and to discourage students from wasting their talents by becoming merely soldiers. At the same time, it is inevitable that large numbers of students, overwhelmed by the sense of their country's desperate

need, have deserted their studies either to join the army or to do active work in hospitals or refugee camps. In a recent letter from Gilbert Baker in Canton, he says that student work there is almost entirely at a standstill and all his personal energies are having to go in supervising medical work in a refugee camp.

Personal contacts between the leaders of the Chinese and Japanese Movements are necessarily almost impossible, but it is a matter for thanksgiving that through the work of Luther Tucker, as Far-Eastern Secretary of the Federation, it still has an active and personal contact with both Movements.

8. KOREA.—News was received at Federation General Committee in August that the Y.M.C.A. in Korea (which supervises the student work) has been incorporated within the Japanese Y.M.C.A. It is easy to imagine what acute problems of distinguishing between Christianity and imperial aggression this raises.

9. THE EAST INDIES.—The Dutch East Indies Movement, centred in Java, received great stimulus from the Federation Conference held in Java in 1933. There is now a good East Indies Movement, with its own Secretary and programme of conferences.

10. AUSTRALIA.—The S.C.M. in Australia is one of the oldest in the Federation, having been founded very shortly after ours, in 1896, and is always one of the keenest supporters of the Federation. As this magazine appears, the summer conferences of the Australian S.C.M. are just over. The work of the Australian S.C.M. derives much of its strength from the fact that it is all co-ordinated round a central Bible study book. A fresh book is produced each year, which becomes not only the basis of study work in the colleges but also the basis of their annual conference.

11. NEW ZEALAND.—One of the interesting things about the S.C.M. in New Zealand is the vigour of its theological life. Continental influences in theology have stirred the thought of New Zealand very deeply, and they are also open to the influence of American thought much more than to thought from Britain. One of the big events of last year was a series of missions held in Canterbury, Auckland and Wellington Universities, when the Rev. H. S. Ryburn gave his help by acting as missionary and spending three weeks in each centre. One week was used for addresses and the following two for personal individual work.

12. INDIA, BURMA AND CEYLON.—On page 129 there is a short contribution from E. Sambayya,

who has just come to England to study theology, after having been a Travelling Secretary of the S.C.M. in India, so that there is no need to add much to what he says. We would only stress here the tremendous importance of the British S.C.M. realising the obligation it has to know and care both about India and about our fellow members of the S.C.M. in it. Since there are few universities where there are no overseas visitors from India to help us in doing so, there is no excuse for ignorance.

13. IRAN.—(Better known for those who cannot keep up with the pace of modern geography as PERSIA). Here the Movement has only comparatively recently come into contact with the Federation, but there is vigorous work in progress at Isfahan, from which we hear of the strength and encouragement which this Movement derives from the small contacts it is able to have with the Federation as a whole.

14. SOUTH AFRICA.—There are two separate Movements in South Africa: one working among both Afrikaans and English-speaking white students, and the other among Bantus. In January last year we were fortunate in having two visitors, Miss Boshoff and Mr. van der Merwe, Secretaries of the South African S.C.M., over here, and their General Secretary, Fred Liebenberg, was at Federation General Committee. The greater proportion of their work lies among school children, since they have 17,000 school members as over against 2,000 student members. Many difficulties arise within their field, due to history and background. There is the division between the English- and Afrikaans-speaking, the tension between theological liberalism and the strong conservative evangelical traditions, and it is difficult to give real expression to interdenominationalism when the Dutch Reformed Church constitutes such a large majority of the membership.

The relations with the Bantu Movement are maintained chiefly through the large number of old members who become teachers in Bantu institutions. In the Bantu S.C.M. there are 3,000 members under the charge of one Travelling Secretary!



Two Indian ladies and one Japanese at Federation General Committee.

EUROPE

This ends our hasty tour of the map of the world and we now turn to the map of Europe to look in more

detail at this comparatively small portion to which so much is happening and so much may yet happen.



Note of countries: (1) Norway, (2) Sweden, (3) Finland, (4) Esthonia, (5) Latvia, (6) Lithuania, (7) East Prussia, (8) Denmark, (9) Poland, (10) Czechoslovakia, (11) Austria, (12) Hungary, (13) Yugoslavia, (14) Rumania, (15) Bulgaria, (16) Greece, (17) Italy, (18) Switzerland, (19) Germany, (20) Holland, (20a) Belgium (below Holland), (21) France, (22) Spain, (23) Portugal, (24) Great Britain and Ireland, (25) Russia. (As this map was drawn some time ago, it does not show recent frontier revisions).

1, 2 and 8. NORWAY, SWEDEN AND DENMARK.—All Europe is ready to admire the sanity and achievements of the Scandinavian countries, and the S.C.M. in each of these three countries shares the same hallmarks. In each of them there is a strong background of Protestant Church life, and in each of them there has been in recent years a very fruitful renewal through contact with the Oxford Group Movement, which here has been more closely related than in some places to the regular church life. In spite of the very real differences between these three countries, there is very close co-operation between the three national Movements. They have a joint Scandinavian Committee which meets annually. To the outsider

they all seem to present the same general impression of vigour, based on a strong biblical and Protestant tradition, expressed in conferences and study circles in which many of our members would to a large extent feel at home. It is also good to be able to record that the Scandinavian Movements show a very lively missionary concern to help the smaller Movements in the Baltic.

3, 4 and 6. FINLAND, ESTHONIA, AND LITHUANIA.—In these countries of the Baltic there are in each case small and gallant Protestant Movements in the universities, and in the case of the last two, work among the Russian minorities (about which more will be said under (25)).

5. LATVIA.—Here the Movement has just recently become a corresponding member of the Federation.

9. POLAND.—New beginnings have been made in the work here, in connection with a group in Warsaw, called *Filadelfia*. There was a representative of this Movement at the General Committee last August, through whom it is hoped that closer contact may be maintained.

10. CZECHOSLOVAKIA.—In the December STUDENT MOVEMENT we published a letter from Robert Mackie describing the reaction of the S.C.M. in Czechoslovakia to the events of the last few months. It is easy to imagine how much it must have meant to them. Czech students, since the war, have been one of the most vigorous groups in all Europe in expressing a combination of a religious conviction worthy of the country of John Huss with a political and democratic activity to be expected in the followers of Masaryk. Munich was a death-blow to all their political dreams and a terribly painful challenge to their religious faith.

12. HUNGARY.—There are two Student Christian Movements: the *Soli Deo Gloria* (which is on a Calvinist confessional basis) and the *Pro Christo* (which is an interdenominational group). This last year, *Soli Deo Gloria* have gone in for extensive expansion in their schools work. Naturally, Hungary, too, is dominated by the present political situation. The instability of the present Government and fears for the political developments in Central Europe give good cause for anxiety. There is great rejoicing, in which members of the Student Movement share, over the returning of the Hungarian territory in the North, but since dark clouds lie on the horizon, the leaders of the Hungarian Movements value every strengthening of friendship and understanding with their fellow Christians in other countries.

13. YUGOSLAVIA.—The student section of the Y.M.C.A. has developed considerably in the last three years. It now has members in Belgrade, Zagreb and Ljubljana, and one of the striking things about the Movement here is that its branches comprise Orthodox, Roman Catholic and Protestant members. The main part of the programme consists of Bible study and discussions on general questions, in which students take the lead.

14. ROUMANIA.—There is some good work of an S.C.M. character going on in Roumania, initiated by an Orthodox priest, Fr. Galdau. There are now 35 groups studying a questionnaire in preparation for the first Orthodox Youth Conference, which it is hoped can be held in August, 1939, and out of that conference may come a great strengthening of all Orthodox Christian Youth work in the Balkans.

15. BULGARIA.—The two leaders of the Bulgarian S.C.M., Dr. Zankov (who might be described as the Bulgarian Dean of St. Paul's) and its General Secretary, Grigore Latinov (whose photographs you see) were present at the Federation General Committee last August. Grigore

Latinov paid a visit to the British S.C.M. two years ago, and has always been greatly interested to hear our news. His own work has prospered greatly in the last year, particularly in a magnificent piece of evangelistic work carried out by students in the villages. A first National Conference for student leaders was also held last year.



Drs. Zankov and Latinov.

16. GREECE.—Dr. Bratsiotis, the Professor of Theology at the University of Athens, leads a fine group of about 150 students who work in connection with a Movement in the Orthodox Church, known as Zoë, and the programme of work includes weekly seminars, attended by anything between 150 and 300 students, in which vigorous discussion takes place on Christian ethics, Christian apologetics, and Christian sociology. During this last year a new group has been formed in Thessalonica.

17. ITALY.—S.C.M. work in Italy is very small and unorganised, but there are groups (not exclusively Protestant) working in several universities, and they have also been able to hold some small camps.

18. SWITZERLAND.—As one would expect in this little country which has always had an importance in Europe out of all proportion to its size, the S.C.M. is a very vigorous force. A great deal of its activity is amongst the theological students, which is hardly surprising in the country which contains both Barth and Brunner. It has in the past few years conducted in Basel, Bern, Geneva and Zürich university missions very like those with which we are familiar here, though often with a platform of speakers whose distinction we might well covet.

19. GERMANY.—On August 19 there appeared in the German Press the following official communication:—

"The Leader of the S.S. and Head of the German Police in the Ministry of the Interior has by a decree dated July 22, 1938, dissolved and forbidden the German Student Christian Movement and the German Women Student Christian Movement, as well as the Auxiliary Movements of both organizations. The decree is based on the first paragraph of the decree of the President of the Reich concerning the protection of the people and the State. All further activities, which represent an attempt to continue those organizations or a

new founding in other forms with the same or similar purposes, are also forbidden on the basis of paragraph 4 of the same decree."

Thus the German Student Christian Movement, which throughout its history had served the unique purpose of evangelism in the German Universities, and which has made such unforgettable and lasting contributions to the life of our World's Student Christian Federation, has ceased to be an organization. The loss of a Movement which has taken such an uncompromising and courageous stand for the Christian faith, is one of the greatest losses which the Federation has ever suffered. It is, however, a great consolation to know that the Christian faith of the members of the German S.C.M. will remain as strong as ever, that it will continue to find expression, even if there is no organization to support it, and that nothing can interfere with the deep spiritual fellowship which binds them together with the members of our Federation throughout the world.

20. HOLLAND.—The S.C.M. in Holland, again like the S.C.M. of South Africa, does very much more work amongst schools than we do. At the special commission of Federation General Committee dealing with work amongst schoolboys and girls, our representative learnt a good deal from the Dutch leaders which we hope, when we have enough staff to do it, we can imitate in this country in our own schools work. For the rest, probably a British visitor would feel more at home in the Dutch S.C.M. than in any other Continental Movement, if only because they would be quite likely to spend the afternoon playing hockey instead of in earnest thinking! The Dutch Movement concentrates rather more on Bible study (especially since among theological students the influence of Barthian theology has considerably increased in recent years), but we should find there also study circles discussing related questions of social, economic and international affairs. One activity which we might well try to copy is the special conferences for law students and medical students, which they have held so successfully.

20a. BELGIUM.—A new Protestant Movement has recently been formed in Belgium, inspired by the leaders of the French S.C.M. They maintain close contact with the French S.C.M. and are developing contacts with the Dutch leaders also.

21. FRANCE.—The important thing to remember about the French S.C.M. is how small is the Protestant minority in France (only 1 million Protestants in a country which counts 17 million Roman Catholics and 24 million inhabitants of no declared religious conviction). Bearing this in mind, the vigour and influence of the French Movement is all the more remarkable. There was a brief description in the January STUDENT MOVEMENT of a recent visit of two British S.C.M. Secretaries to France, in which it is pointed out how deeply the Munich agreement has affected the thought of the French S.C.M. in common with the whole of the rest of France. In September, most

of their men members and all the men staff were mobilised, and consequently the feeling of being brought face to face with a war situation was even more dramatically realised than it was with us. It has driven them as, let us hope, it has driven us, into a far more determined attempt to work out what it is that as Christians we have to say to men and women which is valid and true no matter what human disasters may rise up in front of us. Again, in the French Movement there is a stronger emphasis on direct Bible study than is true of us, but a real determination at the same time to face as Christians the questions of political, economic and artistic life.

22. SPAIN.—Just before the war broke out in Spain, a very promising fresh start had been made under the leadership of Pierre Maury, who paid a visit to Spain and launched a small Movement, which was made possible by the Republic having given for the first time freedom for Protestant religious activities in the universities. Señor Araujo was undertaking the leadership of the circle in Madrid, but since then the work has inevitably had to stop. Señor Araujo's two sons, fighting like the majority of Protestants, on the Government side, have been killed, university life is totally disorganised, and at the moment the various members of the Federation, whatever activity they believe it right to undertake on the political side, must also remember to pray for the possibility of some day renewing the work so tragically interrupted.

23. In PORTUGAL political conditions make any S.C.M. work impossible.

25. THE RUSSIAN S.C.M. IN EXILE.—One of the most interesting, and certainly one of the most gallant, groups in the Federation is the Russian S.C.M. in exile. There are two main parts of it, of both of which Dr. Leo Zander is General Secretary: the work amongst the Russian minorities in the countries of the Baltic Fringe; and the work amongst the Russian émigrés, mostly in France, but scattered also throughout other parts of Europe. Far the best picture of a typical piece of work among the Russian minorities is given in last month's STUDENT MOVEMENT, where the Russian S.C.M. Secretary in Esthonia describes some sides of their work.

The situation of an exile is one which is very hard to enter into imaginatively. To have no homeland, to grow up in a strange country, to have no certainty about the security of one's own state, all make it very difficult to achieve any wholeness of life; but such is the context of the Russian émigré work, and in the Sunday Schools, young people's clubs, student circles and social work of the Russian S.C.M., its leaders are struggling to bring up a generation of young Russians, who shall not lose all that is most precious in the traditions of their own country and their own Church, and yet at the same time become really effective contributing citizens of the countries in which, for the time being at least, they must live.

British students do not take nearly enough advantage of the fact that each year there happens in England a Federation Conference which presents them with the opportunity of entering into an understanding of the life of the Russian Church

and S.C.M. This is the Anglo-Orthodox Student Conference. The next one is to be held from June 29th to July 3rd, at High Leigh, and anybody who is interested should apply to their S.C.M. Secretary or to the Editor for full information.

WHO'S WHO IN THE FEDERATION



WHEN you think of all that they have to do, the personnel of the leadership of the Federation is absurdly inadequate. But even so, it is a great deal stronger than it has been for some years, since only three years ago the Federation Staff consisted of $1\frac{1}{2}$ people.

There are two groups concerned in the leadership of the Federation—the Officers and the Staff. Above, we give a photograph taken at the Federation General Committee this year of the Officers, who are simply a selection of leaders from different national Movements who meet together as an Executive during each triennial General Committee of the Federation, and whom the Staff consult annually in the intervals.

Here is a brief Who's Who of these two groups of leaders.

The Officers

In the centre of the picture is the retiring Chairman, FRANCIS P. MILLER (U.S.A.). He was International Relations Secretary in the British S.C.M. from 1921 to 1922, and has been Chairman of the Federation since the Mysore General Committee in

1928. Under his leadership, and largely due to his having seen the vision of it more clearly than any one else, the Federation has increasingly come to understand what it means to live as a part of the world Christian community.

On his left is the former General Secretary, well-known to many students in this country, DR. W. A. VISSER 'T HOOFT. "Visser" is one of the most stimulating and challenging thinkers and speakers who have ever served in the Federation, and under his leadership national Movements in all parts of the world have been stimulated into a greater awareness of their responsibility. He has travelled indefatigably, making speeches with equal fluency in four languages, which always leave his hearers not only with something to think about but also with a deeper realisation of the fact that they have been met and challenged by Jesus Christ. Many British readers will remember a prolonged tour of the British universities which he made in the Spring of 1935, his visit to the Quadrennial Conference in Birmingham in 1937, and his more recent visit, particularly to a university Mission in Belfast, last year.

Dealing next with those standing in the back row, they are:

DAVID GARNSEY (Australia), who made a valuable contribution to the British S.C.M. as Inter-collegiate Secretary in Oxford from 1934-1938, and has now returned to church work in his native land.

ROLAND ELLIOTT (U.S.A.), General Secretary of the Student Y.M.C.A. in the United States, is also Treasurer of the Federation.

ROBERT MACKIE (Britain) is well-known to the majority of our British readers, since he only resigned the General Secretaryship of the British S.C.M. last summer, in order to succeed Visser 't Hooft as General Secretary of the Federation.

AUGUSTINE RALLA RAM (India) is General Secretary of the S.C.M. in India.

W. D. L. GREER (Britain) succeeded Robert Mackie as General Secretary of the British S.C.M. last autumn.

HARRY JOHANSSON (Sweden) is General Secretary of the Swedish S.C.M.

In the front row are:

REINOLD VON THADDEN (Germany), lately a President of the former S.C.M. in Germany, a leading layman in the German Confessional Church, and a Vice-Chairman of the Federation.

HELEN MORTON (U.S.A.), General Secretary of the Student Y.W.C.A. in the United States and a Vice-Chairman of the Federation.

PIERRE MAURY (France), a retiring Vice-Chairman of the Federation, who is a pastor of one of the important Protestant churches in Paris.

KIANG WEN-HAN (China), a Vice-Chairman of the Federation and Executive Secretary of the student division of the Chinese Y.M.C.A.

SYBIL WILLIAMS (New Zealand), who has been studying in England and has now returned to work in New Zealand.

Not in this photograph are the two remaining members of the Executive Committee: JEAN BOSCH (France), General Secretary of the S.C.M. in France; and T. NARA (Japan), the Secretary for men students of the Y.M.C.A. in Japan.



Kiang Wen-Han

Staff

Of the staff, Robert Mackie, the General Secretary, we have already spoken of in the above paragraph.

The remaining members are:

T. Z. KOO (China), who (with his flute!) travels incessantly, especially in the U.S.A. He is paying a visit to this country from February 3-16 (details of which appear on page 130). He is one of the most stimulating of overseas visitors, and everybody who has a chance to hear him on his visit should certainly take it.

SUZANNE DE DIETRICH (France), who has for many years worked for part or all of her time in the Federation, and makes extensive journeys from time to time, especially to North and South America, where she has done a great deal of pioneer work. Her primary concern is Bible Study. (See her book, published by the S.C.M. Press, *Behold Thy King*).

ROSE TERLIN (U.S.A.), who was a social and economic specialist on the staff of the American Y.W.C.A., has a similar concern on the Federation staff: author of the article in the November STUDENT MOVEMENT on *What is Christian Social Action?*

LUTHER TUCKER (U.S.A.) has spent a good deal of time in the last few years in China and Japan and was the leader of the mission of friendship from the Chinese to the Japanese Movement in 1936. He was first organiser of Far Eastern Student Relief Fund. At the last Federation General Committee he was appointed as a special Federation Secretary for China and Japan at this time, when it was felt that everything possible should be done to strengthen Federation links in that area.

FRANCIS HOUSE (Britain), who was one of the General Secretaries of the British S.C.M. from 1932-34, and who, after some years in a South London Parish, went to Geneva last year as the member of the Staff primarily responsible for the East European Movements.

Follow the Federation all through the year

There is no reason why you should only think of the Federation during Federation Week.

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THE STUDENT WORLD

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THE STUDENT MOVEMENT

THE UNIVERSAL DAY OF PRAYER FOR STUDENTS

A Call to Prayer on Sunday, 19th February, 1939

"We triumph even in our troubles, knowing that trouble produces endurance, endurance produces character, and character produces hope—a hope which never disappoints us, since God's love floods our hearts through the Holy Spirit which has been given to us."—Romans v. 3-5 (Dr. Moffatt's translation).

AS once again the members and friends of the World's Student Christian Federation are called to a Universal Day of Prayer for students, the world of men stands greatly in need of hope. And yet how often in the affairs of nations has hope been doomed to disappointment! Why then does St. Paul tempt Providence by speaking of triumphant hope?

He speaks of *Christian* hope. It is "a hope which never disappoints us," because it is the confidence of those who know that, come what may, nothing shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Many National Student Movements in our fellowship know what "troubles" mean. The German Movement has been compelled to disband, the Czechoslovakian Movement has entered into a national tragedy; the Chinese Movement is passing through the experience of savage warfare; some Movements are suffering silently in their souls; and of others it may be said that they "know not what a day may bring forth." Yet we triumph in our troubles. Trials have produced in these Movements an inner quality of life, which was not known before, which has greatly enriched our experience of God in the Federation. In seeking to share one another's suffering we have made new discoveries in Christian fellowship.

The General Committee of the Federation, meeting in France during the darkening days of

August, 1938, spent its time, not in lamenting the present state of the world, but in preparing a plan for future work in all our Movements. We have been learning lessons through our very troubles and failures. We go forward strengthened through adversity in our renewed attempt to accept in its fulness the challenge of the Gospel message. There is a new sense of the urgency of our task, and a new hopefulness in undertaking it.

Ours is not a generation which finds hope natural; it is a troubled one—troubled because of outside events; but more particularly troubled because of moral and spiritual failure within. Character is in the making in the Universities and Colleges. Hopes are being placed upon the attainment of national, or social ends, which will certainly bring disappointment. Let us pray for all students, but above all for those who seek to lead their fellows to hope in Christ alone, the one hope, which will never disappoint them.

W. A. VISSER 'T HOOFT.	KIANG WEN-HAN.
HELEN MORTON.	REINOLD VON THADDEN.
A. R. ELLIOTT.	ROBERT C. MACKIE.

Officers of the World's Student Christian Federation.

We are glad to associate ourselves with the above Call to Prayer and commend it to Christian people throughout the British Isles.

C. A. CAMBRENSIS :	W. J. CURRIE.
GEORGE CICESTR :	JAMES FRASER.
JOHN DUBLIN :	STEPHEN GEORGE.
ALBERT LIVERPOOL :	F. J. H. HUMPHREY.
GUY MANCHESTER :	J. MORGAN JONES.
MICHAEL, ST. ALBANS :	W. P. PATERSON.
A. J. MACLEAN : PRIMUS :	W. B. SELBIE.
THOMAS J. ALLEN.	R. W. THOMPSON.
JAMES BLACK.	W. L. WARDLE.

WHAT THE MOVEMENT STANDS FOR

Condition of Membership.—The Student Christian Movement is a fellowship of students who desire to understand the Christian Faith and to live the Christian Life. This desire is the only condition of Membership.

Aim and Basis—being an expression of the convictions which guide the thought and life of the Student Christian Movement as a whole:—

As a Christian Movement we affirm our faith in God, our Father, Whose nature is creative love and power.

God is made known to us in Jesus Christ, in Whom we see the true expression of His being and the true nature of man.

Through His life and triumphant death, and through the living energy of the Spirit, we share in the redeeming love which overcomes evil, and find forgiveness, freedom, and eternal life.

Faced with the need and perplexity of the world, we desire to give ourselves to Christ and to follow Him wherever He may call us.

We seek the Kingdom of God, the re-creation of all mankind into one family, without distinction of race or nation, class or capacity.

We desire to enter into that fellowship of worship, thought and service which is the heritage of the Christian Church.

WITH ONE ACCORD IN ONE PLACE

Madras, 1938

ON December 7th, 1938, the 750 students of Madras Christian College were sitting for their last examinations. By 10 o'clock the next morning every student was out of the College. Two and a half days later the College had been transformed into a hotel for the reception of the delegates to the International Missionary Council Meeting. Seventeen days later an extraordinary exodus took place. All day, long lines of coolies—heads laden with bulging hold-alls, suitcases, cabin-trunks, typewriters and all manner of 'indigenous' accoutrements, streamed to and fro between the three Halls of the College and the railway station. Tambaram was relinquishing her unusual inhabitants. The most widely representative meeting of the World Mission of the Christian Church ever held had come to an end, and the 470 men and women who had converged on India from more than 70 different nations or separate areas of the world, were now setting out on the most responsible part of their mission, the task of returning to the places whence they had come, and taking back to their own Churches and constituencies the message and the vision which were given at Tambaram.

This gathering was no mere Conference, as Dr. J. R. Mott, the Chairman, pointed out at the Opening Session. It was an official meeting of the International Missionary Council, the body which weaves together for united thinking, planning and action, the various National Christian Councils throughout the world, and these in turn are the servants of the Churches.

Madras has now taken its place in the great succession of world-wide or œcumenical Christian assemblies. A new chapter, as it were, has been added to those written at Oxford and Edinburgh in 1937, and what is more, the great emerging Book of the Church has now been introduced to the Younger Churches, who have now not only examined its contents but have been the primary authors of this most recent chapter.

Madras was the first and only one of these gatherings which brought together in equal numbers, and on equal terms of responsibility and leadership, the representatives of the older Churches of Europe, North America and Australasia, and the Younger Churches of Asia, Africa, Latin America, and the Pacific Islands. This fact alone made it the most truly œcumenical of all world gatherings which have yet been held, and for that reason the most significant.

The preparatory literature for the Meeting, the colourful panorama of the personnel, the personal contacts with delegates from parts of the world hitherto outside the scope of many Western minds (particularly those of the British), were in them-

By ROBIN WOODS,
S.C.M. Missionary Secretary, and
BETH DAVEY, Travelling Secretary
(Our two delegates to the Conference)

selves the main factors in bringing the World Community into bright and sharp relief on the Map of the World. One learnt geography, history and economics, through no academic processes, but in terms of living people.

To consider the problems of the younger churches and their ramifications one by one in full sessions was clearly foreseen to be impossible. For the first fortnight therefore the task of examining the faith, witness, function and other aspects of the churches' life was shared by sixteen groups. Those groups on the Faith itself and the nature of the Church were of primary importance, and to these groups the scholars tended to 'gravitate'; to one Dr. van Dusen of New York, and to another Bishop Sandegren of Sweden, would be seen hurrying across the sandy paths. The majority of the groups, however, were concerned with the outreaching aspect of the Church: the unfinished evangelistic task; the non-Christian faiths and their cultural heritage; the educational, medical, or social work of the missionary enterprise. "Which group are you in?" was the hourly question: to answer and explain its work usually meant new insight into a new situation. Day and night, discussing in full groups and sub-groups, sitting in cubicles writing memoranda, and in twos and threes drafting possible statements, the tense enterprise went on. What would come out could not be foreseen, but now that we have the reports we realise that it has not been in vain.

So it was that in many warm and damp days the hard labour of the conference was accomplished; experience had been shared, advice had been given. Now the whole company, many in need of rest and some proposing strikes, met for the days in plenary session throughout.



Dr. Kraemer (author of "The Christian Message in a Non-Christian World") and *Rev. D. T. Niles* (author of "Sir, We Would See Jesus" and a Federation leader in Ceylon).

Report after report was introduced. With perhaps a protest here from India or a reminder there from Latin America, we all came to share in what had been the work of a few. Outstanding changes and recommendations were in the field of our approach to non-Christian cultures and faiths. In this field there was genuine feeling on the part of the Eastern nationals against the thesis of Kraemer's book which challenges the value of non-Christian faiths as any preparation for the Gospel. Concerning Church and State, we registered a clear demand for freedom of

Christian worship and action that will affect the countries of the Near East and Japan. In the political and international sphere, apart from the assertion of Christian principles, silence in condemnation or reproof had to be maintained; the very universality of the meeting frustrated any strong statement. This was an indication of fellowship with the suffering and persecuted; for some time it was a disappointment, but in it we all realised the miracle of the presence of full delegations from China and Japan in a time of war. Many suggestions were made and the reports already printed were returned for alteration and re-drafting. There was a remarkable interchange of honestly differing opinions in full debate and the small group, but through patient listening a unity was reached, and as statements were passed we all shared the responsibilities of their warnings and their recommendations.

To speak of unity when a score of denominations were present may seem a paradox. It was, however, a fact. Morning by morning the most important act of the whole body was the Worship: there we shared each other's traditions, and, with the use of the W.S.C.F. hymn-book, the singing was entered into fully by all. As the Jerusalem meeting ten years earlier had included Easter Day, so it was fitting that the Madras meeting had Christmas Day on which to bring to a climax its worship. It was a day that will not be forgotten by the delegates; not only did we share anew God's gift of His Son, but we saw, in the morning meeting, how He was being accepted in Africa and the lands of the East in a way that had never happened before and with an eagerness that put the 'Christian West' to shame. In hearing of Christian triumphs from many lands, we heard of the mass entry into the Church in India, of the movements that were bringing the peoples of China to a new hope through the Gospel, of the enormous Christian population in the East Indies

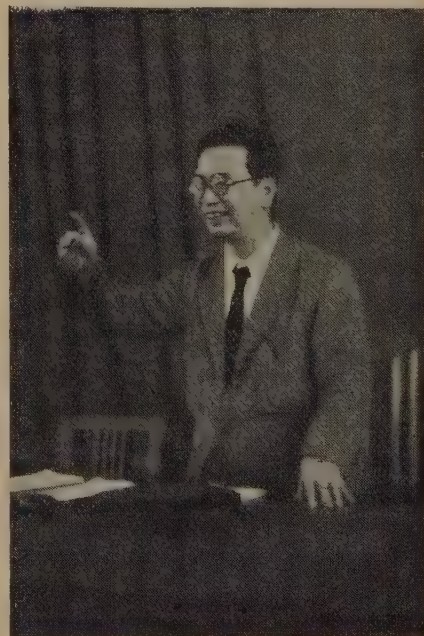


Aerial View at Tambaram.

and of the re-discovery of the Gospel in South America. The programme of evangelism encircling the globe provided a unity of purpose that became the dominant factor for the closing days.

"The New Missionary Task" might be the title of this conference. That which became most clear was the need for renewed and sustained evangelistic effort if the Church was to remain healthy. For long enough now we have been examining and discovering the nature and function of the Church, now was the time to put that function into motion and gather in those who are searching after God, at the same time consolidating the position already gained throughout the world. The place of the individual or the minister or the congregation in evangelism, and the responsibility to witness that is on every convert in many lands, gave fresh ideas to our western methods of approaching non-Christians. This involves the re-discovery of the meaning of the Cross.

"He who would save his life shall lose it," must apply to the Church as it enters into the confusion and tragedy of life to-day. From such as Kagawa of Japan, Dr. Chen of China,



Dr. Kagawa

or from Paul Harrison after 25 years in Arabia, we learnt of the Church losing itself in love for the people. No compromise can be made with the Cross of Christ, in that fact lay the fundamental difference from the religions of the world, and in that way was to be found the only sure foundation on which to re-build the social and economic life of the nations.

So close to the time of meeting it is not possible to see all the implications of Madras for students. The meeting dealt almost entirely with the Younger Churches that have become established national bodies. The 'day of one-way traffic' in sending missionaries is over. Evangelism the world over is the co-operative enterprise of all Christians, and the pagan environment of one country as opposed to another can no longer be stressed. In this hour of opportunity and need the younger churches are calling for all the experience and man-power that the older bodies can give. The confusion between the imperialistic attitude and missionary methods led the Indian delegation to state very strongly the new type of missionary

that they needed. In humility we realised the privilege of coming and living amongst these people, and we resolved to request the sending countries to respect very much more the conditions and desires of those receiving our help. This conference then for us is a challenge to accept not only a life of witness but also to choose where God's Church may best be served. This can be done in confidence, since those abroad have spoken a word of welcome to any who will identify themselves most humbly with other countries and go to be fellow workers with the nationals in building up truly indigenous churches.

In the ideal circumstances of the Madras Christian College and in a land of unparalleled religious striving, the members of this Council saw afresh a vision of God and His Gospel for the world. It saw the urgency of each country finding the faith, not from the traditions of men but from the Bible. In this experience members of the various Student Christian Movements shared. We thus aligned ourselves again with the world enterprise of preaching the Gospel, which gives unity and optimism in the face of diversity and despair.

"PEACE ON EARTH. . ."

CHRISTMAS Eve in a Common Room: an assorted handful of students who had nowhere in particular to go for Christmas were sitting, round the fire for the most part, though one of them stood looking out through the uncurtained window at the snow falling quietly into the slush on the road; a little man with a big head and, behind thick glasses, short-sighted eyes. He was restless, as always. His hands twisted behind his back, and you had to keep on watching him with a pitying irritation, because you knew he would not stand there at the window long, he never did anything for long, and you kept wondering what the deuce it would be next. All you knew about him was that he was a refugee and he looked like a Jew. The others, by the fire, were apparently listening to the wireless, at least, it was turned on and they were not talking. A man and woman, sharing a big arm-chair, just looked at the fire and, occasionally, surreptitiously at one another. They, you discovered, were Czechs, engaged to be married, he a schoolmaster of democratic convictions in a small town that is now German. On the opposite side of the fire was a young man reading a German newspaper rather defiantly. Every one knew he was a Nazi student, and he had got rather tired, during the last few weeks, of seeing conversations wither when he approached, of trying to answer the questions of the blunt and, most of all, of trying to play up to the niceness of the tactful. Next to him two Oriental students sat side by side, reading illustrated papers which they had both read several times this week—but when they are lying in your chair you might as well read them instead of sitting

on them; it's more comfortable and no more exacting. In any case, the Indian and the Chinese would rather sit in the common room, with other people about and a fire, than each of them in his own bed-sitting-room with its gasfire and squeaking wicker chair, each room just like the room of the other, and just like all the other eleven bed-sitting-rooms they'd known between them since they came to England. Next to the Czechs was a large Canadian, quite frankly asleep, an open copy of *THE WEEK* draping his legs. But even news of five imminent revolutions cannot keep you awake if you read about them too often. And, in the centre of the group, the English girl, wondering where to start being friendly, seeing that that was what she had come for. She had arranged with the secretary of their S.C.M. branch (she was President and felt her responsibilities) to come down here round Christmas time to try and get to know some of the foreigners, who would be sure to be feeling lonely. But Beryl had a cold, so she had come alone, and was wishing alternately that she didn't feel just a little bit of a prig and that some one else would perhaps be friendly to her. She was feeling lonely.

On the wireless, a brisk variety show had lapsed into some kind of a Christmas service, and carols were being sung by a discreet and nicely-balanced choir.

"Hark the herald Angels sing

"Glory to the new-born King,

"Peace on earth and mercy mild. . .

The Jew in the window swung round and savagely switched off the wireless.

THE JEW: For God's sake switch that thing off. I don't mind the weak jokes from comedians, but I can't stand the cruel jokes of the parsons. "Peace on earth . . ." It's filthy—that's all it is, filthy. Can't like that is all right for the private comfort of those who console themselves with lies, but it ought not to be publicly broadcast.

Then, quite abruptly, he slumped into a chair, annoyed with his own outburst. He thought he had mastered this business of letting things slide over him while he thought his own painful thoughts. There was an awkward silence. The Czechs looked at each other and the man nodded, but the girl shook her head slowly—the two Orientals looked up at once, quickly, but only the Indian went on looking. The Canadian woke up, and the German, after only a glance, read his paper with more concentration than ever. The English girl wished she could remember something that some one had said at a recent study-circle which had rather struck her at the time, since a bit of Christian witness seemed to be needed, only she couldn't think of any.

CZECH MAN: You are right. There is no peace. They talk of having "saved peace" and of the "sacrifice" of my country, but what is peace worth when all things good in life are gone—freedom, truth, justice? Is it sacrifice when powerful neighbours sell a small country to save their own skins? My country believed in freedom and truth and justice. We had struggled to build a State which was based on them; we would have died gladly to defend it, for those things are more precious than we—but we were not given the chance. We were just squashed.

CHINESE: Violence will not kill such things. I am a pacifist. My country suffers violence too, and many of my fellow students have joined the army, but I believe they are wrong. It is more important to go on with being a student, to go on searching for truth, learning the mysteries of science, as I am, for medicine. It is wrong to hate and to kill. That will wear out, but my science will always be needed.

INDIAN: Meanwhile your country will be governed by aliens who will not want your science. I know what that is. I studied medicine in three Indian universities, but because what is happening to your country now happened to mine more than a hundred years ago, I hadn't a chance. All the best jobs, all the real influence will be at the disposal of your rulers. You and your degree will either have to squeeze into some insignificant corner or else you'll have to struggle and struggle to rise above your competing fellow countrymen for a place in the sun.

CANADIAN: You'll never get out of that, you'll never get any sort of peace till it's based on economic justice. That means getting rid of

this suicide capitalism by fighting it. The ones in power are not likely to give in without a struggle. There's no sense in anything till you change the system. Change that and then a decent life becomes possible, based on co-operation for the common good, not each for himself in a race for robbers. But it is coming. All over the world there are signs that the exploited classes are not going to stand it any longer. If only we could mobilise all the scattered forces of revolution, the moment is ready and we could start a new age, no matter what it cost to get there.

CHINESE: No. I do not believe your violence will breed anything but more violence. I do not only believe in pacifism because I am sure that it will work, if truth and persuasion are given a real chance. I believe it also because I am a Christian, and the method of war is utterly against the way of Jesus Christ.

The German laid down his paper. No one would understand him, but he had courage, and never kept his mouth shut because people did not understand.

GERMAN: I, too, am a Christian, but I am not a pacifist. Because I am a Christian, I know that all this world of history is in sin. Men are sinful and will struggle, and I cannot escape from human sinfulness. What the State does is part of my life in this world, and since, as a human being, I am part of the State, I must be loyal to its demands. It has the right to command my life, and if I am told to fight or to die, I must. But it cannot command my soul. There are limits to what the State may ask, and it may never assume the things that are God's alone, the power to command men's souls. In this life I shall always have to live according to human limitations, the perfect life of heaven is known only by faith and waits to be revealed in God's own time.

The English girl had perked up rather at finding others to support her in being Christian, but was now rather dashed to find that with one of them, at least, she did not agree at all.

ENGLISH GIRL: But where does your body end and your soul begin? I mean, isn't it in the things of this life that you have to live the eternal life. A sort of "realised eschatology." (She hazarded that one rather bravely, but the German seemed to understand all right).

GERMAN: Of course it is now that I must obey God. To choose, here and now, that is the only way. But you are wrong if you think that it will carry us above the level of sinful human life into the life of perfection. There will always be this world of sinful courses to choose from. Is it better that my own country should be degraded and downtrodden or that she should be free and strong, even if others have to suffer that justice may be done? That is a

political choice for me, and I make it as a Christian, but it is not at all the same choice as the ultimate choice of faith, whether or not I shall believe in God.

CANADIAN: Well, I'm a Christian Communist, and where I reckon you get it all wrong is that you don't realise that God is in history, and that your attitude to historical events is your choice for or against God. This "choice of faith" is not an abstract thing, made up in the air. God confronts you in events, and you can only really live by answering Him there, where He meets you.

CZECH GIRL: Well, I am not a Christian at all, I think. *(Good, thought the English girl, having all these Christians with whom one disagreed made witnessing so much harder. And the Czech girl looked nice, as if one might agree with her).* But I think I see something of what you both mean, and I agree with it more than with the gentleman from China. I do not know what it means to choose in faith, but I know what it is to be in love and to be alive. I believed, like my Karel here, in democracy and freedom, and I believe in them still. I wanted my children to grow up in a free country and be the full persons I know they could be. And I took freedom and justice for granted; I thought all history was moving that way. Then my possession of freedom was smashed and I had to choose, choose whether I should go on believing in these things, believing in them enough to be glad that Karel was ready to die for them. I saw him put on his uniform and go, and I was glad. I have never loved my children so much as in that moment when I thought I should never have any.

(The English girl forgot all about study-circles and being a Christian; instead, though largely because of those things being there to be forgotten, she found herself thinking of Christ).

ENGLISH GIRL: I understand. When even your love was ready to die, you were really sure that you were alive. I think I understand that, and I think, you know, that Christianity is about that too, only it goes further somehow. That is why they were singing about "Peace on earth" just now—only I can't explain.

THE JEW (still bitterly): No, I can see that. But then, you've got rather a lot to explain away haven't you? Eight of my friends have committed suicide, and that doesn't explain much either. Death solves nothing. It's just the last bet you can make when life lets you down.

CZECH GIRL: Doesn't something depend on who dies—and why? Suppose that some one, who saw more clearly than any of us the things that are worth living for, was willing to die if that was the only way other people could see what he was getting at—wouldn't that make some sort of difference?

Another student strolled in, oblivious of the uneasy, troubled silence. "News on yet?" he said, and switched on the wireless. The service seemed to be still going on. Some one was reading the Christmas lesson from the ninth chapter of Isaiah:

"For every battle of the warrior is with confused noise
And garments rolled in blood:
But this shall be with burning and fuel of fire.
For unto us a child is born,
Unto us a son is given:
And the government shall be upon his shoulder:
And his name shall be called Wonderful, Counsellor,
The Mighty God, the Everlasting Father, the Prince
of Peace."

"No nothing interesting on yet," he said, and switched off again. It was impossible to tell from the silence whether the others agreed with him or not.

I.S.S. ACTIVITIES

SINCE last writing in these columns a considerable extension of I.S.S. work has been sanctioned, and a reorganised Relief Office will be opened to cope with the increased work we have to face. Mr. J. A. Keiser, member of the Executive of the League of Nations Union, has been appointed Secretary. This office, it is planned, will fit into any wider national or international scheme for the relief of refugees that Governments may be able to undertake. The trouble is at present that private charity can no longer do constructive work on the scale that is now needed, and it must therefore wait on the pleasure of those governments alone who have it in their power, if they so wish, to make the constructive effort. In the meantime we can only prepare in advance and carry on day to day relief work as best we may. No one, however, should be under any illusions about the purely empirical nature of this work. Our experience and organisation will be ready when bigger demands are made on it.

The Franco-British Conference, which was held at Fontainebleau, is now just over. The English attendance at this conference was small, but what it lacked in numbers it made up in the extent of its activity. The outstanding speaker at this conference was Monsieur Schumann of the Havas Agency, who gave a remarkably fine exposé of Germany's aims in the creation of a Greater Ukraine.

The coming term is going to be a very busy one for us indeed. All the universities will be holding their local conferences; London, Liverpool, Manchester especially have interesting programmes, details about which may be obtained from me. The London Conference is on the Mediterranean, and Miss Monroe and Major-General Fuller have already consented to speak. Judging by the success of the last London Conference on Germany's Aims in Central Europe, this conference should be a really important one, which all those in London who are really interested in international affairs cannot be too warmly urged to attend.

In April and May we are holding important conferences in France and in Hungary. More details of these will be announced in forthcoming issues.

ANTHONY SCOTT,
Secretary in England.

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TRYING THE SPIRITS

(The S.C.M. of India, Burma and Ceylon)

By E. SAMBAYYA

Formerly a Secretary
of the Indian S.C.M.

LAST year I tried to give you a picture of the background of the S.C.M. in India. Once more the Federation calls us to prayer. This time we shall try to understand the actual work of the S.C.M., so that we may pray for it more earnestly.

"Christian discipleship" may be regarded as the heart of the Movement. It is engaged in presenting the claims of Jesus Christ on the college student and building up the fellowship of Christ-centred lives. In the process the Movement is confronted with two problems: (1) That of interpreting the world around; and (2) That of "trying the spirits."

The Indian student lives in an atmosphere charged with the spirit of Nationalism born out of discontent with the British rule in India, and filled with utopias of various brands. The term *Swadeshi* (belonging to one's own country) sums up the cult of Indian Nationalism. The general principles that govern Indian Nationalism and the spirit that animates it are right and proper. But like strong drink Nationalism can throw a man off his balance. In the S.C.M. we learn to submit Nationalism to the Judgment of Jesus Christ and view its claims in the light of the Gospel. Over a year ago the Indian National Congress published its revised "Independence Pledge" for the Independence Week Celebrations. Shortly after that an article appeared in the Christian press questioning the validity of some of the statements of the pledge from the Christian point of view. No thinking Indian can afford to stand outside the great Nationalist Movement of our day, neither can he let himself be swept off his feet by it. A Christian has to play his part in it as one who has been mastered by Jesus Christ. Amos and Jeremiah are still the pioneers of real patriotism. So when the Spirit of Nationalism invades the frontiers of the student life and claims the whole life of the student, we need to try that spirit.

Normally a Christian student spends most of his time in the company of his non-Christian friends. Religion, as in England, is a private and personal matter. However, the non-Christian Hindu student overawes his Christian friend with the numerical strength of his community, his social influence and hoary civilization. This domination of the non-Christian student community produces a mild inferiority complex in the outlook, particularly the theological outlook, of the Christian student. We begin to hear him say, "There is truth in all religions. One is as good as the other. How can I believe that my friend Ram Lall goes to hell because he has not accepted Christianity? They all agree that Christ is the world's moral hero. They even accept Him as an Incarnation. Is it not spiritual arrogance on the part of the Church to

preach to these friends of mine?"

Thus his very approach to the Bible is vitiated by his presuppositions. He examines the Bible to see if it endorses his broad-mindedness and finds it an impossible book. He strikes against the inevitable text "I am the way, the truth, and the life; no man cometh unto the Father, but by me" which sounds as being very unreasonable. He looks for a uniqueness in Christianity as the essential differentia of the non-Christian religions. This, no doubt, is the best way of not understanding the Bible. At the same time the student is not to be blamed for his presuppositions. He comes to it from the situation in which he finds himself. He wants his Bible to speak to him in his particular situation. Thus once more we are thrown back on the Bible to determine our attitude to the non-Christian faiths.

The S.C.M. in India has reached a stage where a full time study-secretary is a vital necessity to the Movement. It does not very much matter whether it is Barth, or Brunner or Bultman, but we want someone who can drive home to our students and student leaders that the Bible is the record of God's word through the ages, and that the best translation of "God" that is given to us in human language is Jesus Christ, and that we turn our back upon this Word of God which is addressed to us at our own peril. I shall not be far wrong when I say that the "wholeness" of the S.C.M. in India will depend very largely in future on the attitude of our student leaders and Christian professors to the Bible. None of us is too learned to sit among the students and study the Bible as the Word of God in our study circles, camps and conferences.

In some quarters there is an urge that we should produce Indian theology, and a complaint that we are cramped by western theology. Theology comes in the process of our presentation and interpretation of Christianity to others. Evangelism is the true context in which theology is born. This question of evangelism in its turn throws us back



Mr. E. Sambayya

on Bible study, because any Bible study which does not result in an activity like evangelism is sterile. It is the Bible which provides us with a critique of other religions. Therefore once again we have to try the spirit of so called "religious toleration" by the Word of God.

The S.C.M. in India is sick unto death with what is popularly known as denominationalism. Not infrequently has it been expressed that in the S.C.M. at least we should have a church purged of its divisions. Therefore intercommunion is eagerly sought after at the time of camps and conferences. There is a great deal to be said for all the agitation for a united Church, and for the desire to abolish the divisions with the stroke of a pen. The young student obtains a more favourable approach to the problem of reunion if he gives greater attention to the question of church membership. Is he a loyal member of his own church? Is he loyal to its traditions and beliefs? We have an unceasing fight with a Christianity which refuses to belong to any church. In a country where the church sense is weak no effort may be spared to placard before the rising generation that the church on earth is the body of our Lord and that he who is not organically related to it (through membership in some church or other) is like a branch lopped off the mother tree. This corporate nature of Christianity will be understood and appreciated in an increasing measure as Eucharistic worship and Communion are made central to the daily life of the local church. No one can really tackle the problem of reunion unless he can bring with him a certain type of churchmanship from whose angle he views the whole problem. The spirit which agitates for a uniformity in church life and practice, which is pleasing to the sentiment has to be challenged and tried in the interests of enduring unity which comes only with hard thinking and much love. The S.C.M. fellowship is indeed rich and satisfying. It is so only because there is in it scope for free expression on the part of its members who may belong to the various historic branches of the Church. The danger here is that in a country like India the S.C.M. may take the place of the Church for a number of uncritical persons. For this reason the S.C.M. has to be on the alert and make it plain that every member should independently face the problem of church membership and decide it for himself. It is held that the Indian is individualistic and metaphysically minded where religion is concerned. I do not know how far this is true of all Indian people. But if it is true, the duty of the S.C.M. is at once clear. It must dig deep into church history and discover that Christianity is a corporate religion and that it has to do with our daily life here and now.

Till now the S.C.M. has been a kind of free fellowship, offering various privileges and not making any specific demands on its members. The condition of membership is as easy and wide as it can be. Every fellowship worth its name does require its members to subscribe either to a belief

or a way of life. The serious question that one raises with regard to the S.C.M. is, "Does membership in the S.C.M. govern the life of the student in any way?" Judging from the nature of the above-mentioned problems, it seems necessary that there should be some simple rule of life for a student mover. It may require a student to attach himself to a church as its member and be present at its worship as often as possible, to pursue the study of the Bible systematically and rule his life by its teachings, and to seek a worthy religious interpretation of life.

These then are the vital spots of the Movement in India. The reason why I have written so frankly about them is that you may pray for the Movement with understanding and sympathy. I have not said anything about the staff and finances of the Movement as they are probably much the same in all the National Movements. A promising woman secretary at the most useful stage of her career is removed by marriage, or is snatched away by some other society. The secretaries keep changing. The finances of the Movement call for constant attention. But over against these difficulties there is the companionship which one is privileged to enjoy in the Movement. It is a varied fellowship between leaders and students, parsons and professors, Europeans and Indians. The Movement is worthy of the loyalty of its members because it is built on the foundation of God.

T. Z. KOO'S VISIT TO BRITAIN

Dr. Koo is a man of gifts, having experience of government administration in China and a wide knowledge of Chinese folk music. When he visits England the B.B.C. engage him to play his Chinese flute. But it is as a challenging interpreter of Christian faith and life that he is chiefly known to students. Kagawa of Japan and Koo of



China are perhaps the most prominent names in the Christian community in the Far East. On three previous occasions Dr. Koo has been in the British Isles to speak at conferences and to visit the universities. His itinerary this month is printed below. We welcome him on his return from the Madras World Missionary Conference, before going to which he was in Australia, New Zealand and the United States.

Programme of T. Z. Koo's Tour

FEBRUARY.—Friday, 3rd: London. Saturday, 4th: Oxford. Monday, 6th: Southampton. Tuesday, 7th: Cardiff. Wednesday, 8th: Birmingham. Thursday, 9th: Liverpool. Sunday, 12th: Aberdeen. Monday, 13th: Glasgow. Tuesday, 14th: Sheffield. Wednesday, 15th, and Thursday, 16th: London. 16th: Public S.C.M. Meeting.

"THAT THEY ALL MAY BE ONE"

By MALCOLM ADISESHIAH
S.C.M. International Secretary

IN those words we have received the commission not merely of the Christian Ministry but also of Christian Society. That Society is to be God's Society, Sanctified, United, and One. It is to be the model for all others on earth and the ultimate destiny for all mankind, not because of any innate superiority or achievement of its own, but because it is God-given. With this in mind, when we look around the world, we find that within this society there is neither unity nor oneness. On the other hand, one group is raining death and destruction on another causing untold misery and suffering, sometimes in the name of the very God we worship: or again, one section of the human race is exploiting the political and economic weakness and wealth of another, deadening its mental and spiritual gifts: or again some classes are driven to a state of complete destitution because they happen to belong to some particular racial blood-stream, imaginary or otherwise, or to hold some particular mode of belief. In this kind of society what does the Commission "That They All May Be One" mean. What as members of the society is our responsibility to this situation?

Again in our midst the corner stone on which the Federation rests "That They All May Be One" receives new and ever fresh meaning. This unity and oneness of all mankind is based not on a vague ideal but in a historic act of the Divine Mercy. Our fundamental oneness is based on the Christian insight "My brethren for whom Christ died." This is the Federation at its best and in ideal. Its actual historical realisation may be seen in our midst in our day to day university life and it will help us a whole lot, more than anything else, in understanding the realities in the Federation if we take a good look at it. Of all the university systems in the world, we draw the largest and most representative group of men and women from other countries. We have to-day more than five thousand such students scattered over the country. Most of them are quite lonely and cut off from social life in this country. Their life is one of exile, voluntary though it be. Dreariness, desolation and even despair is the lot of many of them, strange to our language, customs and life. What does "All May Be One" mean to these living under such high and unhealthy intellectual pressure and isolation? And to this we oppose our shyness, our reserve, our casualness in the treatment of strangers. There is even a very widespread attitude of hostility in our relationship to the foreign student. To begin with, he finds great difficulty in securing a place to stay. Few places will take him in and those that do are the dirtiest or the costliest. In the streets, in the restaurants and hotels, in places of public amusement he is either refused admission or shown that he is unwelcome. Even universities and colleges

are not free from suspicion, as some of them take in overseas students and impose with all kinds of restrictions, some justified and some not. This sense of being unwanted and being allowed to be here on sufferance is dramatised in the case of students from the East. Against them operates what is known as the colour bar. The other day one



Malcolm Adishesiah and Mrs. Hensman

student from the West Indies was involved in a police court action, with little enough reason, and the whole episode just confirmed the view held very widely that behind all the politeness, courtesy and welcome extended to overseas students lies the real fact that they are really unwanted and are here on mere sufferance and toleration. An attitude of hostility and discrimination to the men and women from overseas flares up and comes into the open on all such real occasions and issues. Even in the passing of examinations, especially in those branches where they have to appear in person, they feel that the scales are weighted against them. But what comes home most directly to us, is that in our university common rooms, refectories and games and sports the same attitude is said to prevail. Are we "all One"? Added to all this, there are large groups of students in our midst who are on the starvation level, who do not know where their next meal is to come from, who have a haunted and hunted look in their eyes, having lost family, home and all in war or persecution. This situation produced by the national and international tensions denies to a large class of our fellow students the very bare minimum of life and security which is necessary to make life just possible.

And in Federation week we shall sit back and listen to speeches from overseas and other speakers about the situation in China or Germany or Greece or the Balkans or India and go away shaking our heads and shrugging our shoulders, still saying, "Ut Omnes Unum Sint." Is there anything else we can do? Yes, we must repent, for this situation is largely of our making. It is due to sin to

which we have made a very valuable contribution. Repentance means placing ourselves, with all our pettiness and "bigness," at God's feet and receiving the grace to learn the implications of His life and Death for ourselves and our fellow men. In relation to the world situation referred to briefly above, it means regarding the international problem and situation as part of our vocation of study as students, followed by action on that study. In terms of personal relations, it means a new attitude to students from abroad based on the Bible view of God, Man and the World, and therefore a new sense of sympathy, imagination and sensitiveness. Concretely, help may be given in gathering information for the Questionnaire on the life and conditions of overseas students that is being used now. It will help to join and take full part in the life and activities of International clubs and societies, to make representations to secure hostel accommodation for overseas students, to

find decent and livable lodgings and digs, and to fight for the elemental right of every man to be treated as a man. Above all, every one of us can help through discovering and establishing those contacts valuable to both sides in the development of personal friendships with those from overseas. In the case of those in dire distress, as well as to get to know foreign students, those who can offer a home and hospitality and shelter have a clear and valuable opportunity.

We need to see the situation exactly as it is and avoid the dangers of optimism or pessimism. For what matters is not whether we succeed but whether we obey God's will as He has shown it to us. Against a natural sense of futility in this sphere of life, we oppose the experience of the Cross. God acts, and therefore we can have courage to act. In that situation we are one in the Federation, One in God's Act, that is our common Lord, Jesus Christ.

STUDENT REFUGEES

THE aim of this article is to explain as exactly as possible the conditions under which refugees, and student refugees in particular, are allowed to come to this country; and to give my readers in the Universities some idea of what they can do to help their fellow students in their present distress.

Individual cases are sometimes given special consideration by the Home Office, but generally speaking, the principle governing immigration is this—that a foreigner shall be allowed to enter this country if some person or organisation will take the responsibility of maintaining him or guaranteeing his maintenance for the duration of his stay. This means *either* that the Guarantor has to give proof to the Government that he is in a position, financially and otherwise, to give the guarantee; *or*, the student must be able to prove that he is and will remain in a position not to become chargeable on public funds. If the student has sufficient funds of his own to tide him over until the time of immigration, he need give no guarantee; and the same applies if he has money sufficient for an indefinite stay. Where this is not so, a guarantor must be found.

The second main point of policy is that the Home Office does not allow immigration for the purpose of taking up permanent posts in this country, except under very special circumstances (see below). When a refugee applies for a visa, the Home Office always enquires about his future plans. The vast majority of refugees must, in default of sufficient means of their own to allow them to live in idleness, submit plans for re-training and must state how long they propose to stay, and how they propose to keep themselves (*i.e.*, through a Guarantor or their own funds) for the duration of their stay. Students, in particular, can only come for one of two purposes—either as trainees in industrial concerns; or for the purpose of continuing their studies in the Universities. When the period of their traineeship or study is

over they must go; they are not allowed to remain in this country and take up jobs here. In other words, the Government's policy is that this country shall be a country of transit for refugees, and that the flow from the places of origin to the places of settlement shall, if possible, be continuous.

I said above that the Home Office deals with each case on its merits, and under exceptional circumstances that this rule may be modified. For example, fifty German Jewish doctors were allowed to establish themselves in practice in this country, though the protest at the time from British practitioners was considerable. Again, and more important, if the immigrant can prove that he will be able to start an exporting industry, or to perform services which English people are not in a position to perform, then he will be allowed to remain. It must be emphasized, however, that this clause is not likely to be applicable to students. The classic example is that of the Leipzig fur industry, which has transferred itself bodily from Leipzig to London. The reason why the exporter is allowed is fairly evident—exporting means the finding or the creation of new markets, and new markets mean increased employment for British workers.

Summing up this point of policy, then, it may be said that certain classes of refugee are allowed to remain when it is conceived that for them to do so will be in the national interest.

From the above analysis, I.S.S. policy in regard to refugee students may easily be made clear. If we are to help students and to enable them to re-establish themselves, it follows that we must do two things for them. First, facilities must be provided in industry for re-training students; second, facilities must be arranged for the continuation of studies in British Universities and University colleges. Note that in both cases permanent places are now required which will be occupied successively for as long as the student population

is on the move from Central Europe to new homes overseas. In both cases, the aim will be to find suitable positions in the Dominions and elsewhere for the refugees so equipped.

Consequently we have started a training scheme, and a scheme for the provision of University training in centres all over England; we are undertaking enquiries as to the nature and number of positions that, now and in the future, will be available in certain overseas countries; and we are therefore arranging to train and equip suitable students in accordance with these opportunities.

Finally, and most important, I would like to state briefly in just what ways you, in the Universities, can help; and I would like to stress the fact that every individual can do *something* and may possibly help us very much indeed.

(i) RE-TRAINING.

Many students may be able to help with the re-training scheme through their parents, who may have industrial connections. Get your parents to submit to us details and possibilities of training vacancies in their firms. Get them, if possible, to create such vacancies and to write to us about it. We will be able to supply refugee students for almost any type of industrial and technical training.

(ii) HOSPITALITY.

In the London area especially hospitality is desperately needed for student refugees. I would issue a very urgent appeal to colleges, and to people with homes in this area, to offer us such hospitality. Many colleges have already provided, by common subscription, for the maintenance of one or more students for the duration of their stay. Outside London the question is more complicated, as hospitality is often offered and is not related to the student's need as regards study or training. Almost all hospitality, however, so offered can eventually be made use of, but people must be prepared to wait their turn while complete arrangements are being made.

(iii) SCHOLARSHIPS; PROVISION OF FREE PLACES, SCHOLARSHIPS, ETC., IN THE UNIVERSITIES AND COLLEGES.

Offers of free places and scholarships, from whatever centre they come, will be warmly welcomed for the purpose of our University Study Scheme, and will be utilised as quickly as it is possible to arrange immigration (the whole machinery for smoothing the genuine student immigrants' path has become much more efficient during the last few months). In this connection, an excellent arrangement already made by certain Universities, and notably Liverpool, may be mentioned. Through the Vice-Chancellor a certain number of free places has been offered, and a Hospitality Committee has been formed to provide for the housing and maintenance of the students. This is perhaps the ideal scheme.

I am conscious that many points in this necessarily brief survey must remain obscure, but I shall be very glad to answer any further questions in detail which correspondents may care to put to me at the address given below.

ANTHONY SCOTT,

49, Gordon Square, London, W.C.1.

NOTES BY THE STUDY SECRETARY

Money and Education

All our efforts are being put into the collection of money for the Federation work of the S.C.M. Money resources must increase or the effectiveness of the Movement must dwindle. But alongside the money-collecting there should be education and discussion, helping students to see the real issues and choices presented by the contemporary confusion and conflict. Our collecting of money for the Federation gives us an opportunity to make clearer to people the religious issues which are fundamental to all others. It might be profitable for branches to set up a message committee alongside the business committee to plan for Federation week activity, so that members understand the significance of the ends for which they work.

Federation Week and Study

During this term special opportunities come for linking up open Federation meetings and study circles on world affairs. Some universities are being visited by well-known speakers, from whom answers may be sought concerning the problems raised in group discussion. It is to be hoped that there are many study circles this term on world affairs—not only international relations, but social questions which lie behind the threat of war and the brutality of imperialist rivalry.

The S.C.M. professes to make a special contribution to student thought in that it sets forth the Gospel for persons *in Society*, exposing the limitations of individualistic and pietistic religion. It stresses the responsibility of the Christian to abandon the sentimental social gospel and to put in its place a realistic understanding of God's purpose and of contemporary historical events. Yet at General Council this December, reports show that there is an inadequate amount of international and social study in the Colleges, and that where this is found there is insufficient research and factual criticism.

Much of our international study fails because we think we can discuss the rights and wrongs of a question without making any costly effort to review its pros. and cons. We would not want to treat examination questions in the slapdash, wishful way in which we treat the demands of God for our

Christian judgment. We think we can discuss Munich without any knowledge of the facts of the Czech-Henlein dispute or of the economic policy of Germany; we think we can discuss the treatment of the unemployed without any awareness of the arguments for and against the Means Test, the present insurance schemes, and the proposals made in such books as *Men without Work* (Pilgrim Trust, C.U.P., 7/6). "Ah, but," some say, "these are moral questions. It is a matter of justice or injustice, right or wrong. I have sufficient facts on which to make a judgment"—which is the same answer as that given by any prejudiced person, who has amassed a little congenial data to support his opinion.

Recent Material

I would like to draw your attention to recent literature which can help international groups. The current issue of *The Student World* (Annandale, 2/-) is entitled "Can there be an international order?" The articles are all post-Munich. Suzanne de Dietrich on "War rather than Injustice?" is particularly challenging. "The Basis of International Law" by Professor Hüber, who was president of the International Court, is worth reading. There are also reports from study circles in eight countries concerning post-Munich affairs. During Federation Week preparation, William Paton's *World Community* (S.C.M., 5/-) might be referred to.

Colonies.—*Bread and Honour* (L.N.U., 6d.), indispensable facts and arguments concerning Germany's demands for Colonies and the working of the Mandate system. *The International Share-out*, by B. Ward (Nelson's discussion books, 2s.), a description of the rival Empires and an attempt to estimate the value of colonial investments.

Refugees.—*The Economics of the Refugee Problem* (L.N.U., 3d.), by Mrs. Roden Buxton with a foreword by Sir Norman Angel. An important account of the issues raised by the immigration of refugees; an answer to the complaint that refugees threaten British employees; information as to the British refugee committees, and how help can be given.

Many students may care to read *Fascism, Democracy and the Press*, by K. Martin (N.S. and N., 6d.). A well written and documented account of the Official Secrets Act and proposed reforms; also an account of recent prosecutions which threaten freedom of speech.

Some local circles have been sending in their views of the pamphlet *The S.C.M. and Politics* (S.C.M., 3d.), which deals with S.C.M. relationships to Peace Councils. Reports from more circles will be helpful.

Please correspond with the study secretary if you wish advice.



RECENT--- ---BOOKS

Ethics from Mr. Stotle and the Unemployed Club

Morals Makyth Man. BY GERALD VANN, O.P.
Pp. xii. + 240. (Longmans Green and Co.,
7s. 6d. net).

Human Needs and Modern Society. By B. T.
REYNOLDS and R. G. COULSON. Pp. 284.
(Jonathan Cape, 10s. 6d. net).

"I don't altogether 'old with Mr. Stotle," said a member of a workers' class to a friend of mine who had been expounding the views of a certain gentleman by the name, as he gathered, of 'arry Stotle. Here are two books that suggest that Mr. Stotle and the man in the unemployed club might in fact hold with one another in some very fundamental respects if they could pursue the discussion further. The first is written by a Dominican, the second by two ex-army officers who found in their experience of work in an unemployed club an answer to their own moral questionings. The two books start from completely different ends to tackle the same problem—the sense of formlessness and purposelessness in modern society. The first starts from the Aristotelian ethic as Christianized by St. Thomas Aquinas, and shows that we have here a philosophy of human nature as capable of happiness through the realization of the "somewhat of possibility" in each individual in a life which, as essentially social, demands right relations to others. The authors of the second book start from an empirical psychology of human nature (there is no "orthodox" tradition in psychology, but they select the views of McDougall and Shand as answering best to their own experience). They hold that the most fundamental human need is for "self-regard" (which means not selfishness, but rather "self-respect"—the feeling that you count somehow in the world), and for the ideal to which this self-regard is related to be enlarged until it can include the love of humanity. Both books hold that happiness depends on "self-realization," which is something completely different from "self-expression," since it does not mean following our impulses as we like, but achieving some kind of intelligent order and significant purpose in the raw material of our life. But whereas Mr. Reynolds and Mr. Coulson speak as though the enlargement of self-regard into the love of humanity were a matter of the natural expansion of our ideals, Father Vann (with the classical Christian tradition) suggests that it is not so simple. There must be some method, perhaps a painful one, whereby self-realization, from being essentially self-centred, can become a by-product of a person's finding his centre in something other than his own development and even ideals, and which the Christian tradition has described as "the vision of God." "Christian eudaemonism"

—i.e., will for happiness—says Father Vann, “is only safe from self-deception with God”). A very interesting link between these two books would be Bergson’s *Two Sources of Morality and Religion*, which, starting from psychology and anthropology, shows that there is no natural expansion from what Bergson calls the love of the “closed society” (groups such as the family or nation, which are all more or less enlargements of self) to the universal love of humanity. Such a love seems to Bergson to bring in a quality different in kind, which he describes as “open” and also (in the broad sense) as “mystical.” Mr. Reynolds and Mr. Coulson see in the supernatural side of Christianity an outworn system which obscures the spiritual force of its teaching of moral progress through charity. They would like to see a relevance in the work of the Churches to the sort of experiments they describe among the unemployed, but they record, regretfully, that they have failed to find it. There is surely a vital need for those who believe that there is truth expressed in the “supernatural” side of the Christian ethic which is left out of the psychological ethic of “self-regard” and “other-regard” to get together with those who are working out the latter, especially through practical experience in social work, so that each may learn from the other through the kind of frank discussion which Mr. Reynolds and Mr. Coulson describe as having been possible in their unemployed club. Perhaps such groups might be a concern of the S.C.M.—or, better still, of those who have passed through the S.C.M. and are now “working it out.”

A post-script: My thanks to Father Vann for his word “struthiocameline” as a definition of Christian Science. If any other reader has, like me, sufficiently forgotten his Greek to need to look it up in the dictionary, I won’t deprive him of the chuckle of pleasure with which he will discover what it means.

DOROTHY EMMET.

International Review of Missions. Edited by W. PATON & M. M. UNDERHILL. (10/6 per annum).

The January issue of this excellent quarterly has the usual survey of the year’s work of the Church in the world. “An attempt has been made to show how God is indeed at work and has not left man without hope in a hopeless world; to show also that men are responding to His call. The record may well hearten any who are discouraged.” This is not to say that the difficulties of Missionary work in these days of rampant nationalism are not frankly faced, but through it all runs the note of victory and courage.

Articles on The Ministry of Women, Christian Architecture, and Social Reform in Japan are extraordinarily interesting, and an admirable review by Dr. D. S. Cairns on *The Christian Message in a non-Christian World* (by Dr. Kraemer) is re-printed, in part, from “The South African Outlook.” Dr. Cairns has some very penetrating criticisms to make, and those who have

These books are both edited by Caroline Duncan-Jones, and aim at filling the gap in Church History between the Acts of the Apostles and the Reformation.

An Outline of Church History: Parts I. and II.

Contributors include Professor C. H. Dodd, Rev. Canon C. E. Raven, Rev. Paul Leyertoff, Cyril Bailey, and others.

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—*Times Literary Supplement*.

THE NATURE OF RELIGIOUS KNOWLEDGE

Professor NORMAN MACLEISH, M.A., B.Phil. 5s. net

The theories represented by Descartes, Schleiermacher and Jung are examined and found to be inadequate. An epistemology is offered which gives a convincing explanation of the believer’s judgments concerning God.

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been reading and studying this book should certainly consider these points. Altogether this Quarterly provides some very stimulating reading. The next Quarter (April) will be largely devoted to reports of the Madras Conference.

D. FERGUSON.

NOTES FROM IRELAND

Two activities have taken place during the Christmas Vacation that may be of interest:

(1) Social Study Week-end in Belfast December 16-18

On three afternoons during the previous week groups of ten or a dozen students had been conducted round Child Welfare Centres by the Medical Officer of Health for the city; on Saturday morning about thirty of us were shown over Common Lodging Houses and made a tour of condemned property accompanied by Divisional Sanitary Inspectors. Thanks to the patience and generosity of Dr. Thomson and his assistants, we were able to catch a glimpse of the Public Health Department of a city like Belfast; incidentally we were beginning to give content to an answer to the question, which was the title of the week-end—"Who is my neighbour?"

The answer was further elucidated for us when we began the week-end proper on Friday evening with a masterly survey of the main social problems confronting us in Belfast from Mr. R. Getgood, Chairman of the N. Ireland Labour Party, followed by a visit to the Red Triangle Unemployed Club, a talk from the manager of the Club on "The human effects of Unemployment," and on the Saturday evening a talk from Mr. Wm. McCullough on "An unemployed man looks at his job."

Two things had by this time become equally clear to us. First, that the poverty of life—physical and spiritual—amongst many of our fellow-citizens was quite appallingly greater than we had suspected; second, that the Churches as at present organised seemed to have little to say to or do with men and women in this situation. We were glad, therefore, to hear the Rev. J. N. Spence of the Methodist Church, and Mr. J. J. Campbell of the Society of S. Vincent de Paul, speak of how the charitable organisations within the Churches are trying to relieve suffering; but Mr. Campbell's warning that we must be careful not to allow a sentimental charity to prevent us from working for social justice was well made and well taken. This point was stressed again by Prof. Finnegan on the Sunday afternoon when he spoke on "Charity is not enough"; he emphasized both that we must respond to the world around us in terms of political action and that we have a responsibility in the present to experiment in living together in communities which cut across class barriers. A good opportunity for fulfilling the latter is offered by the

camps consisting partly of unemployed men and partly of students which are organised in the N. of Ireland by the National Council of Y.M.C.A.'s.

"Where do I fit in?" was the question we asked a parson, a doctor and a school-teacher to answer in our last session. In the discussion that followed, and in the prayers with which we ended the conference, we began to see our careers as vocations to be fulfilled in the light of God's command to us that all areas of life should be subjected to His will, and that the life of the community, if it is to exist to His glory, must be based on "judgment and not oppression, righteousness and not a cry."

(2) Conference of Irish Theological Students, Belfast, January 3-6

To describe the small gathering of 25 Irish theological students as a conference is to grace it with a dignity and impressiveness which it did not, and was not intended, to possess. Within a framework of worship and Bible study we tried to understand what God was calling us to think about and do as theological students soon to enter the ministries of the non-Roman Churches in Ireland. The programme was designed to help us to translate into terms relevant to our Irish situation some of the insights which have been granted to groups in the oecumenical movement during the past few years. The conference was—in a preliminary way—the counterpart for Irish students to what the conference of January, 1938, on "The Christian Ministry—its New Task" was for the whole Theological Colleges Department of the Movement; and it is hoped that, just as that conference was more significant for what came out of it than for things said at it, so we in Ireland may be at the beginning of a period of creative thought and activity amongst theological students.

In a situation in which, as one delegate put it, "humanly speaking the future of the Christian witness lies with the Roman Church," what is to be the nature of our Reformed witness; in fact, what is the nature of a true Protestantism and a true Catholicism? What is to be our attitude to the Roman Catholic Church and to Roman Catholics? If we must attempt to reclaim vast areas of life from secularism, how do we—in a minority position in Eire and in the whole country, and in a majority position in N. Ireland—set about our task in relation to education? in depressed industrial area? in rural areas? These and many other questions were raised, and it is hoped to have groups of younger clergy and students working on them in Belfast and Dublin during the next twelve months, at the end of which time we shall meet for another conference together.

In those days God spoke to us, not by giving us a panacea for all the ills of Church and community in Ireland, but in terms of the next step for us to take as theological students in Ireland. May we be faithful and obey His voice.

DAVIS MCCAUGHEY.

PRAYER SCHOOL—COLLEGE OF THE ASCENSION

January 2nd-6th, 1939

ONLY 38 of us finally turned up at the College of the Ascension, Birmingham, for the Prayer School. Other years there has been real competition for the 60 places available. Finance was no obstacle—does anyone know the reason why? But there was a slump in numbers only, for the experience of those four days was far and away deeper and more exciting than most of us had dreamed of.

We all brought our Bibles to Birmingham, but few of us realised that we should leave having found the key to one of its great treasures. Miss Olive Wyon who led our Bible Study cleared away much of the mist (if not fog!) which clouded our minds concerning the God to whom we prayed, and, being that kind of God, why we prayed to Him, and how He would have us pray. But we also had home-work to do, and it was in the doing of this that we discovered such undreamed of wealth. One morning we were set the passage—Luke xxii. 39-46—the story of Jesus' prayer in the Garden. In an hour "quiet for Bible Study" each of us tried to bring all his power of imagination and understanding to bear on this passage, then to pick out three truths and to turn them into a prayer for the world, his friends or himself, and to write it down. Difficult? Yes, and hard work. But we began to see that if we did this regularly the great religious truths enshrined in the Bible would gradually become worked into the daily pattern of our lives, and our every action as well as our prayers, be offered to God's glory. But we knew that there was something worth doing. So each of us has been sent a list of passages to start on!

Mr. W. S. T. Wright (Westcott House, Cambridge) our other Conductor, was asked enough questions to try a saint! But both he and Miss Wyon had an annoying way of refusing to give their "answer" until our minds were as clear as they could be about the God to whom we prayed. We began to realise that there were no ready-made "answers," but that our concern must be to pray, in so far as we were able "having the mind of Christ"—that unless God himself was for us a reality, our intercessions and petitions were likely to continue those of children who demanded things blindly, being without the far-reaching wisdom of the Father who loved them. We must go on and learn to pray in all things.—"Nevertheless not my will but Thine be done."

But a word to those who stayed away—300 came last year to Study Swanwick to be equipped with something more than the light of nature with which to lead a study group. Quite apart from other folk—what about our Prayer Secretaries? Isn't there a real parallel here? What do *you* think?

Our deepest thanks to the two friends who made it possible for so many of us to go. U.D.

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THE COLLEGES

Bristol S.C.M. Swindon Campaign, Jan. 1-8

A group of people from the S.C.M. branch at Bristol University, accompanied by Iris Forrester, Kit Maude and John Mackay, and led by Canon F. D. V. Narborough and the Rev. Eric Loveday, of Bristol, conducted a Campaign at Swindon during the Christmas vacation. The area chosen for this Campaign was the parish of St. Augustine, Swindon, although all the Free Churches in this area were included. The Vicar of St. Augustine's, the Rev. Leslie Evett, was very anxious that the interdenominational aspects of the Campaign should be emphasised to the full, and a group of sixteen people, Anglicans and members of Free Churches, were able to work together quite happily. The parish of St. Augustine is composed mostly of workers at the G.W.R. works, and although no real poverty is present in this area, the population is artisan and knows something of the uncertainty of all industrial workers. Those who feel the force of circumstance most keenly are the old people who have to live precariously on a small pension, and the young men who are often sacked at the age of 21, after completing their apprenticeship.

On both the Sundays the services in all the churches in the area were taken by campaigners, and on the Wednesday, witness meetings were held in some of the Free Churches and also in the Parish Hall. A series of four meetings were held in the Parish Hall during the week, and the titles of the addresses were "God and the World"; "The Reality of God"; "God in Christ"; "The Church." After these addresses the audience split up into discussion groups, reassembling again to give in group reports and to hear a summing-up by the Speaker. Meetings conducted on these lines and with specific questions for discussion seemed to be unknown to the people in this district and were apparently greatly appreciated. There were also additional meetings such as the Mothers' Union, and Sunday Schools, at which Campaigners spoke. The week concluded with a Youth Week-end, entitled "What it means to be a Christian." The attendance was not all that it might have been, but the Youth Fellowship of the Anglican Church proved a very keen and receptive group of young people, and we all profited from the discussion.

The backbone of the Campaign, however, was the visiting. To have done the job properly there

should have been thirty Campaigners instead of sixteen. As it was, only about half of the houses in the area were visited. The Campaigners were issued with lists of houses and names of householders, and these, with specially printed cards, made the job much easier. Half of the Campaigners visited in the evenings while the other half conducted the meetings. Visiting was possible until 10 o'clock at night and the evening was generally the best time, for it was then that most people could be found in.

It is hoped to return to Swindon again next September in order to consolidate the work done. A very valuable piece of work seemed to have been done although it is difficult as yet to assess the results. Not least, however, has been the experience shared by the Campaigners in their attempt to preach the Gospel. There is no doubt that the presence of several more senior people, such as members of the S.C.M. staff and clergy, helped the Campaign considerably. All those taking part in the Campaign feel sure that it will mean a great deal in the life of the Bristol S.C.M. during the rest of the year. If such undertakings seem beyond the scope of one S.C.M. branch, the running of such a Campaign by the joint forces of two branches might be considered.

R. BRETT (Bristol).

THE CHRISTIAN AUXILIARY MOVEMENT

THE Movement has been trying to help in the relief of the refugees by offering hospitality for the Christmas season, by the adoption of children and by arranging opportunities for refugees to meet members. In London especially, loneliness is one of the great trials which the refugee has to endure and we are trying to meet the need for friendship by arranging social evenings and in other ways.

The Annual Conference will be held at Easter (April 6—11) at Stockwell College, Bromley, Kent. The subject is "Christian Community" and the speakers are the Rev. Alan Richardson, Professor Karl Mannheim, Mr. Kenneth Ingram, the Rev. Gilbert Russell, the Rev. Oliver Tomkins, Mr. J. W. D. Smith and Mr. Vivian Ogilvie. There will be parallel courses of lectures on Education and Theology. Any one who is interested should apply for full particulars to the Auxiliary at Annandale.

We very much regret that Miss Hudson will be leaving the staff at Easter after many years of valuable service to the Movement. We are glad that she will still be in London and will be able to continue to help us in many ways. We are deeply grateful to her for all that she has done for the Movement in the past.

JOHN DREWETT.

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THE STUDENT MOVEMENT HOUSE

SIGNS OF THE TIMES.

THE Club has invented a new greeting this year, "a better New Year to you." Few of us will be sorry to say good-bye to 1938, with its appalling toll of misery in human lives, persecution and wars. Few look forward to 1939 without some fear of what the year may bring. Many members have said "a happy New Year to the Student Movement House," and it is up to us to see to it that those wishes come true.

CHRISTMAS 1938.

Many foreigners, not surprisingly, think that Christmas in England is nothing but a continual round of turkeys, plum puddings, crackers, decorations and paper caps. The Nativity Play at the Club is becoming a real part of our Christmas. This year it was better than ever and a large audience expressed their appreciation by their quietness. The cynic would say that it was useless to talk of "peace and goodwill" in these days, but a presentation of the Christmas story, however simply performed, never fails in its appeal. We were brought back once again to simple truths and some of the real values which still remain, though they are almost hidden in this distorted and ruthless world.

On Christmas Eve, the continental Christmas, we had a candle-light tea, Christmas tree, cake, Father Christmas in person and presents for everyone, supplied by Mr. Woolworth! Every window in the Club held a lighted candle, and a tree outside the front door (with electric candles!) braved the snow and north-east wind. A quiet service on Christmas Day was followed by an uproarious dinner attended by 65 people, and later a large audience enjoyed a cinema and pantomime, the latter featuring Lord Nuffield as Prince Charming.

THE LAST TERM IN RUSSELL SQUARE.

The standard of the Birthday term's programme was so remarkably high that everyone said we should descend with a bump for the Spring term. But no, the programme is as good as ever. An International Dance Evening, an Indian Evening, T. S. Eliot, Dame Sybil Thorndike, the personal friend and only pupil of Sibelius, Sir Francis Younghusband, the Templar Male Voice Choir, well, that's not so bad.

Membership has increased steadily throughout the autumn, until we are within sight of reaching our 1,000 total again, with a town membership of well over half that figure.

We have said good-bye, with great regret, to John Davison, who is now Warden of Marden Hall, Exeter. We welcome Christopher Ollard, of Winchester and Hertford College, Oxford. Otherwise the staff remains the same, a most satisfactory state of affairs.

THE APPEAL.

Our total is now £18,400 and we are looking forward to reaching the necessary £25,000 as soon as possible, so that we may redeem Lord Nuffield's promise.

By the time the magazine is in print Lord Baldwin's broadcast will be over. If, by any chance, you forgot to listen in to him, it might be worth while to quote his final words: "Contributions will be gratefully acknowledged and should be addressed to Lord Baldwin, Student Movement House, 32, Russell Square, London, W.C.1."!

MARY TREVELYAN,
Warden.

S.C.M. SCHOOLS SECTION

Christmas Holiday Conference at Croydon

THIS conference was held at Whitgift School for three days, January 2nd—4th, and some ten secondary schools in the Croydon district were invited to send delegates to it. The arrangements for the conference were seriously hindered by the crisis at the end of September, and it was not until late in the term that it proved possible to gather together the educational and church leaders of Croydon to discuss the possibility of its being held.

In consequence the various schools did not receive details of the conference until the last week of term. In the circumstances a very gratifying response was shown, the conference numbering nearly 150, the proportion of girls to boys attending being about two to one.

The title of "Important Questions on Religion" was an indication of the nature of the conference, and the three mornings were devoted to the questions concerning Prayer, the Bible, and Jesus Christ.

The conference leaders for the three sessions were the Rev. E. A. Willis, the Rev. Hugh Martin and the Bishop of Croydon.

The leader for the day suggested first in an introductory talk the main questions to be faced. Discussion followed in groups, each group having an adult leader, and consisting of from 6 to 10 boys or girls; boys and girls being placed in separate discussion groups. The conference then assembled together again and the leader gave his own answer to the questions suggested, and then replied to any further questions from the boys and girls.

A very real interest was shown by those attending, and the nature of some of the questions asked was indication of the need for educational work of this character. For instance, in response to a most able talk by Mr. Martin on the Bible and the nature of its authority and inspiration, one delegate, a boy of seventeen, seriously maintained that archaeology had recently discovered the slate upon which Adam wrote down the story of the creation of the world, a fact which proved the early chapters of Genesis to be scientifically and historically accurate.

A successful social evening formed a pleasant ending to the conference, which we hope will be the beginning of a significant development of work of this character in the Croydon district.

We owe a great debt of gratitude to the Bishop of Croydon for his help in making the conference possible, and to the Governors and Headmaster of Whitgift School for so kindly allowing it to be held at the school. The Federation of University Women's Camps for Schoolgirls also rendered very valuable help in providing leaders for the girls' discussion groups.

E. A. WILLIS.

PRAYER CALENDAR

February, 1939

Jan. 30—Feb. 20. Tour of British colleges by Miss Han Schokking of the W.S.C.F.

February

1. Edinburgh: Café Chantant for Federation funds.
2. Meeting of London Executive.
3. London: Visit of Dr. T. Z. Koo.
- 3-5. Glasgow: Intercollegiate Study Week-end.
- 4-5. Birmingham: Missionary Conference at Clent. Speaker: Miss D. Ferguson.
- Oxford: College Meetings addressed by Dr. T. Z. Koo.
- 4-10. Visits of the Rev. Francis House to London and Oxford.
- 4-12. Cambridge: Mission in the University. Speakers: Bishop Karney, Revs. James Reid, W. S. Tindal and Eric Abbott.
5. Oxford: Service in the University Church; Preacher: Dr. T. Z. Koo.
- St. Edmund the King, Lombard Street, 6.30 p.m., Student Service. Preacher: The Rev. Canon Cockin. St. Dionis Hall Guest, Canon Cockin.
- Westminster College, London: London Training College Day. Subject: "The Church at Home and Abroad." Speakers: The Revs. Alan Richardson and Francis House.
6. Southampton: Visit of Dr. T. Z. Koo.
7. Cardiff: Visit of Dr. T. Z. Koo.
- Oxford: Open Meeting on "The Christian Message in a non-Christian World." Speaker: The Rev. Eric Fenn.
8. Birmingham: Visit of Dr. T. Z. Koo.
9. Liverpool: Visit of Dr. T. Z. Koo.
- 10-12. Meeting of Northern Council Executive.
11. Glasgow: Quiet Day.
- 11-12. Midland Colleges Week-end Conference on "Vocation." Speaker: The Rev. Robin Woods.
- Edinburgh: Social Study Week-end.
12. Aberdeen: Visit of Dr. T. Z. Koo.
- St. Edmund the King, Lombard Street, 6.30 p.m., Student Service. Preacher: The Rev. P. Usher.
- St. Dionis Hall Guest, Mr. Usher.
- Birmingham: Student Service. Preacher: The Rev. E. L. Dewick.
- 13-17. Glasgow: Federation Week Campaign. Subject: "Cosmos or Chaos." Leaders: Dr. T. Z. Koo, Rev. George MacLeod, Dr. Conrad Hoffman and others.
14. Sheffield: Visit of Dr. T. Z. Koo.
- 15-16. London: Visit of Dr. T. Z. Koo.
16. Meeting of Schools Advisory Council.
- 17-19. Dundee and St. Andrews: Missionary Conferences. Speakers: Mr. A. Aaron and Prof. H. H. Farmer respectively.
- 18-25. Federation Week.**
- 19. The Universal Day of Prayer for Students.**
- St. Edmund the King, Lombard Street, 6.30 p.m., Student Service. Preacher: Mr. M. Adeshiah.
- St. Dionis Hall Guests, W.S.C.F. Speakers.
- 21-24. Cambridge: Exhibition—Education for Modern Africa.
- 24-26. Aberdeen University and Training College: Missionary Conference. Speaker: The Rev. A. G. Fraser.
- 25-26. Oxford: Meeting of Southern English Council Executive.
26. St. Edmund the King, Lombard Street, 6.30 p.m., Student Service. Preacher: The Rev. F. C. Maxwell. St. Dionis Hall Guests, Christian Auxiliary Movement Speakers.
- March 3-4. Annandale: Meeting of Standing Committee.



Forthcoming Marriages.—Our congratulations to James Tait (Inter-Collegiate Secretary, Glasgow, 1929-1931), now Deputy Governor, Barlinnie Prison, Glasgow; who is shortly to be married to Jean M. Millar (Glasgow University), Giffnock, Renfrewshire; and to the Rev. W. S. McCollm (Inter-Collegiate Secretary, 1926-1931: Aberdeen, St. Andrews, Dundee: then, Edinburgh), Minister at Newburgh, Fife, till January, 1939: now minister of Sandyford (Henderson Memorial) Church, Glasgow, who is to be married to Agnes Mary McIntyre (Edinburgh: Atholl Crescent), Abernethy, Perthshire, early in March.

Are you going to Germany?—Our Librarian, Miss Eulalie Rodenhurst, knows of a deeply Christian German family who would be glad to take a student as a paying guest for some time. Will any who are interested please write to Miss Rodenhurst at Annandale in the first place?

A Summer School in Norway and Sweden.—A Scandinavian Summer School in Norway and Sweden is being arranged by the Association for Education in Citizenship from August 5th—22nd. The party will stay in colleges at Bommersvik, near Stockholm, and at Syverud, near Oslo. Lectures in English on the political, economic and educational developments taking place in their respective countries will be given by Norwegian and Swedish experts, who include the Swedish Ministers of Finance, Education and Trade, and the Norwegian Head of the School Department of the Ministry of Education. These lectures will be illustrated by visits to model farms, housing estates, social service centres, schools, and co-operative enterprises.

The cost is £22 10s. to members of the Association for Education in Citizenship, £24 10s. to others.

Democracy To-day and To-morrow.—A Conference for Youth will be held at University College, Gower Street, W.C.1, and Morley College, Westminster Bridge Road, S.E.1, 3rd-5th February, also under the auspices of the Association for Education in Citizenship. The opening address will be given by the Rt. Hon. The Earl Baldwin of Bewdley, K.G., President of the Association, and the subjects include Political Liberty and the Individual, Democracy and Class, The Qualities of a Democrat, and The Educational System as a Training for Citizenship.

Full particulars of both of these may be obtained from the Secretary, Association for Education in Citizenship, 10, Victoria Street, S.W.1.

The Morning Watch.—We have received from the South Africa General Mission a copy of this booklet by the Rev. Andrew Murray, D.D. *The Morning Watch* consists of thirty-one daily readings, each of which is "to be pondered over in God's Presence, and translated into experience." Dr. Murray says that in an earlier booklet he "wrote more especially for young Christians. I wished to point out to them that the neglect of quiet communion with Jesus every morning is generally the prime cause of failure. This little book is addressed to all Christians." It is obtainable for 3½d. per copy, or 2s. 10½d. per dozen post free from The Secretary, S. African General Mission, 30, Lingfield Road, London, S.W.19.

Engagement.—Our congratulations to Brynmor Price (Mansfield College, Oxford; Joint Secretary, Oxford S.V.M.U.) and Margaret Watson (Edinburgh College of Art; Secretary, Edinburgh S.V.M.U.) on their engagement.

Overseas Posts, Y.W.C.A.—*General Secretary, Jerusalem:* Required for early March, 1939. General administration (4 on staff): general membership work, ability to lead Bible study and discussion groups. Co-operation with Y.M.C.A. on conservative lines. Salary £100 per annum, plus board, lodging, laundry and medical attendance. Term of service 2 years, passage paid. For further particulars apply to Overseas Secretary, Y.W.C.A., National Offices, Central Building, Great Russell Street, London, W.C.1.

Management in Industry or The Graduate and Industrial Leadership.—The Fourth Universities' Industrial Conference, arranged by the Industrial Department of the Student Christian Movement, took place at Birmingham from January 4th to 9th, and was held, by the courtesy of the Guild of Undergraduates, in the spacious Union. In view of the large number of University men who reach executive positions in industry, the subject of the Conference was "Management in Industry." Questions discussed included training for management, relationship between work-people and the management, the attitude of the Trade Unions to University men going into industry, the Christian view of man and its connection with industry, and the ways in which his Christian faith affects the work of a man in an executive position in industry. The Conference was widely representative and totalled some eighty members. An article on the Conference will appear in the March STUDENT MOVEMENT and the report will be published within the next few weeks.

LETTERS TO THE EDITOR

The Editor regrets that, owing to great pressure on space in this special Federation number, all letters have had to be held over till the March issue.

Communications with reference to the work of the Student Christian Movement, and subscriptions or donations, should be addressed to the Rev. W. D. L. Greer, Annandale, North End Road, Golders Green, London, N.W. 11, and orders for books to The Book Room, 58, Bloomsbury Street, London, W.C. 1.

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EDITORIAL

National Service

The issue of Sir John Anderson's handbook on *National Service* raises questions which the Christian conscience cannot ignore. No one can have enjoyed receiving it. As Stainless Stephen remarked, "Anderson's new Fairy Tales are rather Grimm." But the problem at the back of it is one that is with Christians always, the problem of the things of Caesar and the things of God. Its urgency varies from time to time, and this issuing of a handbook penetrating into every family in the country, reminds us that it is, for our day, one of the most insistent problems of all. The country is still largely apathetic about it; students, by their isolation from the normal routines of social life, more apathetic than most groups. Whether the handbook should have been followed by an immense tide of voluntary "service" (as defined by the handbook) is one question. Whether such a definite moral challenge should be met by apathy, involving neither assent nor dissent, is quite a different question, and easily answered. A country that does not care what happens to it is not worth serving. A church that does not care how it serves the country is no longer the church of Jesus Christ.

The handbook is prefaced by a *Call to National Service* from the Prime Minister. In it he says, "The desire of all of us is to live at peace with our neighbours. But to ensure peace we must be strong." If these sentences are to mean anything, two words need careful definition, *peace* and *strong*. The handbook, except by implication, does nothing to define them, and it is not its

function to do so. But we must have some idea of what they mean before we can effectively do anything in response to that *Call*.

What does *peace* mean? Does it mean keeping Great Britain out of actual war, no matter in what wars other people involve themselves? And how far are we willing to go to avoid war? Not to the lengths of disarmament and passive resistance; that price at least the handbook does not envisage. But what are the limits of loss of prestige, prosperity, colonial markets, trust of our neighbours, soundness of our own consciences or condoning of crimes by others? Is avoidance of actual war for ourselves, remembering the full measure of barbarity and hatred involved in modern warfare, the supreme consideration? If so, why the necessity for war preparations? We obviously envisage the possibility of having to fight, but for what?

What does *strong* mean? Is it to be thought of in terms of armed forces, mobilised economic and industrial life and repairs to life and property? Or are such matters as nutrition, employment, housing a part of national strength? And where do the imponderable things come in, morale, ideals, faith? Such questions bring us again to the all important questions beginning not with *How?* but with *Why?*

In answering these questions, a division that goes deep in the Christian community, and is reflected in the S.C.M., is that between pacifists and non-pacifists.

For the pacifists, the price of peace must always exclude the retaliation to force by force. If methods of peaceful persuasion fail, then everything has failed—for the moment. Pacifism is the

faith, though, that that failure is only temporary and apparent. But on the question of whether a measure of identification with the war-machine is permissible, pacifists are not agreed. The Executive Committee of the Society of Friends have issued a statement¹ which says, "To turn this country into a vast war machine is to turn our national life away from Christ. We cannot offer to be trained for this purpose."

On the other hand, Mr. John Middleton Murry (in *The Adelphi* for February) writes, "I feel that it is a moral necessity for the pacifist to accept the principle of national service. His traditional objection to it derives from the most questionable element in the pacifist tradition—the individualistic liberalism of the 19th century: and I cannot help feeling that, in opposing the principle of national service, Pacifism is in danger of self-delusion." Mr. Murry does not make it clear here whether he considers "the principle of national service" to be something which falls within the scope of the forms of national service catalogued by the handbook, but the sentiment is one which many non-individualistic pacifists would feel bound to endorse.

Non-pacifists see the question of National Service primarily in relation to the foreign policy of the country. They disagree with those groups who reject it because it involves regulation, or accept it merely on the logic of its being part of social life. Whether their political sympathies are with the Government, the Opposition, or wandering in no-man's land with Sir Stafford Cripps, they believe in the necessity to resist force with force, since peace is at all times the resultant of an equilibrium of forces, and the coercive imposition of justice. Where there is serious disagreement is in the conception of that state of peace which it deserves to be called "justice."

This combination of the facts that the *Call to National Service* is an unescapable moral challenge and that Christian thought is deeply divided on it, imposes on every S.C.M. member and branch a difficult decision. There is going to be no easy way through and two points are clear: (1) That to avoid facing the question will mean moral decay. To be presented with a difficult decision and to refuse to take it is to move a little nearer to that death of the soul which Jesus said is much more to be feared than the death of the body.

(2) That the question should be answered in fellowship with others. The spirit of sectarianism and individualism is the lie to Christian fellowship. S.C.M. branches and committees, not mechanically but responsibly, wherever real Christian dependence on one another is known, should seek for an answer to these questions *together*.

This will inevitably lead to great difficulties of seeing such activity in its proper place amongst other responsibilities, and of the relation of a majority to a minority within the branch. We need to remember (a) that such a question as this is only a *part* of our total responsibility, and if it

is allowed to frustrate our other activities in evangelism, study, prayer, and so forth, it will be a sign that we have become more concerned with our own feelings than with God's will. On the contrary, such a struggle to decide will, in its true place, give greater depth to our other activities by making the fellowship itself more real.

(b) Secondly, we need to remember the distinction between action by the S.C.M. *as such* and action by groups made up of members of the S.C.M. A living Christian fellowship finds unity, not primarily through discussion, but through encouraging its different parts to *act* in the light of their convictions and in an attitude of trust and respect for fellow-members who act differently. Thus a group of S.C.M. members might *as a group*, together attend a course of first-aid lectures or O.T.C. training, whilst another group deliberately refrained from doing so and felt called to undertake more serious international study or some specific piece of social service. Neither group acts as the S.C.M. *as such*, yet each is able to preserve both that responsibility which comes from corporate action and that sense of loyalty to one fellowship which is based on obedience to one Lord, however imperfectly His will is understood.

Nor should we forget that, although to redouble your efforts at academic work may be an escape and a dope, it can, and for many probably should, be undertaken deliberately and conscientiously as the truest piece of national service you are in a position to render. The example of Chinese students under war conditions is not irrelevant to us, and courageously followed, would be an antidote to the paralysing spirit of futility and fear. There is, for most people, very little *time* to spare for extra activities; part of our problem is to decide how to make the best use of our time for God and men.

In order to help the thinking of S.C.M. groups we intend to publish in next month's STUDENT MOVEMENT a symposium on National Service, with questions for group discussion.

Beyond Politics

But it is in our understanding of the meaning of *strong* that we can find the deepest agreement. Pacifists may believe that the only real strength is of those who resist not evil and trust in the ultimate power of persuasion and example. Non-pacifists may believe that while it is both futile and blasphemous to attempt to defend things spiritual and eternal by force (and there is a vile form of emotional exploitation which wants to make us think we can), there are, nevertheless, certain social, economic and cultural structures, through which eternal values are allowed freer expression, for which it is possible to fight.

But beneath this division of opinion is an underlying Christian unity, beside which the pacifist and non-pacifist distinction is trivial. It is the belief, in the old Covenanting phrase, in the Crown Rights of the Redeemer, the belief that every human policy, state or economy is subject to

¹ *National Service—The Government's Appeal*, 3rd February, 1939, obtainable from Friends House, London, N.W. 1.

the rule of God. Pacifists can betray this belief by pharisaism and bitterness, setting themselves up as above the failures and sins of men. Non-pacifists, in the name of freedom itself, can betray it by becoming the slaves of the spirit they profess to fight. *Machtpolitik*, the belief that might is right, is the exact negation of Christianity. Though few of them would call themselves pacifists, the members of the German Confessional Church are already kin to those whose denial of the absolute rights of Caesar have led them to the pacifist position.

At a time when Federation Week activities are scarcely over, we need to see this question of National Service in the setting of the Federation. The question of whether you will go into training to bomb members of the Federation, or even to nurse others whom they may have bombed, is one way of regarding the immediate question raised by the handbook. But once we have grasped the tragic height and depth of Christian faith we shall realise that this is a secondary question to the one: What is the purpose of this life in the world, of which the only quite certain thing is that it will end in death?

To that question the Christian replies that no scheme of action justifies itself, but is only justified if it is God's will. Peace may not be bought by hatred, neither may it be bought by injustice in a world ruled by a God of love; strength lies neither in arms nor in moral exhortation. Britain only matters in the world of nations, whether you intend to fight for it or not, if justice, compassion and deep concern for men as children of God are woven into the whole fabric of her society and Empire. The Church in this country only exists as part of the Church Universal if the claims of her Lord over-rule everything else.

The Industrial Work of the S.C.M.

We have given a large proportion of this issue of the Magazine—complete with a striking special cover—to the Industrial work of the S.C.M., not only because it is interesting in itself, but because it is an example for the whole S.C.M., and indeed for the whole Christian Church. It represents the attempt to give to Christian discipleship the meaning it most desperately needs—the meaning of being a *Christian layman*.

To a disastrous extent the Church has become identified with the clergy, and Christian morality with personal relationships. This has left out of account the truth that the Church consists almost entirely of lay men and women, and has abandoned most of them to spend the greater part of their time in activities on which the Church has nothing to say. We need a type of evangelism which is related to the *whole* life of a man.

The best theological exposition of this way of tackling Christian discipleship is likely to be found in Dr. Leonard Hodgson's inaugural lecture as Professor of Moral and Pastoral Theology at Oxford (printed in *Theology* for August, 1938). He starts by asserting, "The individual layman is

the spear-point. It is through him as a rule that the Church must act in the affairs of the modern world, if it is to act at all." But a popular misconception of Christianity thinks of it as providing "principles" which are applicable like sticking-plaster, to any and every situation. But the Gospels do not speak so. Christians must start from God's revelation of Himself in Christ, but that revelation is not of a Law, but of a personal Spirit. Jesus tells His disciples (Mark xiii. 11) "that it would be of no use for them to lie awake at night to compose in advance speeches they would make in reply to indictments they had not heard," when brought before the magistrates for their devotion to Him. "They must trust to being able, at the moment of crisis, to see what response the situation required of them, and the ability to do it would be the work of the Holy Spirit in them." That is one half—dwelling on the mind of Christ, as He was in the flesh, and as He has spoken in His Spirit-guided body, the Church. But the other half is to recognise the complexity of the situation in which you have to act, with its own laws and complications. Doctors, industrialists, teachers, economists, tradesmen, lawyers, they can none of them find an abstract "right thing to do." What is "right" grows up out of the soil of the possibilities that are there. That is why the Industrial Department of the S.C.M. is trying to get men to understand how industry is organised and functions. That is why Tony Otter's article insists that rural England can only be made whole by a community which *belongs* to the country. That is why the S.C.M. has always stressed political, social and international study.

But there are still vast fields of everyday life waiting to be thought about by Christians. For the S.C.M. in particular, the actual life of the University (tackled last year by Northern English Council) and the work of educationalists generally (to be tackled by Southern Council this year) are immediate responsibilities. As Christians we know that we should belong to a fellowship for worship; it is absurd to try to face the everyday life of the world as isolated individuals. "Cells" of Christians, in their localities and in their special jobs, will prove the only adequate strategy if the Christian faith is to recapture the fields of the common life.

SWANWICK CONFERENCES, 1939

The dates of the Swanwick Conferences for this year have been fixed as follows:—

Study Conference	-	-	July 15-24
General Conference	-	-	July 25-31

Preliminary programmes are now available and may be obtained from Annandale.

VOCATION IN VACUO

By F. C. MAXWELL
S.C.M. Industrial Secretary

OF recent years the members of S.C.M. in this country have become increasingly aware of the way in which economics and environmental influences affect their judgments and largely determine their actions. In the light of such knowledge we need to do a great deal of self-examination, more especially of the factors which determine the major decisions of our lives. Decision is an essential element of personality and when we drift upon the tide of surrounding influences we increasingly become the slaves of this world and fail to respond to God's Will for us.

How many of us, after due examination, can truly say that we feel called of God to serve Him in the work we undertake. How often teachers, social workers, and even ministers of religion, find themselves upon the threshold of their careers without a considered personal decision having affected their choice of career. Yet, even so, it often happens that impersonal conditions have guided their lives to the right end and it only remains to give the true purpose to their work. God works with rather than against nature and often providentially makes plain His Will for our service.

So many of us know our field of service without having thought out our specific object in this work. It may be our lot to prepare children for life and eternity, to guide in clubs and social work the lives of others, or to mediate the love of God to souls committed to our charge, as His ministers. What are we trying to do with our charges? What kind of life are we helping them to live? What kind of beings are we seeking to develop.

To understand our aim we need to study clearly the Christian doctrine of man and the kind of society in which he lives. In view of the preponderating influence of industry in modern society this will involve some study of the conditions prevailing therein, and the influences exerted by industrial concerns upon local life.

The vast majority of people work on the farm or in industry and business, and the working context of their lives largely determines not only their actions during working hours, but to a large measure, conditions their spare time activities also. When personality is denied creative expression in their work, we cannot expect them to be creative in their tired hours of leisure. When all decisions are made for them in the work and they have no part in the direction of their daily toil, it is not surprising that they prefer the regimented pleasures of the cinema to organising their own entertainment and developing cultural life. If hundreds of young people work on automatic processes involving infinite repetition it is natural that they tend to lose their individuality and become the factory type. These are the conditions of the life that we are, in fact, preparing people for or helping them through.

Yet how ignorant we are of the details of the very elements of their lives, and of the dominant factors in their existence.

Christian education and social work must have definite objectives, and the Gospel ought to effect the presentation of every subject in the curriculum. It is sad to meet so many who equate the Christian element in education with the teaching of the Bible alone. That is vitally important but only a part of the whole. Our teaching of history, for example, is profoundly affected by our Christian convictions. Nor is the Christian difference limited to individual subjects, it affects the ultimate objects of all our educational work, not only in the sphere of teaching proper, but in all social and pastoral work too. How many of us are really and scientifically clear as to the kind of development we desire to stimulate, and few of us have worked out a realistic technique for Christian education and pastoralia in modern industrial society.

In the work of the Movement we spend much time in the study of modern conditions and general problems. In most of these we are able and must take action although our influence is small. But in daily avocations men have a unique opportunity of implementing their faith and effectively evangelising and leavening the community. Yet we give little time to considering exactly how we can help them so to do. If we are really seeking to prepare children for Christian living, or to help men and women, young and old, to live out their lives in this world, then we must intelligently understand those lives, and in view of the enormous influence of industry in their lives we must study intelligently this major influence in their environment.

Professor Hodgson recently drew attention to the vital need for Christian leaders who understood industrial and various secular conditions in order that they could be of real assistance in the practical, moral, theological problems of the everyday living of every man. As he said, these problems will not be brought to us unless we anticipate their needs and show some understanding of their working lives.

There are many factors in modern industrial life which enormously affect the development of the workers' personality, and especially the young workers in large mass-production factories. Some firms are aware of this and attempt by enlightened welfare work and labour research to mitigate or compensate these influences. But most of those outside who specialise in social, spiritual or educational work in the district are devoid of any scientific understanding of the influences they have to combat.

Again Christianity in industry is vastly more difficult than Christian living in the comparative freedom of the school, the college, and the university. The home life of the industrial worker is often already warped by the influence of industrial

conditions when our homes are comparatively free from such influences. At work there are tensions in relationships, conflict of loyalties to firms and to mates, moral compromises necessitated by the very nature of present-day industrial conditions, and innumerable problems which strain even the faith of the graduate Christian from a good home when he gets into this world of industry. How much more must they perplex and overwhelm the developing youngster without any of these advantages, immature and unprepared as he is. When educated people feel that business activities divorce their personality between the two worlds of business and of natural interests, how is the uneducated and spiritually unprepared lad to stand this strain. We may well ask ourselves how far the failure to deal with these problems has affected the failure of the Churches to hold or to attract the working classes of to-day and more especially the workers themselves.

To help people, to guide them, to prepare children for life, we must understand these powerful influences affecting their whole lives. Our religion must be prophetic—it must analyse the working conditions of the people. Christianity must be translated into the language of their problems. If we undertake our responsibilities for these people without due study of this kind, we are trying to do God's work unprepared and despising the opportunities He provides for a clear insight—a heavy responsibility.

Yet how can we do this isolated as we are in the academic environment of the University and the protected life of our home? If we are to be scientific we must start with the facts by meeting intelligent people who have been, or are, living under these conditions, and by learning from them the realities of the problems. This will mean meeting with engineers, textile workers, miners, agricultural workers, and, more particularly, young people who have been through mass production light industries of to-day, and intelligent social workers and welfare workers who have worked with them. Occasionally we can take part in works visits, making it our special purpose to discover the factors which influence the lives of workers, and the kind of moral problems likely to arise. From such study we can learn the factors which condition their lives, the problems they meet, the effect of modern industries on their personality, and the place of sound Christian faith in maintaining personal integrity. And then, on a basis of these facts with the assistance of the experience of the people we ask to join us, we can work out in discussion a technique for Christian action in the spheres of teaching, the parish, and the club. By so doing we shall be helping enormously in the re-creating of the full personality of those who will form the bulk of the new community towards which so many of us are striving. We shall, moreover, be doing pioneer work in the whole field of education and pastoralia, and so Christianity in the S.C.M. will once more be giving a lead to the social movements of this country.

WHAT THE MOVEMENT STANDS FOR.

Condition of Membership.—The Student Christian Movement is a fellowship of students who desire to understand the Christian Faith and to live the Christian Life. This desire is the only condition of Membership.

Aim and Basis—being an expression of the convictions which guide the thought and life of the Student Christian Movement as a whole:—

As a Christian Movement we affirm our faith in God, our Father, Whose nature is creative love and power.

God is made known to us in Jesus Christ, in Whom we see the true expression of His being and the true nature of man.

Through His life and triumphant death, and through the living energy of the Spirit, we share in the redeeming love which overcomes evil, and find forgiveness, freedom, and eternal life.

Faced with the need and perplexity of the world, we desire to give ourselves to Christ and to follow Him wherever He may call us.

We seek the Kingdom of God, the re-creation of all mankind into one family, without distinction of race or nation, class or capacity.

We desire to enter into that fellowship of worship, thought and service which is the heritage of the Christian Church.

THE LATE REV. MORGAN WATCYN WILLIAMS, B.A., M.C., MERTHYR

At the meeting of the Glamorgan Presbytery East held at Cardiff on January 12th, it was resolved that a Testimonial Fund be organised in memory of the late Rev. Morgan Watcyn Williams and for the benefit of his widow and daughter.

We are confident that we need not stress here the high and courageous service rendered by our late friend in several spheres. We are confident, too, that the purpose of the fund will commend itself to all his friends as well as to those who, though not in personal contact with him, appreciated his life of tireless service. He helped others throughout his life; we feel that it is now our privilege to help those who were nearest to him and dependent upon him.

Donations to the Fund will be gratefully received by the Editor and forwarded to the Glamorgan Presbytery.

Morgan Watcyn Williams was for many years a staunch friend of the S.C.M., both in Wales and through its national conferences, and as a contributor to the magazine. His death is a severe loss to the Church in Wales, especially since he was always such an unsparing worker for the unemployed and unfortunate.

To his family we would extend our deep sympathy, and we invite all those who knew his work and read his books to give as generously as they can to this Fund in gratitude for him.

THE CHRISTIAN COMMUNITY IN RURAL ENGLAND

By ANTHONY OTTER
Vicar of Lowdham, Notts and
formerly London S.C.M. Secretary

"... the March Magazine has been largely collared by our Industrial Department... but it was also their suggestion that we should at the same time state the ways in which Christian community is failing to meet the needs of modern rural England. I know you have ideas on this, and I should be most grateful if you would write them down... Yours, *Oliver T.*"

CHRISTIAN community... the needs of modern rural England. What Christian community? I know not any. Of course there's Kelham, and Cerne Abbas, and General Committee, and things like that; but as soon as they go out to meet anything, some evil genius—usually lack of cash—seems to drive them all in different directions so that by the time they do meet anything, they meet it not as a community any longer, but as individuals. The cookery book remains in the cupboard, and we get bread and dripping once more. Of course, *they* know they belong to a Community, but practically no one else does. "Where is Kelham?" people ask: and "what is the Student Movement? We've never heard of it." If you brought General Committee to my parish for a year, there is little doubt but that it would meet a number of needs which are not being met now. "Campaigns" prove that, if they only last for a week. It is exactly what does not exist in an average parish, this Christian community, and that is why the needs, whatever they are, of modern rural England are not being met.

Don't misunderstand me, please. I mean what I say, no more and no less. . . . There is a letter in to-day's *Times* from a gentleman whose favourite village in Wiltshire is shortly to be ruined by a bypass which will have the effect of isolating the nucleus of the village into "a long narrow strip of land bounded by two thoroughfares." This is precisely what has just happened to ours; and anyone who comes of village stock knows something of the consequences on village life—on schools, children, parents, tradesmen, dogs, cats, birds and everything else, of such a rending of their fabric. But ours, we hear, is to be divided again, at right angles, within the next few years. This time, we must be ready; we must make representations, create a stink. And who, as a matter of fact, will create it? Almost certainly, one or two individual Christians, working through the R.D. Council, the Parish Council, or just through friends at court; *because they are, de facto, the sort who (a) see well ahead and (b) believe it is worth while at least trying to do something.* If anyone effects anything at all, which is unlikely, it will probably be one or two such persons, because they are possessed with Spirit, more or less Holy, and therefore, of the secret of Keeping On. *But it will not be the Parochial Church Council, for they, as yet,*

do not consider this kind of thing to be their job; and they would not believe it to be any use trying to do it if it were.

My point being, then, that we are at a stage when quite a number of Christians will go out from Church and witness—witness directly and indirectly for Christ and for whatsoever things are beautiful—in their job, in the company they keep, in their compassion for their next-door neighbour, in their Parish Council meetings, and so on. But they are quite unconscious of being members of a Body whose Head is Christ, all fitly framed together, where they shall not hurt nor destroy, through whom the village shall be full of the knowledge of the Lord as the waters cover the sea. The Sick-and-Annual Club is a community, the Cricket Club is a community, but the one thing that ought to be is too often not so; not consciously so.

Having given a spin to the grindstone, I will apply the axe at once. If, please God, you are still young, don't give up your parish church as a bad job because things are like this—because, as a community, it is doing nothing worth while. But get inside it, with a friend if possible, to keep you company in the trials that will shortly befall you; and from within, begin slowly and patiently to build up this New Community. Whatever the P.C.C. or anyone else may say, it will be of far more lasting value than setting off on Monday morning to re-organise housing conditions in your parish. There's no harm in your moving resolutions about Housing Conditions, or Humane Killing; none whatever. But the Government are doing the re-organisation, and doing some of it quite well incidentally.

This seems to bring us more or less naturally to the Needs of Modern Rural England.

So far as Christians are concerned, the Needs of Modern Rural England are the same as the needs of the rest of mankind, and those can be summed up in one word: GOD. Of course it needs a market for its milk, it needs education, a reasonable living wage, more men on the land, and—so we are told by the Health Officer, himself an urban, or suburban, product—drains. But these needs, as we have already hinted, are being met, by the Milk Marketing Board, the Board of Education, the Ministry of Labour, and the Ministry of Health respectively. Slowly, no doubt; but quicker than they would be by Convocation. Whether they are being appositely met is another matter. It is a pity, for instance, that my wife can no longer afford to make milk cheeses—for which she has all the necessary apparatus—because the M.M. Board forbids our neighbour at the bottom of the field to sell milk wholesale to us. A still greater pity will

it be when, under the Hadow scheme (excellent, perhaps, for cities) the cream of our school is skimmed off in a bus to the magnificent new building called a Senior School, six miles away; thereby ruining the very real community life which is perhaps a peculiarity of village schools, and a factor in village life with which the authorities do not seem to have reckoned. And, in the matter of adequate living-wages in agriculture, though of course conditions have been and often still are deplorable, the man who is only going "on the land" when he can get the same money there as he can in a factory, will never be much good on the land, which knows nothing of Nine-till-Five or even Eight-till-Six. . . . Only Men of the Spirit, working in and through the Civil Services, can then, in much patience, get these things adjusted to the real needs of the Country, so different from the needs of the Town. But first and last, our concern, if we are concerned at all, for the Needs of Rural England must be with its need for God. For whose else is it, if not the Christian's?

And what I mean is this. Real country people,

born and brought up in the wet and the dark and the still untamed ways of nature, have within them the stuff of which saints can be made. (I do not mean that they and *only* they have it). They know, from experience, that the Lord is King, be the people never so impatient; that man cannot acquire the half or any other fraction of His Kingdom even by hire-purchase. And the true countryman is willing and even proud to make this confession—whether he is "one of them as attends Church" or not. If and when, instead of doubling up parishes and putting an efficient young priest in to "run the district"—there could be shown to such people the witness of the Christian Community, then I am convinced the work so done would abide, and in good time bring forth a new kind of fruit.

As to what would be the nature of such witness, surely it is not for me to say. Any Community worthy the name, any Community which gets together for real worship, real study and real service, finds enough light in its particular corner of the earth to go by. But it will need the whole armour of God for the journey.

THE CHRISTIAN, THE MANAGER AND THE FACTORY

By MICHAEL DEAN
S.C.M. and Auxiliary
Industrial Secretary

The Fourth Universities' Industrial Conference

WHAT has the S.C.M. to do with "Management in Industry"? What is this "Student Industrial Committee" which seems to have some tenuous connection with the S.C.M. and yet appears to take little part in S.C.M. activities? Probably many S.C.M. members in the colleges ask such questions when they first hear of the Industrial work of the Movement. The Industrial work at present consists of conferences, study groups, works visits, etc., concerned with technical and social aspects of industry, these activities being administered in each centre by a committee on which are represented the S.C.M. and the technical societies.

What is the case for this excursion into technicalities on the part of a religious body like the S.C.M.? Members of the S.C.M. are apt to question the relevance of the industrial work on the ground that the duty of a religious body is to proclaim "the Gospel," and not to allow its attention to be diverted to the consideration of social and industrial questions—certainly not to concern itself with technical discussion in a body of mixed Christians and non-Christians. Should it not be sufficient to strengthen the individual S.C.M. member in the Faith, so that he may obey the commands of God in the situations in which he is placed? There is an element of truth in this view. In a given situation, whether in industry or in other

walks of life, God speaks to us, and we respond, or fail to respond. The response, however, is not entirely a matter of individual guidance; it must be worked out on the basis of our knowledge and experience, and the experience of others. In industrial life the example of some enthusiastic young Christian who has been "guided" to take some course of action may have disastrous results that could have been avoided by consultation with more experienced people. In actual life, moral and technical factors are inextricably bound up, and every actual decision involves at the same time moral insight and technical judgment. In industry the technical considerations are frequently more involved than in ordinary life, and the effect of what appears to be a courageous stand for high principles by an individual may be nullified because technical matters have not been allowed for. In industry, perhaps more than in any other walk of life, the moral consequences of decisions are hidden from those who make them. In this situation, the ex-student is likely to be at a loss, however earnestly he desires to discover his Christian duty, and the Industrial work endeavours to meet the needs of students at this point by providing opportunities for meeting with people experienced in various aspects of industrial life, and of seeing various social institutions, such as trade unions, at work. Discussion is based on this

practical material, in an endeavour to obtain as wide a view as possible of industry, before entering it, and to see the social significance of trends within industry, in technical terms rather than in direct reference to religious beliefs. This ensures that the Christian is facing the real facts of industry, and not, as so often happens, an imaginary picture. The relating of the Christian faith to the practical technical possibilities is then attempted, and an opportunity is given of hearing the views of men who are immersed in the achievements and the conflicts of industrial life. The provision of the practical material requires the help of people in various sections of industrial, social, and political life, including people and organisations who are outside Christian circles. Providing that the work on the technical plane is of a high standard, secular bodies, such as University technical societies, trade unions, associations of managers, and others, co-operate readily, realising the desirability of University men obtaining as wide and as realistic a view of industry as possible.

The Birmingham Conference

The method outlined above, of considering first technical and social aspects of industry with no explicit reference to religion, and then relating these to the Christian faith, is followed in the annual Universities' Industrial Conference, arranged by the Industrial Department of the S.C.M. This year the Conference was held in Birmingham in January.* In view of the large number of engineering, commerce, and other graduates who eventually obtain executive posts, the subject of the Conference was *Management in Industry*. The opening of the Conference coincided with heavy snowfalls over most of the country. The whereabouts of a party from the north who set out to cross the Pennines by car was unknown for some time, but eventually some seventy students arrived, including a man who cycled from Liverpool undeterred by snow and sleet. Nearly all the Universities and larger engineering colleges of the country were represented, and the membership included engineering, economics, applied chemistry and textiles students. The meetings were held in the Union by invitation of the Birmingham University Guild of Undergraduates. At the opening meeting the Pro-Chancellor of the University, the President of the Guild of Undergraduates, and Mr. Clifton Robbins, Assistant Director of the International Labour Office in London, welcomed the members of the Conference. Mr. Robbins stressed the danger of organising for organisation's sake. Although organisation of the people may proceed at a great pace in other countries, it does not follow that a regimented population is the one best fitted to endure a war. There is a danger of those in control of large industrial organisations, attaching an exaggerated importance to the organisation, so that men are

expected to serve it, rather than that the organisation should serve men, and the true justification for its existence, the service of the community, is lost.

The earlier part of the Conference was concerned with obtaining a picture of what industrial management involves, and opened with addresses on factory management and organisation, by Professor Sargant Florence and Mr. W. G. Symons. It was pointed out how rapidly the managing of a business by the owner and his sons is giving place to management as a highly specialised profession. The professional standards of this group of men are still in a formative state. Theirs is a key position, in which they are able to exert a great influence on industrial life, and their conceptions of their responsibilities have great potentialities, good or bad, for the future. This was illustrated by discussions with managers and trade union leaders on the relations between management and workpeople. One view was that any man with a complaint should come direct to the foreman or the manager, and a works council or union intervention was not necessary. This view, of course, overlooks the fact that a man who complains, however good his reasons, is liable to be dismissed. It was realised at the Conference that some sort of negotiating machinery is essential for fair dealing between employers and men, and Works Councils, Trade Unions, and Arbitration Boards were described. Many members of the Conference were surprised to find how friendly were the relations between the Trade Union secretaries present and managers, and at the strong desire of both sides to use the very comprehensive negotiating machinery, e.g. of the Amalgamated Engineering Union, which is one of the key unions concerned in re-armament, to reach an amicable agreement without recourse to a strike. One manager described the trade union as an asset to his business.

The relation of the management to politics is another thorny question. The management of certain firms has been known to put considerable pressure on their employees to secure the return of a certain candidate, or even to require student apprentices to take part in electioneering on the behalf of a candidate. It is important for University men and women entering industry to understand the relation of problems of management to problems of politics. Political enthusiasts are apt to talk as though all the difficulties in present-day industry are "problems of capitalism," but in fact a great many of the problems of management, such as securing an adequate production from the operatives, can and do arise under other forms of higher control, e.g. in Soviet Russia. The members of the trade unions are themselves divided on political questions, some members holding that the trade union should be used as an instrument in working for socialism, while on the whole the leaders of the unions consider that the union exists to secure adequate wages and fair conditions for the men within the present system, and that the union should undertake no other political activity.

One of the most illuminating addresses at the

* The report of the Conference can be obtained from Annandale at a cost of 3d., or 5d., post free.

Conference was given by Dr. Howard Collier, who is head of the Department of Industrial Hygiene, of Birmingham University; on *The Medical Contribution to Industrial Management*. He stressed the importance of consulting the medical industrial expert before changes in factory conditions, or the introduction of new materials or processes, take place. He gave remarkable examples of the dangers resulting from changes in which the medical aspect has not been considered, such as the fact that lead-exposed workers may absorb up to ten times as much lead in a given period when working quickly compared with the amount absorbed when working slowly. In one case, working with a new industrial solvent caused the death of eight men. A simple research carried out before its introduction into the factory would have shown its poisonous nature without question.

The wide and enlightened outlook of the majority of managers who spoke to the Conference impressed the members. The necessity for an undertaking—private, municipal, or co-operative—to be run at a profit remains, but the manager is, at least in some cases, also influenced by other motives, such as the desire to keep men in employment, and a pride in the layout, cleanliness, conditions and safety measures of his factory, and is willing to risk reduced profits. Mr. A. P. Young, Manager of the Rugby works of the British Thomson-Houston Company, pointed out the rapid changes in the government and management of industry which are now taking place, and stressed the need for forms of industrial control that are in accord with democratic convictions, and not authoritarian. In this connection, the “planning” of industry, e.g. the co-ordination of the work of all firms engaged in the same industry, was considered. In discussions this suggestion always brought the economists to their feet. They pointed out the dangers to the public of an industry obtaining a monopoly unless there is adequate public control.

The Relevance of Christianity

What has Christianity to do with all this? Is this sort of discussion going to help a man to find a deeper faith? The answer to these questions is that many a man who at college has been either on his way to belief in Christ, or who has found it, can yet find no point of contact between his faith and the baffling and involved problems of the new world which opens to him on entering industry. In his address on *The Christian view of man and its connection with Industry*, the Rev. Hugh Lister, who is himself a trained engineer, succeeded in showing the relevance of the Christian faith to the problems a man faces in industry. It happens so often that a man goes down from college full of enthusiasm for his work as a scientist or an engineer, highly trained, ambitious to rise in his profession, perhaps already imagining himself after a few short years seated in the manager's chair, and, if he is religiously inclined, hoping to serve God and his neighbour in his work,

but on entering a firm he goes through a new experience. He finds that the firm's criterion for what the engineer or the sales-manager does is nearly always money, and that there is less use for religion in a works than in the University. He sees industry to be a battle-ground for the conflicting interests of producer and consumer, between the mechanical and personal view of man, between bureaucracy and efficiency. In this new environment the hopes of the graduate frequently change to depression. The prospect of living indefinitely on £100 or £150 a year is intolerable. Promotion seems automatic and intolerably slow, and he finds he has to fight for it with the man next to him. After the active social and intellectual life of the University, he finds living alone in “digs” a lonely existence, and the alternative, life in one of the apprentices' “chummeries,” provided by a firm, too much like living in “a public school gone wrong.” The rigid “caste system” in the social relationships of the staff of many firms tends to exclude a student apprentice from the society of people above him who are intellectually his equals, and also, of course, from the company of those below him in the works. His choice of an evening's entertainment may seem to be limited to night-classes, “pub-crawling,” or amusing himself with girls from the shops or factories. In an environment which is such a complete change from the life of a University, many a man is driven to question the affirmations of his faith, and to enquire, perhaps with cynicism, what is the purpose of man. Hugh Lister suggested for consideration the Christian view of man—that man is a sinner, who is yet of value in the sight of God. There is comfort, and not despondency in this fact, because it means that God does not put a strain on the material greater than it can bear. Although man fails to rise to Christ's standard, God forgives him if he acknowledges his failure, and forgiveness means that we can still progress—God has still a job for us to do. Here the Christian differs from the Communist, who claims that all the faults of the workers are due to their environment in a capitalist society. The Christian says, “Even if I am a sweated wage-slave, I have a sphere, however limited, for freedom of action, and in that sphere I am responsible for my actions.”

The man entering industry has to accept it as it is, with its good and bad points. The Christian in industry cannot get much help from a ready-made code of behaviour, either of “absolute honesty,” or of a Christian sociology. In the continually varying circumstances of industrial life he has to decide his course of action for himself, in the light of his faith, and this may frequently mean compromise with abuses and dishonest practices. The Christian faith gives a man a standard by which to develop his convictions about the purpose of his own life, about men and his relations to them. Without such a basis, his personality, whatever executive position he may hold, is likely to become submerged and futile.

The Rev. W. D. L. Greer, the S.C.M. General

Secretary, preaching at the Conference Service in Birmingham Parish Church, emphasised that the true standard for man is Christ, and not man himself. The necessity for a manager keeping in close touch with people of like faith, if he is not to lose his own Christian convictions, was stressed by Mr. Healey, the Works Director of the Dunlop Rubber Co.

An important feature of the Conference was the

discussion in groups and with a panel of experts in various spheres of industrial life, including labour managers, trade union leaders, employers and others. In these discussions it became clear that very little consideration has yet been given to the training of men for management, except in a very few large firms, in spite of the great strategic importance of the manager's position both to industry itself, and to society as a whole.

THE ENGINEER AND THE UNIVERSITY

THE N.U.S. Conference of Student Engineering Societies was held in January, immediately before the Universities' Industrial Conference, and was attended by some 25 delegates representing the various University engineering societies.

Considerable attention was given to the curricula of University engineering courses, and it was agreed that present courses are overcrowded, in some cases allowing little activity in the University outside the engineering course. In particular, the excessive time required for writing up laboratory reports was criticised. Regarding lectures, it was suggested that the factual basis of each lecture should be handed out in a printed or typewritten form, and that there should be more opportunity for individual contact between lecturers and students. The Committee recommended that staff-student committees should be formed in each College to offer suggestions for the improvement of the courses in the College, and commended the practice of some Universities of appointing lecturers for a probationary period.

The practical training of the engineer was considered, and the Committee felt that a definite gap should exist between school and University of a year or so which should be spent in a works. It was resolved that a classified list of firms giving vacation employment to students should be drawn up from information supplied by the Engineering Societies in the Universities, and tours abroad for technical study were also considered by the Conference.

Mr. L. E. Ball, Secretary of the University of London Appointments Board, considered that the extension of engineering courses to four years was a mistake, although he favoured the present lecture system. He said that there is now a big demand for engineering graduates, and that £2 10s. od. to £3 0s. od. is paid by firms of repute during their apprenticeship period (normally 3 years). After his training an engineer should earn £4 a week, and at the age of thirty, £400 a year. Should a depression occur in two or three years, however, the opportunities of employment might be very different.

Mr. Hugh Quigley, of the Central Electricity Board, stressed the need for an engineer to have cultural and intellectual resources. It is not the province of the University to produce men who are technical experts alone, and an institution which lays stress on knowledge of facts, and ignores wider aspects, is not contributing to education. The engineer has a direct responsibility to the public, and if the men responsible for great engineering undertakings are men of wide culture, this will affect the whole of their work in a direction most beneficial to the public. On the other hand, it is possible for any professional man to be illiterate, in the widest sense. The public is becoming increasingly interested in social services, such as slum clearance, health centres, etc., and is no longer in the uncritical stage when industry can make mistakes at its expense. At the same time, the present age is materialistic in the sense that it gives little currency to aesthetic, moral, or spiritual things, and it seems to have no poise and no vision. At such a time the danger of a purely technical and professional education is at its greatest.

The Conference agreed that, regarding the training of engineers, it is the main function of a University to produce a man trained in scientific thinking and with a highly developed sense of values. It was considered that a more general and less specialised University course would go a long way towards this ideal.

An influential Committee, which is also taking an active interest in the training of engineers, is the Universities' Committee of the Confederation of Management Associations. This is a joint committee of representatives of the Confederation, the Industrial Department of the S.C.M. and the Christian Auxiliary Movement, and the N.U.S. The Committee is at present conducting an investigation into the terms of agreements for graduates in training and the need for a more thorough training, in management problems, of men who will enter executive positions.

M. D.

LETTERS TO THE EDITOR

Frustration and the Christian Responsibility

DEAR EDITOR,

Brian Simon assures us, in an article in the January Magazine, that "there is a general feeling of frustration among university students. . . . (They) see the world, and the ideals they believe in, being shattered by forces which seem outside their control." The answer which he offers for their need is a programme of social reform.

Chandra Devanesen and Godfrey Tuckey, from Cambridge, again support the demand for political action by the S.C.M. as a whole.

Finally, under threat of compulsion, we are being asked by the Government to volunteer our services under its control.

I am strongly in sympathy with the Cambridge letters: I am convinced that those who wish to act politically should be free to do so: I believe that every Christian as a citizen has a duty to exert a conscious and informed influence on social and political events. Likewise I believe that the efforts of the B.Y.P.A. are such as some Christian students are called actively to support. In any case, the threat of a modified conscription should force the question upon the mind of every one: though there seems to be some danger of forgetting that the decision rests with the people, unless men tamely let it go by default. Service of his own country is the obvious duty of a citizen: but since the people whom we allow to control this country are preparing for war against Germany, we are bound to ask the real meaning of the idealistic phrases which solicit our enthusiasm. But the Government is quite right in this: there is now nothing to which the people of this country are prepared to devote themselves, and something drastic has got to be done about it.

The present efforts of the B.Y.P.A., of political and social action, and of the Government, are certain to lead to more frustration and disillusionment, if to nothing worse. These are not times when expensive enthusiasm can dare to be misdirected. Of course their ideals are being shattered: they are breaking up from their inherent falsity: they cannot be defended by superstructures built on their rotten foundations.

"The great mass of the people in England," says Mr. Michael Roberts, "accept as a matter of course a kind of muddled atheism tempered with a certain respect for the name and doctrines of Christ." That is true; and the better minds are frank about the atheism and the rest of us call ourselves Christians. The Church has been powerless to act. The clergy are either overburdened with other people's work, or the intellectual inferiors of their opponents, or grossly lacking in training and equipment, even where they are not disillusioned or incapacitated. The laity are pitifully ignorant of the content of the Christian gospel. A vague leavening of current religion with Christian ideas

can serve us no longer. The Church of Christ is worse than useless unless it will undertake to know the gospel of Christ and preach it in a language which our generation can understand. That is our service to the nation and the world: this we must do, and not leave the other undone.

The work of the Church will not be done by any one else: if we Christians neglect it, it will go undone. We who are students may still have our career to find. If we are not prepared to take whatever job within the worldwide Church to which God may call us, we must call ourselves Careerists, not Christians. There is a desperate need in the Christian ministry of men of the greatest intellectual ability, who will demand an adequate preparation for their work, who will not tolerate the present disastrous vagaries of organisation and payment, and who will realize and enlarge the opportunities of work in the Church outside this country. The need for Christian education is only partially recognized: the appointment by the Colonial Office of the Master of Marlborough to a new college in Uganda should convince teachers that there is greater scope for exceptional gifts in a rapidly growing country. The Church has commitments which only Christians can meet. And every member of the Church must recognize that soon the East will exert a greater influence on the life and thought of the world than ever the West had done. Only Christians can play the Church's part in directing that influence. Other jobs are the Christian's sphere too: but these are his alone.

If students are frustrated, we must have the gospel to offer them: if ideals are shattered, the judgment and promise of the gospel are indestructible. The Church exists in and for the world: our service of Christ's Church is our best national service.

Yours sincerely,

Cambridge.

DONALD UPTON.

Moral Rearmament.

DEAR EDITOR,

May I suggest that S.C.M. branches should hold a week-end or one-day conference on Moral Rearmament. H. W. Austin's book (Heinemann, 6d.) gives ample material for study and discussion. Some prominent personality, perhaps one of the many signatories of the press statements re-printed in the book, might be asked to give the opening address; and various commissions think out what Moral Rearmament will mean for the individual, for universities, and for the professions.

Now, when everyone is talking about A.R.P., it is of vital importance that the only sound way of achieving national security should be emphasised. This phrase, Moral Rearmament, and all that it stands for, does seem to be capturing the imagination of youth all over the world, and in this way

may become the basis of lasting peace. But peace must have its warriors if it is to have its victories.

Yours sincerely,

PRISCILLA BUSSELL,

(Bedford College, London),

Central Y.W.C.A., Prospect Street, Hull.

The S.C.M. and Politics

DEAR EDITOR,

Very frequently in S.C.M. circles the question of the relation of the Movement to political bodies is raised, and there is expressed the desire that we should co-operate more closely with this or that trend of political opinion. Such a desire was expressed in your columns in January in a letter from two Cambridge students.

No one, sir, would dispute the main thesis of the letter. As they say in it, it is undoubtedly the duty of Christians to examine political policies in the light of their beliefs, and to use their vote judiciously. But what must be disputed and what members of S.C.M. must beware of, is this insidious desire for co-operation between political clubs and the Movement. This is no new idea for it has been attempted before, and with disastrous effects.

There are always in the Movement those who are 'enlightened,' those who see or think they see farther than their fellows, and in their enthusiasm drag others along with them. Generally such people are full of the desire for "social revolution." They see the wretched conditions under which many people in this country have to live and they burn to help them. They also see some affinity between their own desires in this respect, and the programme of the Communist Party, and so our "Social Revolutionaries" launch out with the scheme that S.C.M. should work hand in hand with Communism, vaguely intending that the good influence of the former should counteract some of the more regrettable features of the latter.

What then is the result? The Communists are only too pleased to have fresh allies and make full use of them, still regarding Christianity as dope anyway. But S.C.M. becomes divided, members well grounded in the "Fundamentals" of the faith have their doubts about these new experiments, cherish their own opinions, political and otherwise, and at length begin to criticise. But the "Social Revolutionaries," still burning with zeal for a Communistic Kingdom of Heaven on earth, regard such criticism as "reactionary," its authors as bigoted or "unenlightened," and go on their own determined way till the Branch is completely split.

Such a situation, sir, may be exaggerated, but I have seen it happen, and have heard rumours of it elsewhere. The letter which provoked this reply does show this same spirit. The authors refer to "progressive political clubs." Now what exactly do they mean? To me perhaps the Conservative Party is more progressive than the Labour Party, to another the Liberal Party more progressive than either, to a third the Scottish Nationalist Party the

most progressive of the lot. Every man has his own idea of progress, and opinion is divided in S.C.M. itself.

Let me in all seriousness warn S.C.M. members against involving the Movement in Politics. For the Church as the Church, and S.C.M. as S.C.M., the watchword should be "Politics—Keep Out!" The duty of the Church is to show men the Christian way of life and to help men to follow it. The Church must condemn certain things in the world from its standpoint and must point out what is to be put right, but after that it must be left to the consciences of members how these things are to be put right. Some people in order to do so may vote Tory, others Liberal, others Labour—all from Christian conviction. Thus if we co-operate with political clubs we do so not as members of S.C.M. but as Christians who happen to be Liberals, or Conservatives, or Socialists, or whatever else we happen to be.

You will pardon the length of this letter. My excuse can only be the seriousness of such attempts to bring politics into the Movement and the damage such attempts have already done. At the present moment one section of the Church is actively supporting General Franco in Spain, and the universal contempt it is thus incurring should be a warning to all who desire political co-operation, of whatever kind.

I am, Yours sincerely,

ADAM M. L. MACFARLAN.
Glasgow University.

Pacifism

DEAR EDITOR,

I have been very much disturbed to find little mention of Pacifism in THE STUDENT MOVEMENT lately. It is a well-established fact that Pacifist activities are very rarely reported in the Press, although there is a great deal going on and the Pacifist organisations are increasing their membership. It would be most regrettable if this censure were to spread to THE STUDENT MOVEMENT, and it seems possible that it may do so without our realising it.

I am convinced that a great many students in the S.C.M. have never really seriously thought about Pacifism. Many seem to regard it as an old-fashioned sentimental ideal, the followers of which sit still and do nothing until a war begins and then say that all war is wrong, and do nothing to help their country.

This is not so at all. Pacifism involves a definite constructive policy of friendship with all nations, whether totalitarian or democratic. It stands for a settlement of differences by free and frank discussion and sharing of the resources of the world between the nations. This means that every nation must make sacrifices, our own included.

Is it not time that many of us thought more seriously about the great issues of peace and war and the Christian attitude to them? Whether we are Pacifists or not, we must face fairly and openly the issues that it involves.

Yours sincerely,

ELEANOR M. SAWDON.
Birmingham University.

"Home" and "Abroad"

DEAR EDITOR,

I have just come back for leave from five years in Hong-Kong and Singapore, and I want to try to express a feeling which I believe a good many of us share, whose work at present lies outside England. Ever since the formation of the S.V.M.U., and perhaps earlier, students have been encouraged to offer their lives (if God permits) for service abroad. The question of whether those who intend to go abroad as bankers or government servants or planters should be allowed to sign the S.V. declaration as well as those who go more directly as missionaries has from time to time been hotly debated; and I believe that the proportion of those who in the end find the qualifying clause to be operative in their particular cases is decidedly high: but it is on different grounds from these that I want to lay down a challenge which might result in considerable changes in our missionary policy in the colleges.

I believe, in the first place, that the old distinction between "home" and "abroad" is fundamentally a false one. The world is one; at the same time it is a place in which no Christian has a continuing city, whether his work lies in England or Africa. Anyone who has really grasped the implications of this will be ready to go wherever he (or she) is most needed; the part of the world where that happens to be will be a very minor consideration.

Now, in the second place, let us look at it from the point of view of those outside England, and to make it concrete I will take a particular example from the part of the world I know best, China. For our example I will take the teaching of theology. What has happened in the past has been something like this: some keen young man has arrived in China and been drafted to a mission station in the interior, where he has acquired, in a few years, a good knowledge of the language. A vacancy occurs on the staff of a theological college, and he is put into it—not because he is an expert in theology, but because he knows the language (and maybe because someone is sorry for his wife, who is tired of living in the wilds and wants to move into a city). In the process of learning Chinese he has not been able to keep up his theological reading, and he never was very brilliant at it in any case. The obvious result is that the clergy he trains come out with a totally inadequate knowledge of what they ought to know, their training, compared with that of their opposite numbers in England, having been meagre in the extreme.

At one theological college recently a vacancy occurred on the staff, but it was not filled in the usual way. Instead a certain Oxford don (well known in S.C.M. circles) was asked to fill it, a man who lectured regularly at an Oxford theological college. As far as I know he had never

intended to go to China, but he looked on the world as a whole, not laying down any distinctions between the part he lived in then and the part he did not happen to be living in, and being assured that God had work for him to do in that particular place he left Oxford and took up the work he had been offered. Having a first-class brain he learned the language a good deal more rapidly than most people do, so that now the students in that particular college are able to get the same teaching as they would get at Oxford.

The principle which I have tried to illustrate is, I believe, capable of very wide application. More and more what is needed in the countries we label "abroad" is not people who just have a conviction they want to work outside England, but people who are specialists in one branch or another of the Church's work, and specialists too in many of those activities usually classed as secular. I believe that it would be of tremendous value if we could set up a great panel of names of people who would be ready to undertake specific jobs without minding where the particular jobs happened to be—some of course for long terms and some for short—classed under the different spheres in which they happen to be specialists. I think every S.C.M. member should be ready to have his or her name put on such a panel, unless certain of being prevented from accepting for some special reason such as health or domestic ties: and that we should cease to think of "home base" or "mission field," but see the whole world as God sees it as the undivided sphere for the working of His Holy Spirit.

With all good wishes to you all and to the whole Movement.

Yours very sincerely,

JACK BENNITT.

NATIONAL PETITION: QUEEN'S HALL MEETING

The results of the National Petition "for a new Peace Conference," which is to be closed on March 4th, are to be announced at a demonstration in the Queen's Hall, W., on Saturday, March 18th, at 7.45 p.m. Short speeches are to be made by leading sponsors, including the Bishop of Chelmsford, Mr. George Lansbury, M.P., Miss E. M. Tanner (Headmistress of Roedean School), Mr. H. H. Elvin and Miss Vera Brittain; and the Fleet Street Choir will sing. It is hoped that representatives will be present from all areas in the British Isles which have supported the Petition. Admission will be free but reserved seats at 2s. 6d. and 1s. can be obtained from the National Peace Council at 39, Victoria Street, London, S.W.1, if early application is made. The National Peace Council also announces that the Prime Minister has provisionally agreed to receive a deputation with the Petition at the House of Commons on Monday, March 20th.



Federation News



Always follows Tambaram

(*Celestine Smith, author of this article, a Negro National Student Secretary of the American Movement, was one of the speakers at Alwaye*).

Members of the World's Student Christian Federation who were privileged to attend the great World Meeting of the Churches held at Tambaram, December 12—29, 1938, are indeed grateful to the Federation staff and officers and to the S.C.M. of India, Burma and Ceylon for making possible the holding of a Federation Leaders Conference at Alwaye, Travancore, immediately following Tambaram. This conference brought together two groups, namely about 35 Tambaram Youth delegates, who had come from practically every continent, and an equal number of members of the S.C.M. of India, Burma and Ceylon.

Here in the informal and friendly atmosphere of the interesting College Settlement at Alwaye, with the abandon characteristic of youth, and the added sense of release after 17 days of solid work at Tambaram, were we enabled to turn our minds back to Tambaram in order to grasp more fully the significance of the experiences there in terms of the student world and to share these with the Indian S.C.M. Further than this, at Alwaye, because of our close-knit fellowship as a World Student Christian Community, it was possible to be more outspoken and to share more deeply than was possible at Tambaram where the gathering represented only the initial stages in world-wide Church co-operation.

In the future I trust we shall plan for more occasions like Alwaye, when Federation members from every section of the world can gather in some one country for the purpose of holding conversations between that country and the rest of the world. At Alwaye the Indian S.C.M. had an opportunity of laying its complex problems before the Federation. In fact, we held, as it were, a hearing on India's problems, a hearing at which not only Christians but also a Hindu made presentations on such subjects as: Young India To-day, Students and the Church in India, and The S.C.M. in the Indian Scene. In turn, India had laid bare before her the problems of S.C.M.s in Europe, the Far East, and North America.

I believe that for the immediate future this particular type of Federation conference will prove most valuable and productive for our world movement. At Alwaye, we as a Federation, brought all of our thinking to bear on the problems of one particular country. We 'heard that country out,' so to speak, and in turn shared our world-wide experiences with it in order to give it greater per-

spective on its own immediate pressing problems. We live in times when within each of our countries problems are so pressing upon all true Christians that we tend naturally to turn our eyes and our efforts more inward than outward. In times like these, the Federation has indeed a tremendously important rôle to play in keeping us world-community-minded, even as we each struggle to set right our own household; for without international vision we miss the true national road.

Neither the Federation nor the Indian S.C.M. can be the same after our none-too-easy struggles at Alwaye.

May there be many more such fruitful gatherings!

The Australian S.C.M. and the Refugee Problem

The December number of *The Australian Inter-collegian* contains several articles on the subject of the reception of refugees from Central Europe into Australia. The number emphasizes the responsibility of Christian people in general, and of the A.S.C.M. in particular in this matter. In the first place the members are called to do everything possible personally by participating in the work of relief committees set up by the League of Nations Union, the Churches and other societies, and by actually volunteering to help personally.

In the second place more emphasis is laid on the influence which members of the A.S.C.M. can have on public opinion. Naturally there is a considerable amount of propaganda in Australia directed against receiving refugees in any numbers, but the articles supply very good material for combating this point of view and challenging the conscience of the Australian people to rise to the occasion. Indeed the tables are turned on the opponents of immigration by strong arguments directed to show the great benefit to Australia of admitting more immigrants. It is strongly emphasized that the would-be citizens of Australia are not people who have failed to make good in their own lands, but that they are often men and women of considerable ability, not only in the intellectual sphere, but as craftsmen and manufacturers.

It is reported that one member of the A.S.C.M. has already "gone guarantor" for nine refugees.

The French S.C.M. and Antisemitism

(*From a letter from a French S.C.M. Secretary*).

"The French S.C.M. has organised a big public meeting on 'The Christian and the Jewish

Question.' We wanted this meeting to be a witness and an affirmation of Christians in view of the rising tide of antisemitism which is now sweeping a great part of French University circles. To give a certain scope to our testimony as Christian students on so grave a problem, we hired a lecture hall for six hundred people, distributed eighteen thousand programmes and covered the walls with posters.

The audience was numerous and very mixed: Christian students, antisemites, and Jews of all nationalities and races. The two speakers, Charles Westphal (S.C.M. Secretary) and Jacques Nadaule (a Catholic writer, very well-known in University circles) gave very powerful testimony to the fact that antisemitism was impossible for a Christian, while not ignoring the innumerable difficulties that the Jewish question raises both socially and politically. Westphal took the problem on the theological plane, sketching the history of the chosen people of God and commenting mainly on Romans ix, 10, 11. Nadaule took his stand more concretely on the plane of Christian living and did show that one could not reconcile the law of love in the Gospel with the hatred expressed by the antisemites. The two speakers complemented each other very well. The discussion which followed was unexpected and difficult. We were prepared for an attack from the antisemitic side, but in spite of the fact that a certain number of them were in the audience they did not challenge the speakers' position. Were they taken aback by the strictly religious and Christian level on which the whole evening had been set? We don't know. All through the evening the atmosphere was very tense and stormy. From the beginning of the discussion Jewish students came to the platform and from the Sionists to the Marxists, all denied one after the other that there was 'a Jewish question' and a Jewish nation, asking only for one thing: the possibility of assimilation and refusing absolutely to believe in the calling of an elected people. We had nothing to answer, but in the very moment when they denied the existence of the chosen people set apart by God, at that very moment, the Jewish question became for us a still more acute one.

We don't know what the results of this evening will be. We don't know if Christian Antisemites have been convinced of the fallacy of their position. We don't know if the non-Christian Antisemites have felt that the Jewish people, by their very existence, raise a question which goes infinitely beyond the plane on which their antisemitic reactions were grounded. We don't know if some Jews who came to us to utter their anguish of persecuted people have been brought back to the God of their fathers and to Jesus Christ. We hope so.

What we do know is that for us members of the S.C.M. the call to evangelistic work has become stronger as the consequence of this meeting."

NOTES BY THE STUDY SECRETARY

A new "Amsterdam" Study Outline

Those who are studying, whether individually or in groups, in preparation for the World Conference of Christian Youth (to be held in Amsterdam, July 25th to August 3rd, 1939) will be interested to know that another preparatory study outline is now available, entitled *Further Studies on the Christian Community in the Modern World*. It is a sequel to the earlier Amsterdam study, *The Christian Community in the Modern World*, by W. W. Gethman and Denzil G. M. Patrick. This earlier booklet sets forth the basic issues concerning World Christian Community which will be considered at the conference in a systematic form (the sections are: "A Creed to live by," "The Church of Christ as a Community," "The Christian Community and the Secular Sovereignities," "The Christian Community and the Social Order," and "The Christian Community in the World of Nations"). The new outline carries the study of these subjects further and contains additional material, especially on "Christian Marriage and Family Life," "Race" and "Education." There are questions for discussion and excellent bibliographies of books in different languages dealing with the topics under consideration. It is to be hoped that many students who are not going to Amsterdam will make use of these materials; college study secretaries will find them helpful, and the college library should possess a copy of both the outlines. They may be obtained from the Study Secretary at Annandale, the earlier study at 9d., and the *Further Studies* at 1s. each (postage 1½d. per copy in each case).

Two more Leaflets

A leaflet containing hints on the running of study groups on the subjects of *Christian Unity* or *Reunion* has been prepared and is obtainable from Annandale, price 1d. It is not a full Study Outline, but this is a subject in which the needs of the local situation necessitate the working out of a scheme on the spot. It contains a full bibliography. The revised pamphlet "Hints to Study Leaders" is now ready, and we hope that it will be considered in the discussions of all the new committees and by all responsible for the study work of the college next year.

A new Sixpenny Series

A new series (entitled "After Four Hundred Years") of sixpenny booklets on the Bible is being published by Messrs. Murby and Co. They aim at presenting an understanding of the message of the Bible based on modern scholarship. The titles

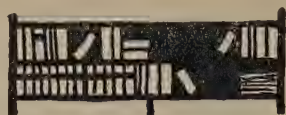
include: *The Bible and Science*, by J. C. Hardwick; *Archæology and the Old Testament*, by Prof. S. H. Hooke; *The Poetry of the Bible*, by Sir Cyril Norwood; *The Battle of the Old Testament*, by R. B. Henderson; *The Messianic Hope*, by Dr. Paul Levertoff, and *The Bible and the Reformation*, by Dr. G. G. Coulton. There are further volumes in preparation.

For Theologicals and others

Those of us who were at the Federation Conference for European theological students at St. Andrews at the New Year were probably struck by the fact that British theological students know

hardly anything at all about the important movements of theological thought upon the Continent at the present time. What do we know of Barth, Brunner, Aulen, Althaus, Maritain, Berdyaev, Przywara and many others? The S.C.M. Press has just published a book by an American scholar, W. M. Horton, called *Contemporary Continental Theology* (7/6d.), which will begin the process of clearing away our ignorance and which will help to give us an insight into what the best theological minds of Europe are saying to-day. The author is an American, who has spent a good deal of time on the Continent; he may be accepted as a reliable guide.

ALAN RICHARDSON.



RECENT--- ---BOOKS

Plan and Serve. By A. P. YOUNG, O.B.E.,
Management Publications Trust. 3/6.

This book comes from the pen of an outstanding figure in the industrial world. Mr. Young can claim to speak as a noted electrical engineer, a prominent works manager, with many years' experience in charge of an electrical undertaking, as Chairman of the Works Management Association and as a real scholar of scientific management. Moreover, he has a vivid sense of vocation and of service in addition to his technical knowledge and experience. From the beginning industrial careers are raised to the plane of Christian service. There is a very clear understanding of the vitally important place occupied by management in industrial society to-day, and his review of the industrial situation in this country and its projected development is related to the present international situation. He lays emphasis on the fact that service should be equitably rewarded and reward should be for function rather than power. He indicates the chaotic condition of industry in this country and elsewhere and the lack of popular control. In order to overcome these difficulties he outlines the development of a planned industrial order involving qualified capitalism and based upon the idea of service to the community.

Probably the most valuable chapter in the book is that which deals with the structure and organisation of large industrial concerns and the ways in which the enlightened management policy is being implemented in practice in some places in the country. Another section outlines some of the factors essential to intelligent management and the importance of factors other than technical knowledge in leadership in industry. The priority of social and ethical qualities is affirmed, and the necessity of leadership rather than organising ability and directive capacity. The author stresses the need for the integration of the scientific, industrial, political and religious elements which enter into true industrial leadership and that the ignor-

ing of any of these aspects warps the development of industry and of society. He shows the importance of ethical relationships within industry and between industry and the community as economically essential.

The importance of the effect of industry on the individual and upon the life of those operating within it demands a clear understanding of the true end to be served by industry. It is not always quite clear whether the author would adapt personal development to the necessities of industrial society, thus making man a servant of industry, or whether he would carry his conception of industry as the servant of man's personality so far as to give the development of personality priority and adapt industrial development accordingly. The point is made that one of the most important principles is that "the Christian conception of a world family demands for the full fruition of the Divine purpose complete freedom for human personality, and because of the spiritual connection between each of the two thousand million humans and God, every individual has the Divine right of freedom to travel this spiritual path unimpeded by outside influence." Man, having been released from political slavery, needs to be released from slavery to the machine and must be given some participation in the control of industry if all members of industrial concerns are to work co-operatively as a team. Consequently Mr. Young envisages some extension of democracy within the industrial field and outlines a scheme for national industrial planning under the ultimate direction of an industrial parliament. On the various boards involved, four sections of the community will be represented, the labour element, the management, capital and consumers. Profits would be limited and all the concerns, whether small or large, within any industrial field would be ultimately controlled by the planning council for the particular industry. He applies his ideal in more detail to the electrical industry.

As we have already said, the book throughout envisages the present international difficulties and is closely linked with plans for large scale rearmament as a means of defending our monarchical democracy against the spirit of dictatorship which is overwhelming the world to-day. Part of the policy suggested is that of an international democratic front against the progressive powers to maintain the priority of right over might. But within the national-political field it is assumed that the National Government of 1931 was a demonstration of a popular front of democracy against national economic troubles. Moreover, the assumption is made that there is a real measure of democracy in England to-day and that the most important object of a popular front against other powers that threaten us, is the defence of the present order of society within this country. Many would, of course, question the judgment that democracy in this country is a reality and would disagree with a number of the judgments made about the quality of our social order. Those sections of the book which deal with scientific management, the principles of industrial leadership, and the organisation of industrial concerns are extremely valuable, but the sections dealing with the wider social and political problems and the religious issues involved are much more open to suspicion and criticism. It is clearly realised that Christian action in the world of business involves a Christian attitude and a technical judgment, and is, therefore, a matter of individual decision rather than the application of ethical codes. But from the Christian point of view there seems to be a total lack of consideration of the sinfulness of man, the tendency to misuse power, the need for safeguarding the community against the wilfulness of the individual, and the fact that the Christian social order must, in its legal aspects, be based upon justice rather than love. There is an optimism about the nature of man and his capacity to rise to action on the highest principles without need of safeguarding the community. Moreover, we feel that the scientific mind is incapable of alone explaining the Universe and comprehending all the values of the world in which we live. In several places Christianity seems to be equated with pantheism, and there is an over-emphasis upon the eternal change and flux which is the material basis of life and which seems to be identified with the whole of life.

F. C. M.

Biology and Christian Belief. By W. OSBORNE
GREENWOOD, M.D., B.S., F.R.S.E. S.C.M.
Press, 5/-.

This book should have been an important one—there is need for a modern explicitly Christian treatment of the problems of science and metaphysics and religion. Doubtless to the convinced Christian, it will prove pleasantly instructive: but I doubt if it will have the least effect on an intelligent materialist, or be of much help to the perplexed inquirer.

MARCH, 1939

"UNUM CORPUS SUMUS IN CHRISTO"

1846—

—1939

THE WORLD'S EVANGELICAL ALLIANCE

19 RUSSELL SQUARE, LONDON, W.C.1

The central and world-wide Alliance, the foundation object of which is the furtherance of Christian Unity and Co-operation on the Scriptural basis of Truth and Love.

In the Mission Fields, where the World's Evangelical Alliance has won many victories through its patient and wise efforts, the Alliance unites Missionaries of all agencies, and its Universal Week of Prayer is a powerful factor in Church Unity and Missionary co-operation.

In Europe, Asia, and other Continents, the Alliance supports its own agents, and is helping to maintain and rebuild Evangelical work. Throughout the civilised world, the Alliance represents important Evangelical interests. Appeals from Evangelicals in many countries are continuously before the Council, who make grants to approved appeals as funds allow.

All Christian Students are cordially invited to join the world-wide fellowship and membership of the Alliance and to make its witness and work a subject of Prayer. The Annual Report, or a copy of its magazine "Evangelical Christendom," will be sent post free on application. Subscriptions or Donations should be forwarded to Henry Martyn Gooch, General Secretary, World's Evangelical Alliance, 19 Russell Square, London, W.C.1

WORLD'S EVANGELICAL ALLIANCE

19 RUSSELL SQUARE, LONDON, W.C.1

Telephone:
MUSEUM 0019

Telegrams:
"Christendom, Westoent, London."

Cheques and Postal Orders (crossed "Barclays Bank Ltd.") should be made payable to the "World's Evangelical Alliance," and addressed to the above.

He aims at shewing in a survey, briefly of the physical, at length of the biological and psychological sciences, that they point directly to a personal creating God—contrasting this with the crude mechanist views that explained everything in terms of the pushes and pulls of billiard-ball atoms (a target easily knocked down, and not supported by any reputable scientist to-day).

Discussing the physical world, he explains the hypothesis that matter "is" waves of probability (adding that they are in the ether—the point of 20th century physics being the recognition of the futility of such a concept, and its replacement!): concludes that such insubstantiality indicates something spiritual: adds to this Jeans' twaddle about the universe being the thought of a mathematician: caps it with some remarks on the apparent uniqueness of the earth: and deduces God.

In biology, he ignores any number of theories intermediate between mechanism and special creation (comparing the latter, by the way, with the activity of a chemical catalyst in accelerating chemical reactions, which seems pure nonsense, as the one introduces the qualitatively new, the other is merely a "lubricant").

He spoils his account of the relation of mind and brain with some very misleading remarks on localisation in the latter. His treatment of glands is incomplete and superficial (including a quite false distinction among them and a futile analogy with some of Christ's sayings). Of personality he says, in effect, that its complexity and delicacy force one to regard it as in some way divine. On Survival, he gets right off the point: and finally, on Purpose, discusses the theory that the inorganic elements of the world appear to be especially suited for life (it could have been put far more convincingly—but even so, hard thought shows it to be invalid).

So there you are; a God who is either a "waves of probability" essence, a mathematician, a chemical catalyst, or the something-or-other which gave things the first push: while man is a miracle of complexity and potentiality and value.

Much of this book is bad science—which is unpardonable: some seems to me bad religion—but that may be my fault. At any rate, if it is read seriously, it is to be hoped that the reader will follow it with a strong dose of Julian Huxley, Joseph Needham, and Karl Barth.

W. M. D. PATON.

True Humanism. By JACQUES MARITAIN. Geoffrey Bles: The Centenary Press, 10/6.

The course of one's life can often be traced out by the mile-stone books one has read. Maritain has produced a book which is a landmark in the philosophy of religion, ethics and culture. It is primarily a book about man and his destiny, but it is also a book about God. In every way it is a big book. He surveys with immense mind the tendencies and movements of our times, tracing their historical roots, revealing their breaking

points and pointing to the future with confidence.

The title of his book reveals something of what is in Maritain's mind. He is interested in *true* humanism. He is not against humanism, for he sees in this the glorious fruits of the spirit of a former age, but he sees it distorted and nigh unto death because torn from its roots. Maritain is concerned to reveal how deadly is a humanism that is anthropocentric and with Berdyaev he would exclaim, "Our humanism is become most inhuman." Such a humanism distorts the human values it meant to express, to quote Max Scheler; "by concentrating the world in man," and "dilating man to the world." Maritain's analysis of humanism and its tragic dilemmas is brilliant.

One result of such an analysis will be distasteful to the large and increasing body of people whose prophet is Karl Barth. He maintains that one of the unforeseen "jumps" on the dialectic of modern humanism is the radical pessimism of neo-calvinism. He notes the tragic yearning for God but also contradictions emerging from an unbalanced theology. "He (Barth) wishes to hearken only to God and he wishes only to hearken to God: he rejects and misconstrues the instrumental character of the human in the Church. Yet when he speaks and most of all when he speaks in order to proclaim that man must listen only to God, it is he himself that speaks, he himself that is heard, and it is his personality which moves and stirs his listeners."

Another striking thing about this book is Maritain's appreciation of movements whose hostility to the Roman Church is manifest. He is never slow to record the "errors" of these movements, but at the same time he is not afraid to see the good in them. The Protestant Reformation, although a grave and indeed a disastrous mistake, as he thinks, has nevertheless taught him to appreciate non-conformity. Similarly although he takes Communism and especially Soviet Communism as an example of the working-out of anthropocentric humanism, we are not treated to a hysterical outburst of invective such as we have read in other Roman Catholic books, but a shrewd philosophical assessment. While the analysis does not strike one as being so penetrating as that of Berdyaev's *Christianity and the Class War*, he has that same appreciation for the worth of the communist man. The Christian, he says, "knows that in the man who professes them (communist beliefs) these extreme errors witness rather to generosity than tepidity . . . he sees in many young communists a hunger and thirst after justice which knows not its own right name; and he loves these ardent souls." Would that this were so in fact! For Maritain is speaking of the "ideal" Christian man.

There is so much in this book that is of the greatest importance and relevance that it would be unwise to comment upon it in a critical way. Perhaps the part which invites most questions is the positive and constructive parts where he deals with the historical possibilities of the realisation of a New Christendom. There are many who would

judge him too optimistic, but even for these he has something to do.

It is a book like this that ought to make us hesitate before plunging into the maelstrom of radicalism. For here it is demonstrated that it is possible to maintain a balanced mind and a glowing heart, a critical appreciation and a gentle kindness, a fervent evangelical spirit and a quiet catholic faith.

LEWIS DAVIDSON.

The Clue to History. By Prof. JOHN MACMURRAY, Pp. 244. (S.C.M. Press, 1938, 7/6 net.).

Professor Macmurray believes that true religion is entirely this-worldly: its goal is the creation of "universal community," or the Kingdom of Heaven upon the earth. This is, he thinks, what the Jewish religious consciousness has always recognised; the false or dualistic conception of religion as being concerned with another world beyond or after this is the result of the contamination of this original Jewish consciousness, which was inherited by early Christianity, through contact with Greek forms of thought. Of course, Macmurray is right in claiming that the prophets placed the coming of the Day of the Lord at the end of history but *within* history: he is impressed with the fact that the Old Testament writers in general have no belief in immortality. But he loses sight of the fact that the Old Testament is in a sense a record of the way in which this point of view was outgrown by Judaism. Like most of us, Macmurray finds in the Bible only what he wants to find! In the Old Testament itself we watch the prophetic eschatology gradually being replaced by the apocalyptic, with its insistence on the futility of all this-worldly hopes, its sense of the transcendence of God, its certainty of the in-breaking of a new divine order from beyond the order of this world; and all these things are just as much a part of the "Hebrew religious consciousness" as is the earlier prophetic eschatology which the Jews outgrew. But the earlier prophetic this-worldly hope fits well into the eschatology of Marxism, with its expectation of the coming of the class-less Utopia within history; and Macmurray aims at synthesising Christianity and Marxism by demonstrating the identity of the original New Testament conception of the Kingdom of God with the Marxist idea of the coming class-less society. But just as the apocalyptists of the Old Testament criticise and transcend the Utopian expectations of the earlier prophets, so in our own time Marxist Utopianism is criticised and rejected by such writers as Maritain, Berdyaev, Barth and Niebuhr. There is a great deal in the Old Testament conception of God besides the one aspect, and the one aspect only, which Macmurray chooses to emphasise, namely, God as Worker, as active in history. To such an extent is this aspect stressed, to the exclusion of all else, that we receive the impression that the Old Testament picture of God is that of the Super-Proletarian, working His six-day week!

But how can Macmurray maintain his this-

worldly presentation of religion on the basis of the New Testament, which is the inheritor of the apocalyptic as well as of the prophetic hope of the Old Testament? By falling back upon the old Liberal Protestant device of saying that there is a discoverable, simple, original, pure "religion of Jesus" which the theological constructions of the Church have obscured (pp. 121f.). At first sight it may seem strange thus to find Harnack pressed into the service of Marx, until we recall Maritain's reminder that the idea of the class-less Utopia is just one aspect of Marx's acceptance of the fundamental outlook of bourgeois-liberal humanism of the 19th century. The liberal picture of Jesus, the "social Gospel," and the idea of the Kingdom of God on earth, constitute the liberal Protestant acceptance of the same humanism. Both ideas are brought together in Macmurray—quite rightly, since they both belong to the same shelf in the historian's museum of ideas.

According to Macmurray, Christian theology has overlaid the original intention of Jesus, the creation of universal community, because it is "the product, in the first instance, of an alliance in the theoretical field of Christian experience and Stoic philosophy" (p. 138). . . . Christianity in its original intention (*i.e.*, in the mind of Jesus) is necessarily in opposition to the ruling class in any dualist society (p. 127): "the ideas of equality, freedom and common humanity, which we have traced to their source in the teaching of Jesus, indicate how inherent is democracy in Christianity" (p. 126). But since the conversion of Constantine, Christianity has been perverted by theology; it has become dualistic, *i.e.*, its function is that of maintaining the governing classes in society (pp. 146-148). What was the simple religion of Jesus, which the churches have obscured with their theology?

The important thing about Jesus, apparently, is that he was a great *discoverer*. "Jesus has discovered the structural law of the action of reality in human experience. He has brought into human consciousness, in the form of rational knowledge, the real nature of human life, and the law of its relation to the nature of reality as a whole" (pp. 116f.). This law is the law of self-frustration: if you try to save your life, you lose it. "The discovery of Jesus is completely verified by the whole course of European history down to our own day. The will to power necessarily frustrates itself" (p. 205). Men must learn to live by their own nature, which Jesus discovered; all wrongdoing is really frustration and therefore stupid. "Men destroy themselves by their refusal to live by their own nature" (p. 100). Sin is ignorance (pp. 61, 90); hatred is only love frustrated by fear (p. 194). Human nature is thus fundamentally good; it is man's real nature to fulfil the will of God (pp. 36, 61). The doctrine of the Fall is only a way of saying that "man's actual behaviour provides no clue to his real nature, or at least that his real nature cannot be discovered through an induction based on observation of his actual ways of

behaviour" (p. 36). It means that, though there is estrangement between God and man, the fault is man's, and can be put right by man. "All that is then needed for the solution of the problem of evil is a change of attitude, a repentance. . . . It (the doctrine of the Fall) carries the corollary that man by repentance can annul the evil" (pp. 35f.). Man's salvation can come only by his willing the true "intention" of his own nature, which will bring him into harmony with reality (p. 82). Jesus thus shewed the way to the establishment of universal community, *i.e.*, the Kingdom of God on earth, which must inevitably be established some day (pp. 83, 106, 147, 156); men will build their own Kingdom of Heaven upon earth, even though (like Jesus) we cannot know exactly *when* it will be achieved. But the apocalyptic teaching of Jesus means that someday it must and will be achieved (pp. 91ff.); the apocalyptic teaching of Jesus thus turns out to be what the Marxists mean by "the dialectic of history." The idea of progress is "characteristically Christian" (p. 108). Thus, Macmurray rehabilitates the liberal Protestant picture of Jesus and his "simple" Gospel, which in the end of the day is not a Gospel of salvation as historical Christianity has understood it, but is just the "if only" of all liberalism: "If only they (*i.e.*, men) will accept their own reality and live by it they will find that the kingdom of heaven has come on earth" (p. 83). But the Gospel of the New Testament is not a Gospel of "if only" you will do this or that: and Harnack was long ago demolished by Loisy and Weiss and Schweitzer.

Even though it is not possible to take Macmurray's treatment of the Bible seriously, there is much that is valuable in his book which we could profitably ponder. He will help us to analyse not only issues in contemporary social and political movements, but also, and more significantly, the motives of our own hearts. He will make us ask ourselves how far we are trying to make our Christianity a pillow instead of a goad, how far religion means for us the running away from social issues, an escape into another world, a rationalisation by which we soothe our consciences. And he will convince us that such "religion" is not religion at all, a mere form of inoculation against catching the real thing. He will make us ask what is the connection between real religion and real life.

But his book is valuable also because it is a plea for a true appreciation of the liberal or democratic values which the world of to-day is in danger of renouncing entirely and which are the outcome of the Greek tradition within our Christian heritage. Macmurray accuses theologians of having Hellenised Jesus; he says that "it is still the influence of Greek thought-forms in our own tradition that is one of the main obstacles in the way of understanding Christianity" (p. xi). Yet there is a sense in which his own interpretation of Christianity is through and through Greek—the sense in which liberalism is the gift of Greece to the world—a gift which the

world of to-day is not anxious to receive. As an affirmation of the value of the Greek element within the Christian tradition *The Clue to History* is an important book; but this, of course, is exactly the opposite of what it professes to be. There is a growing recognition to-day amongst theologians that the values of liberalism must be conserved by the Church. We may perhaps sum up what is for us the value of Macmurray's book by quoting some wise words of Canon Oliver Quick, written in a quite different connection:—"The Church is now, or soon will be, the only remaining trustee of the treasures of Hellenism—its belief in reason, persuasion, beauty, justice, freedom and the moral consciousness of man. Before we repudiate this heritage as a legacy of original sin, let us be quite sure that we are really doing the will of Him who in Jesus Christ revealed His love for the men whom He created. The picture of Jesus, drawn by 19th century liberalism, as the prophet who went about doing good, preaching the universal fatherhood of God and brotherhood of men and appealing constantly to the reason and conscience of his hearers, is certainly not adequate to the truth of the Christian revelation. But perhaps it shews an aspect of the truth which the Christian . . . cannot afford wholly to reject or ignore, if he would build for the future."

ALAN RICHARDSON.

THE STUDENT MOVEMENT HOUSE

TWO questions are uppermost in the minds of everyone who has any interest in the Student Movement House. How is the Appeal getting on? What about the new Club? Both questions have been answered very often, but, since our position alters every day, the answers have never been the same. Now, however, I can tell you the answer to date, of the first, and can give you definite news as to the second.

Lord Baldwin's broadcast has, up to to-day, brought us in £1,230, and we are still getting small sums by most posts. We are pleased with this result, for it is well above the average of the ordinary Appeals. The Pilgrim Trust have announced their intention of giving us a grant of £1,500. This brings our total up to £21,537. OUR MOST URGENT NEED, therefore, is to add to this sum £3,463, so that we may be in a position to claim Lord Nuffield's promise, and so reach a total of £50,000. It is never easy to get the last bit of money on an appeal, and this is no exception, so PLEASE HELP IF YOU CAN. We want to be able to ask for Lord Nuffield's cheque at least by the middle of March.

As to the new Club, we have found very great difficulties in the matter of housing, and we have not yet found premises that are both suitable for the permanent home of the Student Movement House and within our means. We feel that it is of the utmost importance that there should be no interim period when the Club has to be closed completely, so we have secured No. 103 Gower Street, and we shall use that house as the temporary home for the Club for, say, two years. The house itself is the highest in the street and it also has the great advantage of having a large studio at the back which can be converted into a Club Room. Everything will be a bit smaller, and we shall find it difficult at first, but we have the same number of rooms,

including the restaurant, games room and silence room. We could spend a lot of money on this house, but, in view of the uncertain international situation, and the fact that a better house might be found in time, we think it a better policy to adapt the premises we have and do no extra building. It may be that later on we shall discover that this house is still the best we can find in the neighbourhood. We have an excellent architect, and his plans for renovating, decorating, etc., are most encouraging, so we shall certainly have a Club that we shall not be ashamed of!

We shall move about April 17th, and the Club will then have to be closed for at least a fortnight.

MARY TREVELYAN, *Warden.*

32, Russell Square, London, W.C.1.

S.C.M. SCHOOLS SECTION

Savognin, 1938-39

A "CAMP" held in such a place and under such conditions as this one cannot be anything but enjoyable, and when officers and boys work together for the common purpose and are united by a true spirit of comradeship and friendly endeavour, it is beyond this a source of inspiration and true spiritual help to its members.

What does one gain from such a "camp"—what, in fact, did we gain from this "camp"? Inspiration, some of us; stimulation, spiritual and mental, many of us; a deeper sense of the nearness of God and the reality of His presence, surely all of us. There were a few—there are bound always to be such—who did not fit in at first; who wondered what it was all about; who mistrusted our seriousness because they thought it might prove to be strained, overdone or perhaps unreal, or our levity because they doubted whether there was really any serious intention beneath it. It was interesting and illuminating to see how these cynics—for such, however rightly, they were—became mellowed and thawed as time went on until finally I think it is true to say they had realised that we had a purpose to fulfil, that we knew how we meant—with God's help—to do it, and that we were determined to do it thoroughly and as well as we could. Aloofness became cordiality; cordiality became co-operation; co-operation became friendship and trust.

By daylight we climbed, skied, lugged and skated; in the evenings we rested and later became engaged with more serious matters. These were considered principally through our evening services—with or without talks by the officers—through voluntary discussion-circles, and through voluntary and entirely unorganised talks, discussions and conversations which took place at all times during the day, and most often after evening prayers. The talks and formal discussions were all planned before the "camp" started, so as to form a pattern and work out a definite scheme of development; they were in no sense "scratch" affairs and this gave them much greater value than would otherwise have been the case. The two formal discussions, both voluntary, were respectively on "How

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should a Christian spend Sunday?" and "Should religious activities be compulsory at school?" Both produced very live discussion, and the second—led by a boy—was not only very well attended, but almost everybody had something worth hearing to say. We had daily services in the morning and in the evening; at the evening services there was usually an address by one of the officers. On the Sundays and the Epiphany we had Holy Communion, and on Sunday Matins at 10 o'clock, with short prayers in the evening. The second discussion took place on the second Sunday of the "camp."

All good things, though they may be limited in time, achieve results which are lasting. Our "camp" lasted less than two weeks, but it will be judged by whatever it may have added to the lives of those who attended it. It is to be hoped that there were none who went away empty-handed.

E. C. W. RUDGE.

CONFERENCE FOR "CAMP" OFFICERS

The annual week-end conference for "Camp" officers was held at High Leigh on January 28th-29th. There was a fairly representative group present, although a number who wished to come were prevented by illness or other adverse circumstances from doing so. The conference affords a very useful opportunity for officers engaged in different sections of our work to meet each other

and compare experiences, and our gathering this year was perhaps the most successful one we have held from the social point of view.

We had some interesting discussions on the development of our work amongst preparatory schoolboys, upon "mixed" holiday parties for boys and girls, upon the objectives and methods of our holiday activities, and upon the religious awakening and "conversion" in the life of the boy.

A doctrinal session concerned with the doctrine of the Holy Spirit evoked an interesting discussion. Many felt that it would be profitable to have further opportunity for doctrinal study and also to develop the "retreat" habit amongst our officers.

E. A. WILLIS.



- NEWS FROM - THE COLLEGES

Manchester S.C.M. Mid-terminal Retreat.

Longshaw House, February 4th—5th, 1939

—The Manchester branches once again broke new ground when it was decided to hold the mid-terminal Retreat at Longshaw House.

The leadership was shared between Wilfred Robinson, our intercollegiate, and Noel Brewis, of Didsbury Methodist College. The general subject, "Gathering Materials," was chosen to fit in with this term's series on "Building Beliefs." The Friday evening session was devoted to a general survey of the materials available for building our faith, both positive and negative. The sessions and discussions at Longshaw followed on with a further examination of what was available, with consideration of the rubbish that had to be cleared away, and of what was left when we had done this. The following are some of the chief points which came out during the week-end.

1.—Christianity holds all the cards. An honest examination of the alternatives to Christian faith reveals their inadequacy and vulnerability. To those who object to taking the step of faith where they cannot prove the answer is that faith is not something specifically Christian, but an essential basis for all human activity.

2.—This being so, the tragedy is that the other man will not play, because he suspects us of not playing fairly, of using our faith to "keep ourselves warm" and look after our own interests.

3.—The importance of the little bit of certainty which each one of us has, if only we will use it. The triangle player in the orchestra may have only one or two notes to play, but he is just as important to the whole symphony as the first violin. At the same time we cannot choose the music for ourselves; the conductor does that.

4.—Our certainties are based on the historical facts of the life of Christ and on the personal tests of those who have tried His way of life and found it to work.

5.—Some of the rubbish to be cleared away. There are deep-rooted prejudices that must be got out, such as the feeling that Christian living and thinking are "not the done thing," and also inadequate conceptions of what the Christian Faith is. This means honest thinking right through. There are also the more subtle and insidious weeds which can only be kept down by watching and praying and continually testing the standards which we see accepted around us.

6.—What is left when the rubbish is cleared away? Two things, the fact that the world cannot be satisfactorily organised on any other basis than that of love, and the fact that in our own experience we cannot get away from God.

7.—We Christians so often have a fatal tendency always to get on the defensive when discussing our faith. We ought to have greater confidence and be more ready to attack the weaknesses and inconsistencies of the other man's position, and also to be more concerned because other people are not aware of the truth that alone can make possible a right individual and social life.

The total number of those taking part was 32, in spite of an unfortunate outbreak of mumps which prevented the women from Ashburne Hall from coming. The general feeling, I think, was that we had really managed to get down to the problems of the bases of our faith, and of how to express it in the university. At the same time we enjoyed to the full the Derbyshire moors and valleys surrounding the house. Winter sports were in swing when we arrived, but only one of our party was equipped with skates, and so able to perform on the slushy surface of the lake; the rest of us confined ourselves to snowballing. We were able to get in two good walks on the Saturday and Sunday afternoons, which resulted in much wetting of feet, but were none the less enjoyable. On Sunday we did our good turn by rescuing a sheep buried in the snow on a hill top. A musical evening, of sorts, was held on Saturday, which included a notable display of Christian intolerance. A tribute should also be given to the excellent way in which we were fed and looked after by the authorities of the House. An altogether successful week-end!

J. F. SLEEMAN.

Glasgow Intercollegiate Week-end

The Necessity of Decision.—About 40 students of Glasgow University, Trinity College, and Jordanhill Training College S.C.M.'s met in the Pearce Institute, Govan, on the evenings of February 3rd—5th to seek to understand in a measure the challenge of Paganism not only in the East, but also in the West, and to realise that,

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as never before, the Christian is called to bear vital witness to the things of God, which are alone sufficient to meet the needs of our distracted world.

Paganism has always presented a challenge to the Christian Church, but can we realise that to-day it threatens US. It is not simply a challenge of territories waiting to be won, but also of those being lost. Nor is it the old problem of evil, but rather that of presenting good news to thousands.

In the East there is the shattering of an age-long structure by the inrush of western civilisation; while the west, having reached its farthest output has itself collapsed from within. Everywhere we see movements back to the things which bind men together—give yourself to your class and you cease to be a helpless individual and become part of a powerful force.

Where does the Christian stand in all this? His duty is to proclaim the Good News and his field of operation is the whole world. Every Christian must see himself as a missionary, whether he is called to work in an African village or in a Glasgow School. We find the command in the Bible—we are elected to service. As members of the Kingdom of God we are called to work and to give ourselves fully to Him that He may use us in the fulfilling of His purposes. God's will cannot be done through us alone, but let us be sure of this, it cannot be done without us. There is some-

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SECOND QUARTER, 1939

COMMUNION AND INTERCOMMUNION

How do members of different Churches interpret the meaning of the central act of Christian worship? Are acts of Intercommunion or of spiritual Communion a next step towards Reunion?

CONTRIBUTORS:

CHARLES WESTPHAL	ARCHIMANDRITE CASSIAN
THEODORE O. WEDEL	PIERRE MAURY
SISTER GERTRUDE	LEO ZANDER
THEODORE HUME	W. VON LOEWENICH
ROBERT GROSCHE	

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thing that cannot be done until we give ourselves to the doing of it.

And the success of the week-end? We have seen the "necessity," and for the meetings to be fruitful, it remains for us who were privileged to listen to Rev. Lesslie Newbigin, Professor Niven, and Rev. David Read, to make the "decision" to which God is guiding each of us. Only then has the week-end accomplished what it set out to do, and only then can we hope that our service will be full.

E. MARGARET ROSE.

STUDY AND SERVING GOD

A Survey of Study in Wales

"STUDY" is a dignified word, much more dignified than "swot." One doesn't "swot" the Christian faith. "Swotting" refers to academic subjects—subjects which are remote from the world of events. But that doesn't matter much because we get a job that way. However, this kind of study is different. We don't study to get jobs, but how to serve God in the jobs we get. We study things, which, if neglected (this is easily done) would result in serious deficiencies in our own life and in our whole perspective. This study relates to the spiritual vitamins—not just a tonic but an integral part of our system. Our plans for study in Wales are carried out with this conviction.

We study to serve God. That sounds a bit high-brow, as though Christianity is an intellectual movement. This is not so; but it is true that the Christian faith is not something we learn outside the world but in it. And the world of men in which we live does not provide an "A.B.C. Guidebook," and is empty of signposts, so that finding one's way about, *i.e.*, living a Christian life, is not an easy matter. We must first know the nature of this world, ourselves and our fellowmen, before we know how to live in it with them. In the first place then we study so that we can find some order in this crazy labyrinth. We must look out for clues and discover their meaning. Things that happen provide the clues, and detective-like we form our decisions.

An important clue which has helped us this session is the Amsterdam Conference. Our study groups have been based on the Amsterdam outline—"The Christian Community in the Modern World," and brief reports will be collected from the groups at the end of this term. The year's study is a contribution towards the thinking of the conference which we have set as our goal for this session. We cannot all go to Amsterdam, but the important thing is that we should see what meaning this event has for ourselves and for all of us as a Welsh S.C.M., and that we should become a part of what is happening there.

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The Amsterdam Conference is inspired by great ideals, and we are constantly hearing about the œcumenical spirit, the Church Catholic, the Federation. We are beset with big words and big events which can be more bewildering than no words and no events. Nevertheless we are a part of this intellectual and spiritual revolution and if we are to play our part in it we must first understand what is happening and then know what part we can play. We have to know what call it makes on us in our own place and time. An apt illustration was given me by a friend the other day. Three men are walking together; one feels the cold in his feet; the other in his hands, and the third in his ears. The total fact is a blizzard, and its effects are differently expressed. We are guided and inspired by these ideals: but ideals are universals which must have particular expression if they are to be concrete and effective. Inspired therefore by the total fact, the œcumenical blizzard, we must try and make it meaningful for our own community, and our own jobs.

The problems we have in Wales may not be peculiar to Wales, but they are problems which, as Christians we cannot evade. No Christian, whose work will be in Wales, can fail to realize the urgent need for moral and spiritual leadership, and that he must share this responsibility. Study, therefore, in the second place leads to commitment and decision. An age of "costless rights" is not a healthy one, and so our study is valueless if it does not lead us to some conviction we want to express in our community. Our responsibility as students is to become a stabilizing power in our moral and spiritual turmoil. Whatever our job, teachers, employers, lawyers, ministers we have to know how we can best serve God in our own capacity. In so doing we are weaving ourselves into the very texture of our community giving it colour and pattern; our task is to see to it that our particular thread is a Christian colour and pattern. On this thesis "study" and "living" are correlative terms; one cannot be considered without the other. Such is the ambitious purpose of our study.

Finally, all this does not mean that we are all going to get busy "doing things" now, but rather to *be* as Christian as we can. A greater question than "What is to be done?" is the question—"Who can do it?" Our study is theological—not that we can all read the New Testament in Greek—but that we are all concerned with the Word of God to us. We must first know the nature of this world, ourselves and our fellow men, before we know how to live in it with them. That is why we are concerned with the word of God in Christ. It is the greatest clue of all.

In our study we hope to realize the part we play and the part God plays in our life, and that the difference between them is a "hell" of a difference.

J. EMRYS DAVIES.

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I.S.S. ACTIVITIES

THE newly organised relief work is now in full swing. A survey has been made of the openings for students and the hospitality available in Universities and Colleges, either free or at a reduced charge; and we are going ahead with placing as many students as we can. The only difficulty which confronts us is that of emigration. All students who come into this country must emigrate after a period of work here, except under very unusual circumstances. The difficulty is to find out the possibility of posts of various sorts overseas. In the coming months we shall give our full attention to this urgent matter, for, if it cannot be satisfactorily solved, our work will be brought, if not to a standstill, at least to a very considerable slackening.

The appeal for funds in the Universities continues; the total raised for China, £1,400, in view of the innumerable other demands that have been made on the student purse, is satisfactory. However, we have promised £4,000 as the British quota to the international China appeal; and we are going to make every effort to get as near that figure as we can. The appeals have still to be completed in many places, and we appeal to STUDENT MOVEMENT readers to give not only their financial support but their active assistance where this is possible.

We are preparing intensively now for the two chief international events of our year. The first of these is the Multilateral Conference to be held in France from April 10th to 15th. This should be of especial interest to all STUDENT MOVEMENT readers, and we are very anxious that some of you should play an active part in this Conference. Not only are political and social questions which vex the world to-day to be discussed in detail, but great attention is to be given to religious and cultural problems in the modern State. The relationship of Church and State, of State and University; problems of education and propaganda; the nature of the individual's loyalty to different cultural institutions, and the rights which he does or should enjoy; finally, questions of collaboration between young people and students of different countries—these and other equally interesting questions will be discussed. Scandinavian, French, German and Dutch citizens will attend. Programmes giving full details of cost, agenda, etc., may be obtained from me at the address below.

The Annual Conference this year will take up again in still further detail those questions of international University relationships which will have been discussed in France; and to this Conference, to be held at the Froebel Institute at Roehampton, delegates from some twenty countries will come. Programmes for this event too are available on application.

Lastly, a Student Health Conference is to be held in Budapest in May. At this Conference the position of student health organisation in the various participating countries will be discussed, and it will be a fine opportunity, by means of this comparative survey, to see just where we stand. We are especially anxious that student leaders, Union officials, doctors, medical students, etc., shall participate. Even though the time, during term as it is, is more suitable for seniors than for other people, we yet hope to send a good delegation to Hungary.

ANTHONY SCOTT.

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DEMOCRACY AND THE Y.W.C.A.

We commend this statement, sent by the Headquarters of the Y.W.C.A., to the attention of women readers of THE STUDENT MOVEMENT, whether still in college or having gone down. For further information please apply to the Y.W.C.A. National Offices, Great Russell Street, London, W.C.1.

“YOU are a citizen of the world where everything we do has some effect on someone else. Is what you do helping to build a better world?” These words are quoted from a card which the Y.W.C.A. is issuing to its members, aged 15—18. It continues, “As a Christian citizen in the Y.W.C.A. will you choose part of the following plan and promise to carry it out?” Then follows the very practical plan for study and action:—

PHYSICAL.—Qualify for a certificate in First Aid, Home Nursing, Life Saving, or some other social service. Keep and increase health by sufficient exercise, right food and enough sleep.

INTELLECTUAL.—Join a discussion, language or listening group, and read world as well as home news in the newspapers. Make friends with people who are different from you in work, nationality, religion.

SOCIAL.—Learn how our democracy works and how to use the vote. Take some definite responsibility in the Y.W.C.A. and give some service to your town or village.

SPIRITUAL.—Discover more about the Christian faith by reading, listening, discussing. Give regular time to prayer and worship.

Members over 18 are offered the same programme of study and action, but the appeal is headed, “Towards Christian Democracy”—

“The world of 1939 calls for more Christian Citizens. The Y.W.C.A. Calls you.”

Do you realise that, as Y.W.C.A. members, we are all by our Aim, challenged to study and action?—“To learn the will of God and His purpose for the guidance and betterment of the world.”

“To take our share in furthering all that strengthens Christian character, sound knowledge and health of body and mind.”

“To encourage understanding and friendship between the peoples of the world.”

Y.W.C.A. members in Great Britain have given practical evidence of their friendliness and goodwill by contributing over £650 in the last few months to the Y.W.C.A. in Czechoslovakia, and this in many places without ceasing their efforts for Chinese Y.W.C.A. work for Refugees which has been in progress for nearly two years.

In common with the community of which it is a part, the Y.W.C.A. has grown increasingly

PRAYER CALENDAR

March, 1939

Feb. 27—Mch. 4. Manchester University S.C.M. Week. March

3. Oxford: Madras Delegates' Meeting for Town and University. Speakers: Miss Pao-sen-Tseng and the Revs. C. G. Baeta and G. E. Hickman Johnson.
- 3-4. Annandale: Meeting of Standing Committee.
- 3-5. High Leigh: L.S.E. Week-end. Speaker: David Paton.
- 4-5. Oxford: Missionary Conference: “The Church Faces the World.” Speakers: The Revs. W. Paton and Robin Woods, and Michael Davidson.
6. Meeting between Aberystwyth Theological and University Students. Theme: “The Purpose Behind the S.C.M.”
- 10-12. Toynbee Hall: London Social Study Week-end.
- 11-12. High Flatts: Committee Training Week-end for Leeds and Sheffield Training Colleges.
12. St. Edmund the King, Lombard Street, 6-30 p.m., Student Service. Preacher: The Rev. Eric Fenn. St. Dionis Hall Guest: Mr. Fenn.
- 13-16. Cuddesdon College, Oxford: Series of Lectures on the Oecumenical Movement.
- 15-18. High Leigh: Conference for Men Going Overseas.
- 17-21. Newbattle Abbey: Meeting of Scottish Council.
- 18-19. Streamhead Hall, Leeds: Post-terminal Week-end for Leeds University.
19. St. Edmund the King, Lombard Street, 6-30 p.m., Student Service. Preacher: The Rev. Canon Tatlow. St. Dionis Hall: a discussion concerning the student church and its activities.
22. Annandale: Meeting of London Theological Students with the Madras Team.
26. St. Edmund the King, Lombard Street, 6-30 p.m., Student Service. Preacher: The Rev. Canon Tatlow.
- 27-31. Annandale: Meeting of General Council.
- 31—April 2. Secretaries' Days.

democratic in its methods until it is possible to-day to appeal to self-governing groups of members in Girls' Clubs to shoulder for themselves the responsibilities of Christian Citizenship, helped and guided, but not led or driven, by the trained staff.

In its essence the call to Christian citizenship is not a new one—it is a re-interpretation for the times of the call for social service and religious work side by side, and constantly interacting, which has been the genius of the Y.M.C.A. for over three-quarters of a century.

If this Challenge meets with the response for which its promoters hope and pray, it will give a new impetus to the work of this great youth society, and make itself felt in the churches to which many Y.W.C.A. members belong—it offers also a new opportunity for church leaders to give their help in Y.W.C.A. Clubs. Almost every Y.W.C.A. Centre has its Sunday devotional meeting and discussion group on knotty problems, and suitable speakers and leaders for these groups are often hard to find.



English-Speaking Union Study Tour.—The English-Speaking Union is arranging a Study Tour to visit the U.S.A. under the leadership of the Hon. Hubert Howard, London Representative of the Carnegie Endowment for International Peace, to investigate the American "New Deal," from 8th April to 4th May, 1939.

Membership will be limited to a maximum of 24 and is open to men between the ages of 18 and 45. The tour is intended primarily for politicians, journalists, economists, university and other teachers, and undergraduates. (Although the dates do not actually coincide with the university vacation, members of the Tour might be able to obtain special permission to return late).

Special attention will be given to the following matters: Works Progress Administration Activities, Housing Schemes, The Tennessee Valley Experiment, The Crisis in Organised Labour, The Negro Problem.

From 1 to 4 days will be spent in each of the following States: New York, District of Columbia, Virginia, Tennessee, Illinois, and Michigan. Conferences will be arranged with business, labour, academic, and political leaders, including opponents as well as supporters of the "New Deal." The price will be eighty guineas.

For further particulars and application forms apply to The Public Relations Officer of the English-Speaking Union, 37, Charles Street, Berkeley Square, London, W.1.

Eumorfopoulos Collection.—Over 1,400 people visited the house of Mr. George Eumorfopoulos within 6½ hours on Saturday, 14th January, to view the famous Eumorfopoulos collection of Chinese, Persian and other fine arts.

Over £210 were raised for the Chinese Universities Relief Fund organised by I.S.S. in aid of Chinese students rendered destitute by the war.

In view of the success of this Exhibition, it is hoped to open it again for 2 days in June this year.

Norfolk Broads.—The Schools Secretary has at his disposal two yachts, "Lulworth I." and "Silver Cloud," which are available between Easter and Whitsun or after September 16th. He can let these at specially reduced rates for those periods, and will be glad if any who are interested will write to him personally at Annandale, North End Road, London, N.W.11.

Hospitality Required.—A German friend of Miss Marjorie Reynolds (president of the Liverpool S.C.M.) is anxious to stay with an English family for any length of time between July and October, and in return for hospitality would teach German.

He is a Christian and interested in the Movement. Will any who are interested please write to Miss Reynolds, University Hall, Holly Road, Liverpool, 7, as soon as possible?

An "Au Pair" Holiday.—Mr. B. Hruby wishes to have an *au pair* holiday in England in the Spring. Is there a student who wishes to have a month in France, perhaps in the Easter vacation? Hruby is going later to read theology at Princeton University. He is a Czech and has been working on the staff of the World Association of Students.

Engagement.—Our congratulations to Marian Andrews and Alec Lawley (both of Nottingham University College) on their engagement.

Stepney Socialist Christian League.—The Stepney Socialist Christian League, in conjunction with a number of other local religious, industrial and political organisations, has arranged to hold an exhibition devoted to the problems of the distressed areas at Christchurch Parish Hall, Watney Street, Commercial Road, E.1, from Friday, March 10th, to Sunday, March 12th. The exhibition will be open on the Friday and Sunday from 2 p.m. to 9.30 p.m., and on the Saturday from 10 a.m. to 9.30 p.m. Lectures and addresses will be given each evening at 8 p.m., and in addition (for the convenience of those attending the S.C.M. Social Study Conference at Toynbee Hall) at 12 noon on the Saturday. The speaker on the Friday evening will be Miss Ellen Wilkinson, the M.P. for Jarrow, and on the Saturday morning Dr. P. Murray.

The exhibition will consist largely of material collected by the Distressed Areas Group of the Left Book Club, but there will also be matter of local interest. The charge for admission will be 3d.

A QUESTION OF LIFE OR DEATH

Starvation threatens two million children in Central Spain

Miss Alice Sportisse who has been working in Central Spain as the representative of the International Children's Office and the Youth Foodship Committee of the British Youth Peace Assembly, has submitted a report on the urgent need for increasing the supplies of milk and food sent to that area. Her report calls for the serious attention of every friend of children, every parent and every youth organisation, and not only stresses the desperate need of the moment, but shows that the problem is one which private initiative and organisation can do a great deal to solve. During the last two months the Youth Foodship Committee has sent into the Central area enough to supply the ninety-two tons of milk required by the babies under one year and there are many other contributions being made to the problem.

On March 11th and 12th, representatives of European Youth Organisations engaged on this work of humanitarian assistance to refugees and war victims, will meet in Rheims to compare their methods of work and plan its extension. The needs of the children in Spain are being met by a ready response from the young people and the youth organisations of this country. That response will be extended and intensified as a result of the European Conference and Miss Sportisse's revelations of the conditions.

Fuller particulars may be obtained from the Spanish Youth Foodship Committee, 15, Great James Street, London, W.C.1.

Communications with reference to the work of the Student Christian Movement, and subscriptions or donations, should be addressed to the Rev. W. D. L. Greer, Annandale, North End Road, Golders Green, London, N.W.11, and orders for books to The Book Room, 58, Bloomsbury Street, London, W.C.1.

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THE STUDENT MOVEMENT

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EDITORIAL

National Service

Peace continues to have her victories no less renowned than war. The final disappearance of the remains of Czechoslovakia, the occupation of Memel, the "autonomy" of Slovakia, the Rumanian trade pact, all these events of the past months have affected deeply the structure of European politics. There has been a stiffening of the attitude of the British Government; the British and the French press alike have indulged in considerable speculation as to some form of conscription in this country.

Consequently the open forum of distinguished contributors on the question of National Service is even more urgently relevant now than it was when its appearance was promised in last month's editorial.

In particular we would draw attention to the questions for discussion on page 175, and hope that in many universities and colleges these articles, with the questions, will prove helpful, either in special meetings on the subject, or in regular groups which might make a special occasion for its discussion.

If by Beelzebub . . .

Christians are ready enough to give lip-service to the sentiment that patriotism is not enough. But the insidiousness of such a situation as ours is

that each step towards moral decay is so small as to seem unnoticeable, and the gradual development of an un-Christian public opinion is harder to resist than a sudden challenge. Already there is beginning to appear, for example in letters to the papers, that spirit of hypocrisy and hatred which alone makes war enjoyable. And, says the unconscious scoundrel in every man, *if* we must have a war, we might as well enjoy it. So let us make out ourselves to be blameless and the others to be villains.

To acquiesce in that is certain damnation for us all, and you cannot cast out devils by Beelzebub, the prince of devils. The suffering of the world must remain our suffering, the sin of men is always our sin, and evil must be overcome by good.

Easter-tide

The beginning of this month is a time when those who think at all about Christ think about Him rather more than usual, for Good Friday and Easter draw the bewildered, reluctant or rejoicing attention of nearly everyone to things they cannot fully explain and cannot completely ignore.

The events of the Passion and Easter speak with the clarity of drama; making plain simplicities over which argument falters and reaching depths which logic cannot sound. Which is why the *Matthew Passion* says all that Anselm and Abelard struggled after, and unites them.

And to those who are not blinded by believing

the popular lies, these events are still the wisdom and power of God. Good Friday says plainly that showing God to men always involves suffering. And the road to light leads through a bleak despair. "They have taken away my Lord, and I know not where they have laid Him." And at

last the discovery, "Jesus lives." For us it remains to discover what it means to be "in Christ," when the sufferings of Christ are seen in the sufferings of homeless refugees and exploited men and women, when His risen power is seen in every victory of unyielding love.

A RACE AGAINST TIME

IT is a race against time. Three years ago we lost £3,000 in annual income through the cessation of the grant from the National Appeal Fund. Since then we have economised and reduced our staff. We have engaged in a finance effort every year so as to build up our list of subscribers. Each year by special efforts we have almost—but not quite—bridged this £3,000 gap. Our failure fully to achieve our object has resulted in an accumulated deficit of £1,200. We cannot afford to increase this still further.

WE ARE WINNING.

It is a race against time. During the past three years, slowly but surely our annual income from subscribers has steadily risen :

1936.	1937.	1938.
£9,600	£11,500	£12,500

It has thus risen by almost £3,000, but we cannot reckon on all the gifts we received in 1938 being repeated, and it seems that we will need £1,800 from fresh sources this year if we are not to add still further to our deficit of £1,200. We are therefore aiming at raising £2,000 *before May 31st*. That will cover this year's expenditure and allow us to reduce our deficit by £200.

STAFF AND STUDENTS PLAY THEIR PART.

It will be a race against time to find £2,000 before May ends. But who shall say it cannot be done? The response which many of the colleges made during Federation Week has been magnificent, and it looks as if we may exceed all previous totals. It is an index of how much the present generation of students care and of their determina-

tion that the Movement's work shall not be crippled in these critical times. Some universities have exceeded their quota. Some training colleges have doubled theirs. A wealth of hard work and self-sacrifice lies beneath the formal figures.

A FEW LARGE GIFTS REQUIRED.

It is a race against time. The colleges have played their part, so too has the staff. We are prepared to work overtime again, but £2,000 is a large sum. If we do not find it, the following cuts in staff seem likely :

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It is a race against time. We are winning, but it would make just all the difference if we could gain a little respite in the race. We need a few large gifts to lighten the burden. I pray that this may meet the eye of some one who can so help us. Some one who, in a world which is piling up instruments for its own destruction, wishes to help the younger generation to do the most constructive and creative thing any man can do—help others out of bewilderment and uncertainty into faith in God and Christian discipleship.

AND WHO IS MY NEIGHBOUR?

Where appeals are concerned, it is so easy to "pass by on the other side." Easier still when the appeal is in print and not in person. I send this out to old members and senior friends with the prayer that God may open the eyes of some one to the extremity of our need and give them the generosity to meet it.

W. D. L. GREER.

WHAT THE MOVEMENT STANDS FOR

Condition of Membership.—The Student Christian Movement is a fellowship of students who desire to understand the Christian Faith and to live the Christian Life. This desire is the only condition of Membership.

Aim and Basis—being an expression of the convictions which guide the thought and life of the Student Christian Movement as a whole :—

As a Christian Movement we affirm our faith in God, our Father, Whose nature is creative love and power.

God is made known to us in Jesus Christ, in Whom we see the true expression of His being and the true nature of man.

Through His life and triumphant death, and through the living energy of the Spirit, we share in the redeeming love which overcomes evil, and find forgiveness, freedom, and eternal life.

Faced with the need and perplexity of the world, we desire to give ourselves to Christ and to follow Him wherever He may call us.

We seek the Kingdom of God, the re-creation of all mankind into one family, without distinction of race or nation, class or capacity.

We desire to enter into that fellowship of worship, thought and service which is the heritage of the Christian Church.

AN OPEN FORUM ON NATIONAL SERVICE

THE CALL TO NATIONAL SERVICE

By HENRY BROOKE, M.P.

TO the vast majority of British people the issue of national service presents no difficulty at all. The existence of a willing duty to the State is as obvious to most of us as the existence of duty to our parents. Events abroad have made us appreciate all the more our fortune in living in a land where thought and speech and vote are free, and where the Government, whatever its colour, is in power because of the will of the people and nothing else. How was it attained, this freedom that we now enjoy? Because our predecessors knew their duty, and did it. There have been many challenges to British freedom, but none so menacing as in 1914; and had the nation at that time consisted of people doubtful about their obligation to service and to sacrifice, the War would have ended in defeat. Would any Christian, in the name of Christianity, wish that Britain had been conquered, and that the principles of Imperial Germany had prevailed?

If the present call to national service were rejected, Britain would face, sooner or later, certain defeat in war, and the principles of Nazi Germany would prevail over non-German Europe. That is the issue—so plain to most of us that further debate is needless.

But to many of those who have doubts about this attitude, the question does not of course present itself in that form. They unconsciously make the assumption that Britain and British freedom will be preserved independently of this response, because a sufficiency of their fellow-citizens is sure to answer the call. By (as it were) ruling out of the reckoning the most cogent argument of all, they give themselves an artificial liberty of choice which is not generally available.

But, even then, can there be any justified doubts as to the individual's duty? There are, I know, certain people who quite sincerely believe that they would be untrue to their faith if they offered resistance to an aggressor, or if they took any active part in war. Anyone whose acceptance of that view springs from the highest spiritual motives must command true respect. We may disagree; we do disagree. We stand astonished at the interpretation which elevates non-resistance into the supreme and absolute principle of Christianity, and makes all other Christian teaching relative and subordinate to that. But our conviction that this interpretation is mistaken does not diminish our regard for the courage with which they hold what they believe to be true. For the State to compel

such a man to take part in military operations would be to violate his conscience. For the State to fail to bring home to him that he was casting an additional burden of defence on to his fellow-citizens would be an equal sin.

The moral doctrine of non-resistance and refusal to kill is, however, not relevant to the present appeal for national service, because although one who accepted this special interpretation of Christianity would naturally avoid joining the fighting forces, the appeal includes a diversity of other services of the most obviously humanitarian character. It is at this point that the Society of Friends, for instance, seems to me to fall into grave error. No one challenges its right, as a religious body, to express a moral judgment. But to base a religious finding on a political judgment, and claim authority for the conclusion on moral grounds, is a procedure very hard to justify. That is what the Society of Friends appears to do, in its official statement on the National Service scheme. It hazards the political judgment that if the British people volunteer for the duties described in the National Service handbook, they will be bringing war nearer. That is the only possible meaning that can be given to the statement which the Society of Friends has published:—

"Mr Chamberlain tells us that 'it is a scheme to make us ready for war.' To share, therefore, in this particular scheme is to share in the preparation for war. . . . We cannot offer to be trained for this purpose."

If typhoid reared its head in a locality, and the health authorities drew up a scheme of medical measures, and if a doctor were to say that "this is a scheme to make us ready for an epidemic," everyone naturally would recognise that the scheme was intended to lessen the danger. But in the case of National Service, the Society of Friends draws exactly the opposite conclusion. Why? It must be that they are prepared to assert that the National Service scheme will increase the likelihood of war. That is a political, not a moral, judgment—just as preparation for an epidemic (which really means preparation against an epidemic) can only reasonably be opposed by someone who has medical, not moral, grounds for criticism.

Let it be quite clearly understood that those who, being opposed to war, extend their opposition to include the scheme of national service in Sir

John Anderson's handbook, are taking this stand on a purely political judgment. They are saying, in effect, that they know better than Lord Halifax. Lord Halifax is a man whose deep Christianity none would dare question. As Foreign Secretary, he is better placed than any of the rest of us to see every aspect of the international situation, and to judge how the people of this country can best act so as to establish peace, justice, understanding and goodwill throughout the world. And he, like every single one of those entrusted with chief responsibility at this time for the nation's welfare and for the preservation of peace, is firmly behind the National Service proposals.

It is one of their virtues that they leave a wide freedom of choice to the individual, to decide where he or she can serve best. Is a woman who volunteers for the Auxiliary Fire Service bringing war nearer? Is a woman, who undertakes to look after evacuated children in the country, thereby sinning against Christianity because she is helping to "turn this country into a vast war machine"? A little more sanity, a little more reason, is something that we are entitled to ask of those who are pacifists—we who profoundly care for the substance of peace. Is the man who volunteers as an auxiliary coastguard encouraging the war spirit? Is the man who comes forward to work the balloon barrage to discourage the bombing aeroplane—is he inciting the nations to war? Is it not a striking fact that all the peace-lovers throughout the world—except pacifists in Britain—have acclaimed the British people's determination to strengthen their defences, and their armed forces too, as the greatest hope for world peace that recent years have brought forth? Would Christianity be stronger if Britain, vitally threatened from quarters which reck not of Christianity, were to meet the call to service with a "No"?

But one knows of another type of genuine doubter, not pacifist by any means, who looks with suspicion at the National Service scheme because he, or she, thinks that there ought to be some alteration in the foreign policy of the country. This is quite a different position, and the first thing to be said about it is that, if it is adopted by any substantial number of people, it becomes very difficult to square with the accepted principles of democracy. It is the very essence of democracy that policy shall be controlled by the vote, not by non-co-operation. When a Government has been put into power by the majority will, any minority of people which threatens to refuse its services to the nation unless Government policy is reversed is striking hard at the root of the democratic political system.

Apart from that, it is of course extremely difficult for anyone who has closely followed the Prime Minister's policy to take seriously the common criticisms of it. The difference between the Government and its critics is such a simple one. The critics say, in effect: "Britain is a democracy. Fascism is the opposite of democracy. Therefore the first aim of British policy must be to smash

Fascism. The right course for the British Government to take in any specific circumstances can always be deduced by reference to this overriding principle."

That is crudely stated, maybe, but it will be found that every criticism of Mr. Chamberlain and his colleagues, if analysed, comes down to that. The basis of the criticism is hatred of something. It is quite unconstructive; quite un-Christian. How can the mere smashing of something be a motive of Christian action? One turns, and turns again, to the critics for a truly constructive alternative, and gets nothing—nothing but a vague hope that the "smash Fascism" spirit, uninspired by any understanding of the causes of "Fascism," will somehow incredibly result in the rest of the world supplying all the goodwill towards peace which the critics themselves are doing nothing to create.

"Yes, but the Government ought to have been firmer." So easy to say, when one is not responsible. So morally satisfactory to say. Yet none should dare to say it, who has not visualised the consequences. The sole reason why the Government was not "firmer," on every occasion in question, was because it was perfectly clear to the members of the Cabinet (who were in the best position to judge) that greater so-called "firmness" would have meant war. To dispute that is again a political, not a moral judgment; no one can claim, in the name of Christianity, to know better than the Cabinet what the political effect abroad of any suggested British action would have been. The Prime Minister re-stated in the House of Commons only the other day his conviction that, although he would never charge his opponents with wanting war, the policies which they seemed to advocate were likely to lead to war—and war on a confused moral issue.

This is the principle that has underlain Mr. Chamberlain's policy all through these months that war must be avoided if that can humanly be achieved without loss of honour—that war is too dreadful a blot on civilisation for it to be allowed to break out on any secondary issue—that, if war proves ultimately inevitable, it must be because a clear and universally acknowledged moral issue is at stake (as with the invasion of Belgium), whereon the whole of this Christian nation is united, and sees its inescapable duty plain.

Those are the circumstances—the only circumstances—in which, under our present Government, the country may find itself at war. "The desire of all of us is to live at peace with our neighbours"—those are the first words in the National Service handbook. "But to ensure peace we must be strong"—those are the next words. If the British people, by their response to the call to national service, can show the world that they are willing for personal discipline and sacrifice in peace-time against the risk of war; they may, and probably will, save Europe from another 1914. There is no hope for peace otherwise.

AN OPPOSITION VIEW-POINT

By Dr. A. D. LINDSAY

Master of Balliol College,
Oxford

IF we oppose Mr. Chamberlain's policy on "left wing grounds" how ought we to respond to his appeal for National Service?

Decisions of this kind must depend on moral principles and also on our judgment of the political situation. Let me try to distinguish those.

I start with believing that it is our duty as Christians to maintain law at home and endeavour to bring about the rule of law in international relations; that, though it is a sign of moral failure that policemen should be required to enforce the law at home, nevertheless, the failure being there, we must of necessity be prepared to put force behind the law; that it is morally wrong to get or encourage other people to do what we are not prepared to do ourselves; and that therefore we ought ourselves in time of emergency be prepared to act as special constables in defence of law. I can see no difference in principle in our duty to help to bring about the rule of law in international situations. *Mere* force can do as little there as at home: but we are even less likely to get the rule of law recognised among nations without force than we are so to get it recognised at home. Of course, in so far as the use of force is necessary in the defence of law, it is a sign of imperfection or failure, and we are almost always at least partially responsible for that failure, and are bound to do our utmost to see that the grievances and injustices which goad men to the lawless use of force are removed. Nevertheless, the most unselfish person might surely come to see that yielding to legal blackmail could only encourage more evil, and that it was sometimes therefore his duty to stand up for his legal rights—not for his own sake, but for the sake of others. So, in international relations, giving way to the threat of war may well only encourage international anarchy and the unlimited use of lawless force by strong and aggressive powers, and, however, conscious we may be that we as a nation are not guiltless, it may be our duty to resist such threats for the sake of civilisation, and of all who will suffer if such lawless aggression is allowed to prevail unresisted.

But the fact that we have to maintain law does not mean that there is the same sanctity with regard to each and every law at every time. We do not suppose that at home a statesman is justified in using the army to prevent or stop all disobedience to law when it cannot be stopped by the police. There may well be breaches of law at which a wise statesman will wink, though if he is really confronted with anarchy, he is bound to use such force as is necessary to put an end to it. Every one knows that it is a terrible responsibility to decide when troops should be used to quell a riot: the wise statesman will only do such a thing in the last resort, but the knowledge that he is prepared to do

it in that last resort is at least some defence against things coming to a last resort. The principle implied in this holds even more strongly of the international use of force. War is such a terrible use of force, so unlimited once it starts, that the readiness to resort to war can only be justified as the only way to stop the worst international anarchy. To use war, or the threat of war, as an instrument of policy is clearly unjustifiable. Nevertheless it seems to me to remain true that to be prepared to resist aggression, if need be, by war may be the only way to prevent unlimited evil.

All this may seem a long way from the simplicity of the Gospel. Considerations of how we should act, or how our government should act in international relations involve very complicated judgments about fact, judgments in which we may easily go wrong; and we may easily let our uncertainty about the facts, or the likelihood of our making mistakes about them, confuse us about the rightness or wrongness of the principles. Nevertheless the complication of the facts does not change the principles. To make this clear I should like to make two other points. We are sometimes told that war settles nothing. That is in a sense true—in the sense in which Lincoln said that nothing is settled until it is settled rightly. But it must be obvious that force is continually necessary at home to prevent things from being violently and evilly unsettled, and it is surely obvious that resistance by war to aggression has had, and can still have, the same result between nations.

The second point is this. The man who says that making war is such an evil that he will suffer war rather than resist holds, in my opinion a mistaken but an honourable position. But there is no Christian virtue whatever in abstaining from what you think you ought to do because you think your doing right may make some one else threaten violence to you. Such abstention from right action may be prudent in a worldly sense, but it is not Christian, and clearly the size of the threat is of no importance in this regard. To abstain from what we think we are in duty bound to do because we are threatened by war is only sham pacifism, as it is sham pacifism to think that war does not matter so long as we are not involved in it.

Now as to judgments about fact. Men whose view I am trying to represent think that there is only one real danger to peace in Europe at the present time, namely the belief in the minds of the governments of Germany and Italy that this country will always yield to threats of war, either because we are afraid of war or because our pacifism is making us act as if we were afraid. This being so, we are bound to accept rearmament and we are bound to offer ourselves for National Service.

But here some of those who think about this National Government much as I do may object. Can we trust this Government, they will say, only to fight to maintain the rule of law? Is it not rather evident that they will only fight to keep what we have, to maintain British interests? If we therefore give the Government the power with which to resist when it is right to resist, have we any guarantee that they will not use that power wrongly? There are those who sincerely think that this Government is Fascist and more likely to join in an attack on Russia than to resist the aggression of Germany. This is not a view I hold myself, but it is sincerely held. Further, it may be asked, have we any assurance that the Government will not use the enormous power which rearmament and organisation for National Service give it to strangle rather than to defend democracy? These, of course, are matters of opinion, but we have to act on our opinions if they are sincerely held. These difficulties may all be summed up in the question—How can we do anything to defend our country without supporting a Government which we thoroughly distrust?

There are quite a number of persons, who hold the views I have been expressing about foreign

politics, who are against participation in National Service because they so distrust the Government's intentions. I understand such feelings, but I am sure they are mistaken. If it is the case that right cannot be done unless we rearm, we are not the less bound to rearm because it is also possible that, if we rearm, wrong may be done. When we find that we are actually called upon to assist in what is plainly wrong, it will be time for us to make a stand. There could be no government at all, unless we give government by our support power which it may misuse. We ought to do our best to keep our governments in the right paths, but from some form of this dilemma we can never escape if there is to be government at all.

There is this further point. National Service is at present voluntary, and voluntary National Service is far less likely to be misused than compulsory National Service. All of us, therefore, who believe that we ought to rearm, but are distrustful of the Government, are bound to do our best to make voluntary National Service a success, whilst at the same time we keep a critical and most watchful eye upon the policy and methods of the Government and use all our rightful powers of political action.

“NATIONAL SERVICE”

By MAX PLOWMAN
Editor of *The Adelphi*

A Pacifist View

ONE thing I think we need to be quite clear about both positively and negatively. Suicide apart, none of us can escape national service of some kind. If we do not know that merely by living we are inevitably rendering national service of some kind, we are not as conscious as we should be. An elementary co-operation with the national life is implied by the mere fact of our existence.

That may be accepted as a pacifist's comment on the Editor's remark last month that “on the question of whether a measure of identification with the war-machine is permissible, pacifists are not agreed.” Identification with the war-machine is what every pacifist of my acquaintance is agreed upon rejecting; but a practical dilemma naturally arises when the whole of the national life becomes harnessed to the war-machine so that national service and service for war are made identical. In point of fact, they never are and never can be: the pacifist himself is witness to the fact; but when the attempt is made to present them as being identical, then anyone who does not want to be part of the war-machine will be required to use all the discrimination of which he is capable. That he will not be able, at the present time, wholly to extricate himself from the clutches of the war-machine will be to his discredit only in the minds of logical pedants and cheap controversialists; for it is in the expression of a contrary intention to the intention of the war-machine that the pacifist is distinctive.

He realises that the expression of intention is the activity of choice, and he believes that what the world requires to-day is a sufficiency of persons willing to exercise choice in the matter of their own personal participation in war.

Once they have made war-renunciation their determined choice their faces are turned in the opposite direction to that of the war-machine, and ultimately their actions are bound to conform to the direction in which their faces are turned. The fact that pacifists cannot immediately create a pacific form of society—the fact that the money they pay for the food they eat is actually contributory to the war-machine does not invalidate their willingness to renounce the war-machine, nor does it make null and void their endeavour to scrap it: it merely shows the limits of individual effort and the necessity for collective action for the renunciation of war.

The present dilemma of national service will only be resolved by the expression of intention *in act*. If we mean war, let us go in for it whole-heartedly and fight like the Devil. If we intend peace a similar whole-hearted self-commission is essential. If we fight, let us avow ourselves convinced militarists acting upon the belief that, in this world, Might must always triumph in the end. Let us acknowledge that our morality is not subject to principle, but is determined by the morality of our enemies. Let us say plainly that if they behave

devilishly, then in self-preservation it will unfortunately be necessary for us to behave devilishly. The alternative is of course the Cross. If we decide to reject it, let us do so with a will. The way to do so is to fasten our gaze upon the evil of our enemies and to react to evil with evil.

"National Service" as presented to us by Mr. Chamberlain and Sir John Anderson—though veiled in phrases as amiable in tone as they are puerile in logic—would not be materially altered in its requirements if it were called "Immediate Preparation for War." And surely it is not being merely dissident to be suspicious of something that can as truly be described so differently. Honest thought about it must begin by lifting the dissembling veil. And what it is designed to conceal a child could tell us. The figure behind "National Service" is Totalitarian War. The appeal is to those who believe that British virtue must always be defended from foreign vice by war. The implication Mr. Chamberlain makes is that other nations are governed by predatory motives that find no place in his or our bosoms; and the pity of it is that so many people will agree with him. For myself, I haven't believed it since 1916. The truth is that the people of Europe are as like as peas in a pod: the discrimination against whole nations of them is untrue to reality. And even if it were not, I should still hold that their slaughter is not the way to our peace; and I think anyone who agrees will be left unconcerned by, and unresponsive to, any appeal which has this butchery for its ultimate end.

Besides, history seems to tell me that the bad child of Europe is not improved in morals or in conduct by the recurrent administration of thrashings, whether military or economic. On the contrary. So I am sure we ought to help Mr. Chamberlain to find a more excellent way to European Federation than by totalitarian rearmament and immediate preparation for totalitarian war.

In a word "National Service" is not enough. It is a totally inadequate form of inadequate patriotism. How many years is it since Nurse Cavell told the world the most important truth that it has heard in this century, when facing death she said "Patriotism is not enough"? Every day of our lives the truth grows more impressive. Patriotism is not *enough*. And if we know that, we simply cannot "go in for" what we know to be *not enough*. "National Service" is seen to be the broken reed that it is, and who can lean upon a broken reed with his eyes open? Seeing, he must move on to the only service that is enough—a service that can be adequate to the existing historic situation—International Service for Peace, and heaven knows the way to that service is open if only we have the willingness to walk in it. But it is the way of sacrifice, and "National Service" rejects it. Nevertheless, there is the choice—peace making or war making—and we shall all ultimately respond either to one appeal or the other.

In regard to the present practical appeal I believe that any attempt to decide what another should do in regard to National Service can only be an infringement on the rights of individual conscience. Complete non-co-operation with the war-machine remains the ideal toward which every Christian will strive in the existing circumstances. We must each discover for ourselves how to do that. We have the power of judgment. Not to exercise it for ourselves is to be guilty of a sin of omission; and it is just this willingness to lean against one another like a collection of moral invertebrates that is the cause of all the trouble.

There are no absolutes in how we are called upon to react to "National Service." The devil can appear as an angel of light. That is why, individually, we have to follow the line of intention with fox-hound keenness, pursuing the way to peace day and night and rejecting false scents that have war for their end with the wisdom of serpents and the harmlessness of doves.

QUESTIONS FOR DISCUSSION

1. What is the attitude of students in your college towards the appeal for National Service? Do they feel that it is no concern of students? Are they puzzled, or just indifferent? Do S.C.M. members show a different attitude?
2. Do you believe that Christians can shirk giving some kind of answer to the issues raised by the call to National Service? Has the Christian a special responsibility towards the State as he has towards the Family? (Cf., Rom, xiii. 1-7).
3. How would you define National Service? Is it National Service if you go round fitting gas-masks on babies, but not if you try to feed them with adequate supplies of milk, etc.?
4. Do you agree that the only way in which a minority can work in a democracy is by the use of the ballot-box? Is non-co-operation essentially undemocratic? Unchristian?
5. On what grounds should a pacifist reject or accept "National Service"? (Cf., Mr. J. Middleton Murry: "I feel that it is a moral necessity for the pacifist to accept the *principle* of national service. His traditional objection to it derives from the most questionable element in the pacifist tradition—the individualistic

liberalism of the 19th century."—*Adelphi*, February, 1939).

6. Do you agree with the distinction drawn by Mr. Brooke between moral principles and political judgments? How far must a Christian make political judgments? (Cf., Dr. Lindsay's reference to "judgments of fact").
7. Do you in fact believe that the present scheme of National Service will make war less or more probable? Does this "judgment of fact" help to determine your attitude towards National Service?
8. Is there a Christian attitude towards National Service, as distinct from a pacifist or socialist or "National Government" attitude? What is the meaning of political choice for a Christian? Is it different from its meaning for a Non-Christian?
9. What is the value of a *voluntary* scheme of National Service as distinct from a compulsory one? Is it our duty as Christians to try to make a voluntary scheme work? Or to resist a compulsory scheme?
10. Have you ever honestly faced your social and political responsibility as a *Christian* citizen living in the present historical situation? What is your response to the demands of that situation?

WHAT CAN I DO?

By WYNDHAM and IRIS WOODWARD

(2) BE A SCHOOLMASTER

OR a schoolmistress, or a school-teacher? The writer has first hand knowledge of boys' Preparatory and Public Schools only, and so he has called in his wife who has been pupil and teacher at State schools. But it is all the same profession, whether you teach a class of eighty mixed infants in a city slum or three budding classical scholars amidst England's pleasant countryside. And so perhaps our motives in choosing one branch or other of this profession may be the same.

In the following notes we have not tried to describe a profession of which we have all in any case been the victims, but have attempted to provoke thought on a few of the main aims and problems, which we must take into account when we are choosing our career: our relationship to the children, our actual teaching and, lastly, our own outside activities.

A story is told of a bachelor Housemaster, who after many harassing years of care for boys and their fussing mothers, vowed that he would have painted on the gate-posts of his private house when he retired, the letters N.B.B. and N.B.W. (No boys; no women); There may have been some excuse for this, but in fact many staff common rooms contain those who go so far as to boast of their dislike for children. It is bad enough to be a bank clerk with no partiality for ledgers, but it is a more serious matter to be a teacher of children to whom you are indifferent or whom you even detest. An intending teacher must first ask himself whether he is prepared to spend most hours of his working life shut up alone with a bunch of children. (Or if this is a terrifying prospect, would a similar familiarity with sparking-plugs, balance-sheets, typewriters or gas-masks be any better?).

What then does the vague phrase "interest in children" amount to? Some of us feel that we have a spontaneous liking for children; we enjoy their company whenever we have met them. But teaching demands this first and also a good deal more. It entails a continual effort to understand and appreciate the growing and changing minds of these vastly different individuals. It means not a sentimental fondness for some, nor a coldly dispassionate, objective and dutiful affection for all, not a sinking to their level, nor a psychologist's interest in "cases." Love them, yes, but do not pretend you can like them all equally; understand them and use every force of imagination to see their point of view, but remember with what unerring instinct they detect your unnatural attempt to be like them; study them, yes, but as human beings created in love by God, for each of whom He has His plan. It means that state of companionship in which we do not dissimulate our greater knowledge

and experience while respecting the sensitiveness of the child's personality; it implies a recognition that, while they prefer each other's company, they need ours and appreciate it. It need not only be the boarding-schoolmaster who can meet children in hobbies, games, walks, tea-parties, and other such activities. And, if we are to get anywhere at all, we must not be afraid of seeing some children more often than others.

To turn to our actual teaching in class, we need not bind ourselves to the limits of our own subjects; in fact we should try to counteract the departmentalizing of the child's mind. Quite apart from the more advanced experiments in co-ordination of subjects (a most fascinating field of research) we can at least link our own with others; in Scripture we can appeal to History and Modern Life, in Mathematics to Geography and the business world, in French and English to Latin and Greek origins. Besides, a surprisingly large number of us teach other than our own subjects (and how quickly we come not to mind!). Of course there is a place for the expert, and many are only happy or effective when they teach the subject about which they know most; but others find it tedious to teach incessantly the elementary part of, or understand a child's difficulty in, a subject which has always come easily to them. But these latter may be excellent teachers of many subjects (the exceptions are obvious) in which they themselves are learning, perhaps not very far ahead of their pupils, whose difficulties they now understand so much more easily. We must hold the balance between subjects: if we are not enthusiastic about our own, the child will learn little, if we are too enthusiastic, to the exclusion of the rest of life, he will be exasperated and learn less.

Yet, if we are honest, we shall silently agree with Smith minor's frequent complaint: "I don't see the use of this, Sir." We may belong to the "It-doesn't-matter-what-you-teach-as-long-as-you-train-the-mind" school of thought, or to the "Give-them - what - they - dislike - for - that - disciplines - the-character" school, or you may be of the persuasion that Education is meant to draw out the full personality, and not to impart information. Or you may reply, "Nor do I, Smith. What shall we do instead?" You can take your choice; the recipe of your reply may be peppered and salted with ingredients of all four schools of thought. But be sure, at least, that such a question arises from faults in the system, in yourself and even in Smith minor.

A frequent stumbling-block to teachers and would-be teachers is the examination system. Many of us feel that we could teach our subject with enthusiasm but for the necessity of conforming to

the School and Higher Certificate syllabus, nor could we tolerate the idea of subordinating the essence of teaching—which at best is the exhilarating feeling of pursuing some knowledge which the children and we together feel worth while—to the hateful slogging to push them through the examinations. It is unfortunately true that in most schools it is found necessary to cut down all “outside interests” to the minimum, and in class strictly to avoid launching into all those interesting arguments, discussions and so-called red herrings which are the only means in these days of “subject” teaching, of making our work fit into the background of the childrens’ knowledge and experience. The young teacher usually tends to rebel against the whole system, and then after a year of bad “results” to fly to the other extreme and, in desperation, cram his children. It is difficult to make ourselves take a sane view of this problem, and there is no room here to discuss all its aspects. But those who consider the examination system intolerable might consider, first, that whether we like it or not, the certificate examinations are the only openings to the majority of jobs, and certainly, to the University, and our interest in the children must therefore make us compromise if they are to find their right place in society as at present organised. Secondly, to be more constructive, we can work through the N.U.T., A.M.A. and A.A.M. to reform a system which may not be inherently wrong. Finally, it is not impossible to make School Certificate work interesting and enjoyable; in fact, many teachers feel the compensations for the children of a year’s work which has a definite goal.

A rough division of humanity would be into those who do not know how to fill up the 24 hours of each day and those who do not know what to leave out. Is it true to claim that most of the teaching profession belong to the latter class, even in the holidays? Which is to come first out of school hours: our family, our social duties or—those children again? The elementary schoolteacher, a self-sacrificing hero whom the rest of us worship from afar, may find it necessary for reasons of health to sleep most evenings and hibernate every holiday; but the tougher ones will find time for some of the activities here suggested, for they are only suggestions, for secondary school-teachers. Our modern eagerness to “develop the whole personality” will tell us to be men of creative work, men of family (for Shaw has not many converts) or of some social group, and men of active citizenship. Apart from this, it would be difficult for us to be men of God. We all of us know schoolmasters who are so devoted to the school that they have no time or inclination for family life or for outside friendships. In spite of their devotion we cannot but condemn it, and for all the services they render to the boys, perhaps even these more or less dimly recognise that there is something wrong, some lack of proportion—and

even a schoolboy is aware that such and such a master would be better if he were married!

Perhaps even more common is the schoolmaster who lives a full life in this family and social sphere, but who regards politics or citizenship as not his business. Happily an increasing number of the profession seems to be realising that they cannot afford this lack of interest in politics. In spite of all the current loose thinking and talking of that elusive thing we prize as freedom, we can at least recognize its absence; we can see what happens in totalitarian countries to our ideals of education, and unless we are of that ridiculously complacent “It-can’t-happen-in-England” persuasion, we should begin now, surely, to master politics, before politics masters education. The young lady of Riga might have taken precautions! We must decide whether we prefer party politics or the totalitarian one-party system, and act accordingly; whatever our view of the best way to bring about international concord, we can find some organisation to work through; we can take part in local government wherever we live.

In the sphere of Education outside our own school, there are numerous societies, membership of which will keep our minds fresh and receptive and out of that proverbial rut. Members of the S.C.M. will find many old friends in the Institute of Christian Education. The New Education Fellowship has objects which a Christian would find consonant with the mind of Christ; there are plenty of facilities for psychological training for those who wish to specialise in this new branch of the schoolmaster’s work. The purely professional societies have already been mentioned.

Never before has the necessity for honest thinking and courageous living been so obvious in those who are entrusted with the child, as now in this brave new world. The teaching profession is exacting, exciting, repaying, and, if we are to avoid the millstone, not to be entered into lightly.

HANDS THAT ARE STILL

Hands that are still, empty of plough and pen,
That shaped the roads of human worth we tread
Impelled by surging hopes, which turned and fled
And left them scattered on the curbs of Eden;
Abandoned by the mirages of men
They cling like limpets to their barren bed
Ebbing away their usefulness in dread,
Fearing the flow will not return again.

Now they have ceased to fear for they hope
No more, and they unclothe from fruitless prayer,
Waiting with selfless patience as sapless trees
Crowd in dumb silence on a hillside slope,
Mute things that know not they are building there,
With mortal fragments, an immortal frieze.

J. EMRYS DAVIES.

GETTING ONE'S MONEY'S WORTH

By HUGH MARTIN
Editor of the S.C.M. Press

SOMEBODY said recently that one great difficulty in getting people to see the relevance of the Bible to modern life is that men no longer ask the questions the Bible sets out to answer. They no longer cry: What must I do to be saved? And so they are uninterested in the reply: Believe on the Lord Jesus Christ. It is an assertion that will bear thinking about. Is the difficulty just one of language or is humanity no longer interested in the great spiritual issues?

In any case it is certainly true that the Bible gives the most surprising and uncongenial answers to some of the questions we do ask. "Can't I do what I like with my own? Can't I spend my money as I please?" To all of which the Bible makes the devastating reply: "Ye are not your own. Ye are bought with a price." The fundamental fact about you is just that you have *not* got the right to do as you like. Not at least until what you like is to do the right. Your business is to "glorify God in your body and your spirit, which are God's."

That is where we have to begin, as I see it, if we are to discuss the Christian attitude to the use of money—or indeed to the use of anything. Unless a man accepts that position he will naturally not see the point of much that follows. There are, indeed, many admirable prudential maxims which so far as they go fit in with the Christian way. It is very unwise, as well as very un-Christian, to get into debt and to live beyond one's means. And so forth. But the Christian position is based upon a doctrine of stewardship. We are only administrators, not absolute owners, of all that we possess. We are children in our Father's house. He gave us life. The earth is His and all that is in it.

If we think of ourselves as citizens we must recognise this same sense of indebtedness and obligation. We inherit knowledge, tools and skill from our predecessors. Students in particular are a small and privileged class, in debt not only to society in general but also to the benefactors of the past and of the present who founded and endowed our colleges. The Christian doctrine includes this and goes further.

The doctrine of stewardship has come to be rather jeered at in these days because it has sometimes been taken to mean—to put it crudely—that you can compound for exploiting your employees by giving some of the proceeds to charity. But Christian stewardship in fact concerns the whole of life and not only the extras. It includes the earning of money as well as the spending of it. The fundamental sin from the Christian point of view is surely to invest one's life selfishly. Many students in the modern world have little chance of choosing their life work as they want to, and are thankful to get any job at all. And even the most Christian

of vocations is caught in the toils of an un-Christian social order. In more senses than one Christianity includes making the best of a bad job. But what choice we have must be exercised in the light of the principle of stewardship.

There is real danger of spiritual snobbery in talking about vocation. It does not seem to me more "religious" to teach in a school than it is to build the school without which the teacher could not do his work. It is not necessarily more Christian to preach in a pulpit than to drive a bus. It is definitely un-Christian for a man to become a preacher when he ought to be a bus driver. But no Christian can be content to earn his livelihood in any business that does not serve the Kingdom of God—which embraces all that makes for wholesome human living. And he will try, as much as in him lies, to find the job in which he can use his powers to the utmost in God's service. Whether that means engineering or teaching, being a member of Parliament or a missionary, will depend upon the man.

The Editor's instructions were to talk mainly about money, and I have not really been straying from that. First earn your money, then spend it, applies to the Christian as much as to the others. So now to the use of money when we have it.

But first, if only to disarm criticism, I must interject a reference to Finance, with a capital F. In this article I am keeping to smaller and more personal issues, partly because Money and Banking and Credit are too big to discuss here and partly because I soon get out of my depth in such mighty waters. But though I hold no brief for any particular scheme of reform, like many other ordinary citizens I cannot help feeling that our whole monetary system badly needs overhauling. There is something far wrong with a system in which idle hands long for work, and raw materials are not lacking, and yet in which men and women go unfed, unclothed, and unhoused. "Poverty in the midst of plenty" needs much explanation.

But let us leave such large scale problems, and be personal.

Many men and women have chosen voluntary poverty for Christ's sake. We ought to hold them in honour, and their action is a salutary challenge to us all. But I do not believe that Jesus meant His invitation to the rich young ruler to be universally applicable to all His followers. Yet everything does depend upon our standard of living. Just being able to afford a thing is no justification for buying it. The criterion of efficiency in the service of God within the limits of a man's income and in terms of the job he has to do will decide the kind of house he lives in, the clothes he wears, the holidays he takes; and the like. I know that is vague but I do not see any basis upon which hard and fast or universally applicable rules can be laid

down. Money spent on oneself is not necessarily spent selfishly. A Christian ought to take reasonable care of his health and some Christians ought to spend more on recreation than they do. But the usual trouble is the other way. Most people devote an unjustifiable proportion of life to theatres, games, dancing and amusements generally. Too many of us dress and live to impress the neighbours and to keep up the standards of the set in which we wish to shine.

Family responsibilities necessarily govern much of our expenditure. Our Lord apparently met people who explained their neglect of their aged parents by saying that they had put the money in the collection plate. He did not commend that as a Christian use of money.

It is extraordinarily difficult in our complicated society for the ordinary man to get information about the conditions under which the goods he buys are made or even those of the industry in which his money is invested. But clearly, if information is available the Christian must act in the light of it. He will never consciously buy goods that are the product of cruelty or exploitation or involve underpaid labour; nor will he invest in any concern which he does not believe to be morally sound and socially useful.

Unless he is below the poverty line the Christian will set apart a portion of his income to be given away for the service of the needy and the extension of the Kingdom of God. Christian giving is not the paying over of a bit of loose change now and again. It should be as regular a part of one's expenditure as the money spent on food and clothes. To give spontaneously when moved by an appeal is good, but Christian giving should go beyond that and be thoughtful and planned.

To indulge in emotional sympathies which do not lead to sacrifice in personal service or giving is a disastrous business. I was recently confronted by some young gentlemen who objected to a particular church giving so much money to refugees in Spain, China and Central Europe. They maintained passionately that we must first of all look after our own unemployed. A direct challenge revealed that the objectors were not themselves doing anything at all about the unemployed whom they were so hotly championing. (Incidentally, though it does not affect the immediate point, that same group of refugee helpers had previously done something comparable for one of our distressed areas.) Giving offers us the chance of sharing as real fellow-workers in a job that is worth doing. We can put a bit of ourselves down in Barcelona or Shanghai or in the S.C.M. in Bulgaria and lend a hand. Even if we can give only a penny a week, the principle holds; and if our income grows our giving should grow with it.

To do that properly means, I am sure, keeping accounts. We ought to know where our money goes, how much we spend on clothes and food and amusements, and how much we really give away. Many people who do not keep accounts, honestly

believe they are being terribly generous. Often our ideas of giving are just ludicrous. People who spend, let us say, ninepence a week on going to the pictures, put twopence into the collection on Sunday—barely enough to pay for their share of the heating and lighting and allowing nothing over for real giving at all! To discover the relation between what we are spending on indulgences (even granting they are entirely innocent) and what we are giving to other people and causes would be an eye-opener to many of us.

I believe myself that it is a sound principle to adopt a few causes we know something about and with which we have some personal link and to give to them rather than to give indiscriminately. One illustration of what I mean is that I believe those of us who have seen what the S.C.M. and the Federation are doing ought to go on backing them up by our giving after college days. Buying a flag to keep the other collectors at bay should hardly be entered under "charities" at all.

It would be so much easier if the Christian use of money meant simply giving a tenth of one's income to "Christian work." But if Christianity could be reduced to rules it would cease to be Christianity. I do not think there are neat answers to be handed out to all the questions I have raised; or if there are I have not got them. I am sure that our attitude to money and the use of it lies very near the heart of the Christian life. Just try looking up all the references to riches and poverty, money and giving and the like in the New Testament—or just in the Gospels to begin with. You might find it a surprising, a startling and a searching occupation.

"THEOLOGS AND MEDICALS"

On March 11th, 1939, we held a half-day conference between Medicals' and Theologs at Gilmore House, Clapham. This is a Women's Theological College (Anglican) and Deaconess House. Thirty-four people were present, medicals and theologs, being equally represented. Jim Cottle was in the chair, and we were fortunate in having Gilbert Russell to speak for the medicals. W. Penfold, of King's College, London, was prevented by illness from giving the theolog. talk, and this was read by Mr. Case, of Richmond College.

Discussion was keen, and we all felt that we had much to give each other. Among many points raised, were: Euthanasia; Can suffering be vocational? Is death the final calamity? The difference between entering another life after death, and eternal life, here and now. Is there, in fact, incurable disease?

We felt the need for further work together, and are planning a similar conference next term, also systematic study in small groups next winter.

ANN HARDING,
S.C.M. College Representative.

WHAT IS STUDENT MOVEMENT HOUSE?

By C. T. BRUNNER
Chairman of the Student
Movement House Club
Committee

THE Student Movement House is an extraordinarily interesting Club to which to belong, certainly one of the most interesting in London. It forms in itself a miniature League of Nations, which most accurately and faithfully reflects the trend in World thought, the moods through which the World passes, and the attitude of the younger generation towards World affairs.

Founded in the middle of the Great War, in memory of students who fell in the War, the Club had an exciting early history. In the years immediately after the War, it was still almost revolutionary to preach goodwill towards members of ex-enemy nations. There was a time, shortly after the War, when strong feelings were expressed by many students against a campaign to raise funds for children in Central and Eastern Europe. As late as 1922 the attitude of many people towards student visitors from ex-enemy countries was sullenly hostile. These are not very pleasant memories, but it is well, particularly in these times, to remember that, once a country is engaged in a modern War, an intensity of hatred is generated in the civilian population which takes a long time to die down, and which serves to embitter both personal and international relations for years after the peace treaties have been signed. In this country we had almost all got over this period of hatred by 1924—perhaps it was easier for us to do so than for others, as we suffered less from the aftermath of War; we had only a very small inflation of our currency, and most important of all, we had no experience at all of foreign armies of occupation, or of the humiliation of a new invasion to enforce impossible demands for reparations. The World—and the Club—had by 1924 entered upon a period of hope, a period which lasted a full five years, and which we are already somewhat wistfully looking back upon as the golden age of the post-War epoch.

There is no doubt a tendency to view the past through rose-tinted spectacles, and one is perhaps inclined to forget the darker side of the picture. Jobs were scarce in those days and often badly paid, and there was a good deal of unemployment among ex-students, but it may be that this factor loomed rather larger at the time for the British members than for the others, and in any case there was hope. We had not yet grown resigned to the existence of an unemployment problem, and we believed that this was only a temporary phase, that somebody would find a solution, and that we should soon win back again to the legendary days of pre-War prosperity. We believed in a great many things in those days—We believed in the League of Nations—We believed in democracy—Had not a War been fought to make the World “safe for democracy?”,

and was not the Club full of men who had seen service in that War—on both sides? We believed that we were in sight of a solution of all the problems produced by Nineteenth Century imperialism. We talked about those things and compared views with the nationals of countries which for years had been cut off from us here almost as completely as if they had been in another World. We had a very fine lot of Central European members at this time—particularly Germans. It never even crossed our minds that international problems would again be solved by War in our own life-time. Under the able guidance of Miss Currie, and later of Jimmie Parkes, the Club was prospering, almost booming. A good balance between the different nationalities was easily maintained—The Continentals, with the rising tide of prosperity, no longer had the disadvantage of being poorer on an average than the other members, and we seemed to be getting a better and better type coming over every year.

This golden age dried up rather suddenly, and came to an end with the onset of the great depression. The first thing we noticed was that the balance of nationalities changed. Currency restrictions and declining trade prevented Continentals coming over in large numbers—those who came, mostly came only for short visits. We fell back largely on Great Britain and the Empire for our new members, and these of course also felt the pinch of changed conditions. People talked less about foreign affairs and ideals and more about jobs. They concentrated on their work and spent less time enjoying life. Stimulating conversations in the Club became rather a thing of the past—the people who should have been leading them were directing all their energies towards getting the best degree they could, or to trying to find and hold down a job of some kind—of any kind.

The next period began in 1933 and brought into the Club a new influx from the Continent—this time of refugees. The atmosphere of hope of the 1920's was a thing of the past and the World seemed an increasingly inhospitable place in which to live. On the credit side the economic clouds began to lift, and those who were happy enough to have countries to which they could return, were more certain of being able to find jobs, at any rate jobs of a kind. Trouble had, however, already begun in Manchuria—later War spread to Abyssinia, Spain and China, in every case affecting Club members very closely. On the whole the international situation deteriorated steadily. Club members perhaps worked a little less hard than during the depression and allowed themselves more time for relaxation, but ideals still appeared to be

at a discount, and international problems were too devastating to provide stimulating subjects for conversation. The intellectual life of the Club in consequence became somewhat superficial, and an outsider might have been forgiven if he had accused members of a frivolous attitude towards all serious subjects. The nearest comparison would perhaps have been with the pleasure-seeking neurosis of the immediate post-War years, but with this difference—Then the feeling underneath was one of hope—in this latest period it has for many been one of despair. It has been a time of great danger for the Club as an institution. Nationalistic currents of thought have engendered a feeling of hostility towards it in some quarters, and, had it not been for the tireless energy and unfailing sympathy of the present Warden, Mary Trevelyan, the Club might well have failed to survive.

Nobody knows at the time when an epoch of history comes to an end, but I have a feeling that, when we look back on these years, we will mark 1938 as the end of an epoch of Club history, and perhaps of World history also. What have the coming years in store for us? There are already signs of a new spirit. The crisis last September gave us all a jolt, and already that negative attitude, which had become a habit during the previous period, had been outmoded. There may or may not be a future for international friendship and for the other ideals for which we stand, but we have learnt to re-value them, and we have no intention of surrendering them without a struggle. There is again a desire to discuss things, but we know that discussion is not enough, and that we must be prepared to act also when the time comes. We believe that we have something worth fighting for in this Club and in what it stands for, and we learn here that our friends and allies in upholding these ideals are to be found throughout the whole World, literally in every country in the World.

If this is indeed the beginning of a new epoch in the Club's life, no effort must be spared to see the Club safely through the trying time of the change-over from 32, Russell Square to its new home. The Student Movement House must be kept truly and vitally alive during the change-over. New members are needed—they always are. If the Club is to be worth-while, it must bring in the cream of each generation of students. The Student Movement House is potentially, and also actually, a power in the affairs of the World. It is an honour to belong to such a Club. Its membership includes men and women who are going to take a prominent part, perhaps a leading part, in the affairs of their countries; it can be made a great instrument of goodwill between the nations. There is no other place in this country, perhaps not in the whole World, where so many people of such a wide variety of nationality, knowledge and experience meet, and where so many and such interesting

friendships are formed. There is perhaps a fear that the ideals for which the Club stands may be taken too much for granted. There are many people in the World who would deny them and who prefer tribal religions and hatred to international friendship and goodwill. Complacency was a danger when there was little open opposition. Now that the opposition is there, we must struggle for, perhaps suffer for, our ideals. The members of the Club are already feeling this, and it will be through no apathy on their part if this new epoch is not made into another golden age.

STUDENT MOVEMENT HOUSE NEWS

S.O.S.

LORD NUFFIELD'S £25,000 is still out of reach, though it is nearer by £1,000 since I last reported, in the March number of THE STUDENT MOVEMENT. We now have only £2,200 to get, and WE WANT IT AT ONCE, so that we can cope with the unsettling period of moving with minds which are, temporarily, free of this money raising problem. DO PLEASE HELP. If you have never given anything to the Student Movement House Appeal, give something now; if you have given already, give again. This is (probably) the last time of asking!

The Great Move

On Tuesday, April 11th, the present Club will close, and we shall reopen, if all goes well, on Monday, May 1st, at 103, Gower Street. The builders are busy now making the house ready for us, and we have got to the stage of choosing colours of paints, etc. By the time this is in print we hope most of the work will be finished.

The Last Term of 32, Russell Square

We have more members than we have had for years, a fact which cannot be attributed to a sentimental desire to see the last of the old house, for these newcomers have never heard of 32, Russell Square before. On several nights the Club Rooms have been so full that, as someone described it, the floor bent! The Indians gave a splendid evening, organised entirely by an Indian Committee—songs, dances, instrumental music and even a magician called Ali Baba, who swallowed razor blades as though he enjoyed such delicacies. A week later, an International Dance Evening produced four first-rate dancers; three ladies from China, Poland and Spain, and a Zulu dancer clad in skins. The latter did a real fire-eating dance to the accompaniment of tom toms, while the ladies, each in their turn, gave us examples of the dances of their own countries. The Chinese beggar dance and the Polish Jakko, the fiddler, were both beautiful and moving examples of dramatic dancing. Next Sunday T. S. Eliot comes to read his own poetry. On March 18th is the Annual General Meeting and elections for the Club Committee. On March 25th the Dramatic Group give a performance of "The Young Idea" by Noel Coward, and on March 26th we have a Farewell Party, with a film of the Club made by two of our members.

MARY TREVELYAN, *Warden.*

32, Russell Square, London, W.C.1.

OVERSEAS STUDENTS IN THE UNITED KINGDOM AND IRELAND

By MALCOLM ADISESHIAH
S.C.M. International Secretary

(A series of three articles will appear on the position of overseas students, as a result of recent investigation carried out with the co-operation of the N.U.S., Cosmopolitan International Societies, the I.S.S. in some centres, and the S.C.M. in every University and College.)

STATISTICAL DISTRIBUTION OF OVERSEAS STUDENTS.

The following figures for students from abroad in Great Britain and Ireland, exclusive of those registered in the Inns of Court in England, have been compiled from the reports sent in, as follows:

Total number of overseas students for the year 1937-38, 6,220 (of which detailed distribution of figures is available for 5,945):

ASIA—Total 2,193.

India, Burma and Ceylon, 1,464 (exclusive of 692 registered in Inns of Court in London). China, 276; Palestine, 141; Iran, 96; Iraq, 67; Siam, 51; Straits Settlements, 75; Japan, 25.

AFRICA—Total 1,158. (These figures useless as majority are at Inns of Court: no figures available).

West Africa, 84; East Africa, 90; South Africa, 510; Egypt, 427; Mauritius, 36; Rhodesia, 9; Mauritius, 2.

AMERICA—Total 1,103.

United States, 606; Canada, 238; West Indies, 141 (does not include Inns of Court); South America, 106; Newfoundland, 12.

AUSTRALIA—Total 313.

Australia, 198; New Zealand, 115.

EUROPE—Total 1,360.

Germany, 370; Poland, 104; Rest of Europe, 886.

DISTRIBUTION AMONG UNIVERSITY CITIES, 1937-38.

London, 3,104; Cambridge, 657; Oxford, 536; Edinburgh, 525; Glasgow, 358; Manchester, 175; Liverpool, 142; Leeds, 140; Birmingham, 122; Sheffield, 120; Exeter, 82; Dublin, 71; Nottingham, 56; Bristol, 42; Reading, 44.

OVERSEAS STUDENTS AND LIFE IN THE UNIVERSITY.

In the questionnaire issued to overseas students in most of the colleges, and replies to this questionnaire, and from reports compiled by colleges and universities, the most important problem that emerges is the loneliness of the overseas students. The factors which enter into this are:—

- (a) Strangeness of the environment: the most general complaint is food. Curiously enough, this complaint comes mostly from Europeans

and Americans. The London School of Economics (L.S.E.) questionnaire, answered by about 70 students, showed that every American, Canadian, and European student, including in the latter a few refugees, was kept aware of his strangeness by the bad food, lack of vegetables, fruit, different cooking, etc.

- (b) In the case of students from some countries such as Siam and China, ignorance of the English language is a great obstacle. One Siamese student writes, "My weakness in English cuts me off from everything, even following lectures."
- (c) In the L.S.E. questionnaire, it was found that 40 out of 70 overseas students who sent in replies were post-graduates. Quite 50 per cent. of the foreign students have already done an undergraduate course in their own country; this introduces an intellectual barrier between them and other students.
- (d) But the most general complaint is the absence of friends amongst students of this country. A Canadian says, "Lack of sincere companionship is significant, as I have not made a real intimate friend in the five years I have been here." Out of 70 people who answered the L.S.E. questionnaire, only 6 students say they have friends among British students. Almost all the college and University reports mention the lack of friendliness on the part of English students and comment on their reserve.
- (e) As a result of "overseas students being more quick to break the ice with one another than with us, they tend to form a 'foreign legion,'" says the Nottingham report, compiled after the issue of a detailed questionnaire to foreign students. National cliques are formed in colleges and common rooms, and it is difficult to break into them.
- (f) "Overseas students take little part in the life of the college societies and often have the feeling of being outsiders," says one report. The majority have little knowledge of English team games, and they have little chance to learn, as most of the games are match fixtures. There is a common feeling of inferiority in these games; and those in which they have proficiency, such as skating and fencing, are not available in this country. In the L.S.E.'s 70 replies, only 12 state that they belong to some sports club.
- (g) The possibilities of their getting social life are even more restricted. In some places, such as Exeter, Edinburgh, some parts of London, and through the East and West Friendship Council, some attempts are made, but to quote Edinburgh's report, "Foreign students find the strain of talking to elderly citizens unduly great and prefer to make contacts with Scottish students."

What is to be done about this?

(i.) It all works down to the need for personal contacts. Members of the S.C.M. can take advantage of and make available this opportunity of friendship. If each member in a field of 10,000 could get to know one overseas student in the academic year, the problem would be solved. And for this the S.C.M. should think out and plan means for breaking down the isolation and loneliness of overseas students. Reports indicate that much can be done through teas, socials, rambles, dancing lessons for freshers, discussion groups, etc.

(ii.) Build and back up international and cosmopolitan societies.

(iii.) Do propaganda for the creation of public opinion in the university for meeting the need of, and taking advantage of the opportunity for making friends with overseas students, and introducing them to college and social life.

(iv.) Plan for the student unions to take up this question most seriously. Some reports, such as Edinburgh and Liverpool, suggest that there should be a union officer especially to deal with foreign students.

The next two articles will deal with two classes of problems connected with the overseas students and lodgings and social life in this country. Facts regarding finance and medical facilities will also be given.



Federation News



W.S.C.F. Summer Camp and Conference, Nunspeet, The Netherlands

Our Summer plans take into account the fact that a number of students will have gone through a strenuous programme at Amsterdam and will not be keen for "more conferences"! while others, who will not attend Amsterdam would be eager for a real Federation Conference. Thus the period to be spent at Nunspeet is divided into two parts and includes first a three days "Camp" and then a four days Conference.

All student delegates to the Amsterdam World Conference, whether included in the W.S.C.F. delegation or not, are invited to both the Camp and the Conference.

THE CAMP—AUGUST 3RD TO A.M. AUGUST 7TH.

This camp will be very informal, with plenty of time for private talks, making friends, and enjoying sports and rest. The very light official programme will include groups for discussion of the implication of the findings of the Amsterdam Conference for the message of the national Student Christian Movements, "informal causeries" on the situation of certain outstanding S.C.M.s, and morning and evening worship.

Well-known Federation leaders will be present!

The cost of the Camp will be Swiss francs 15.00, from the Thursday evening to the Monday morning. The fare from Amsterdam to Nunspeet is Swiss francs 4.50.

THE CONFERENCE—AUGUST 7TH TO A.M. AUGUST 11TH.

With the informal discussions of the camp as a background, those who attend the Conference will go on to four days international and œcumenical study of the subject:—

THE S.C.M. AND MODERN CONFLICTS.

Beginning on Monday morning the daily pro-

gramme will include the study of the biblical message in times of conflict, a survey of possibilities of social and international action in and through national Student Christian Movements, and morning and evening services, some of which will include short devotional addresses on foundations of Christian faith. Details of speakers and programme will be published later.

The cost of this Conference will be Swiss francs 20.00, from the Sunday night to the Friday morning; but the cost of the combined Camp and Conference (Thursday night to Friday morning), will be only Swiss francs 30.00.

Delegates who wish to attend the Camp only are asked to leave on Sunday night or Monday morning. Others who wish to attend the Conference only are asked to arrive on the Sunday night.

Will those who think they may be able to come apply to the General Secretary at Annandale?

A message from a group of Christian students in Japan to the Christian students of China

"We would express our most sincere respect and affection for you, our fellow-students of China, who are one with us in our Lord Jesus Christ.

We Japanese Christian students feel keenly our share of responsibility for the present state of affairs. For the promotion of permanent peace and the establishment of the Kingdom of God in this part of the world, it has seemed to us during our discussion at this conference that it would be very desirable if a few of us could find some opportunity to meet with a few of you. This would enable us to talk with each other, to think together, and to pray together. We feel sure you will understand our motives in suggesting such an informal meeting at this time, and in sending you this witness of our sense of Christian fellowship with you.

May God's Grace ever be upon you."

NOTES BY THE STUDY SECRETARY

Preparation for Study Swanwick

Some people said after last year's Study Swanwick that they had never worked so hard in their lives! It is obvious that the strain of a study conference will be relieved only in proportion as people have made any serious effort to prepare for it beforehand. It would therefore be a good thing to begin reading for it and thinking about it now. Since everyone will be engaged in Bible study at Study Swanwick, it may be useful to suggest some books which are useful for preliminary reading. Professor C. H. Dodd's last book, *History and the Gospel* (Nisbet, 6/-), will be found very stimulating, and it deals directly with the subject of the conference. Then there are also his other books, *The Parables of the Kingdom* (Nisbet, 7/6) and *The Apostolic Preaching* (Hodder and Stoughton, 5/-). The Oxford Conference volume entitled *The Kingdom of God and History* (Church, Community and State Series, Vol. III., Longmans, 8/6) contains excellent essays on our subject by H. G. Wood, C. H. Dodd, Edwyn Bevan, Christopher Dawson, Eugene Lyman, Paul Tillich, and H. Wendland. A book upon the Gospels in the light of modern knowledge is to be found in *The Gospels in the Making*, by the Study Secretary, Alan Richardson (S.C.M. Press, 5/-). An excellent book upon the Christian faith in general is Canon O. C. Quick's recent *Doctrines of the Creed* (Nisbet, 10/6); it discusses the doctrinal problems which are constantly in the minds of students. All these books should find their way into the local college libraries.

Hints to Study Leaders

An entirely new edition of this pamphlet (obtainable from the Study Secretary, Annandale, price 3d., 4d. post free) is now ready. It should be carefully read by all who hope to lead study circles next year and all who are responsible for the planning of study work.

Some New Books

Two new books in the *Religion and Life* series (S.C.M. Press, 1/- each) are worthy of mention: *How to Use the Bible* by Dr. J. W. Coutts (the title is an adequate description of its contents) and *The Christian Answer to the Problem of Evil* by Principal J. S. Whale. The latter consists of the four memorable Wireless addresses delivered by Dr. Whale in 1936. This is a subject which inevitably crops up in study circles on nearly all subjects, and it is good to have Dr. Whale's profound treatment of this vital question at hand in an

accessible and readable form. Many readers on both sides of the Atlantic have been greatly helped—both intellectually and devotionally—by the books of Dr. H. E. Fosdick. His new book, *A Guide to Understanding the Bible* (S.C.M. Press, 10/6), is entirely worthy of its author's reputation and deserves to be widely read by those who seek to understand the message of the Bible in the light of modern knowledge. Dr. Fosdick is a clear writer and a brilliant expositor, and his tracing of the evolution of the principal religious ideas of the Bible will help many to a truer appreciation of the making and meaning of the Christian understanding of God and man. But it is perhaps not a book which would be appreciated by the "continental" type of theologian.

International Study

Why is it that at a time when events are happening in the sphere of international relationships which will have far-reaching importance for the world-history of the future, there seems to be very little enthusiasm for international study in our Movement? Will the study leaders for next year try to see that better work is done in their colleges on this subject? Here is a note from Malcolm Adiseshiah. He says:

"The result of our last two terms' study activity has shewn two disturbing factors with regard to the whole problem of international study. First, except in two centres, no real international study has been attempted, and there seems to be a widespread feeling of fear and despair, and therefore perhaps a refusal to study this disturbing area of our life and society. Secondly, the demand for co-operation in international study made upon the S.C.M. from other societies and groups like the India Society, the International Society, and the Peace Councils in at least three Universities and two Colleges was not accepted. In two of these cases it is significant that the initiative came from the other groups. In the February issue of the Magazine, in the article headed *That They May Be One*, our responsibility for studying the international situation and for taking action on such study was shewn to be clearly rooted in our faith. In planning for our study programme for next term and session we shall have to decide what kind of international study we shall do—how far the study should be of general principles, how far of particular situations, how far it should be religious and how far technical. What is to be our answer to this demand for co-operation?"

ALAN RICHARDSON.

LETTERS TO THE EDITOR

"Home" and "Abroad"

DEAR EDITOR,

May I offer a few comments on the interesting and important letter of Jack Bennitt? With his view that the distinction between "home" and "abroad" is false one can, in some measure, agree, though it can be overstated. Moreover, it is really important that we should have more instances of the choice of men from home jobs to do particular jobs abroad, similar to the admirable choice made in the case of the theological college at Canton. I do, however, take exception to the generalisation that is built upon this solitary and unusually distinguished instance, and I venture to hope that the S.V.M.U. will not allow its policy to be ruled by these ideas alone.

It is probably true that there are rather more jobs in the work of the Church overseas, that could be filled by inviting men of experience to go to them, than we have hitherto recognized. But they are of a definite character and their number is strictly limited. Not many men can learn a vernacular well at over 35 years of age; this leaves us pretty much with college teaching which may be largely in English. I should dearly like to see a few more first-rate people who have proved themselves in specialised work at home find their way abroad, but this is not to say that recruiting can be based upon such a method.

Let me urge two reasons against the plan of a 'great panel of names of people who would be ready to undertake specific jobs without minding where the particular jobs happened to be.' The first is that it would be unworkable. It would be quite impossible to know what degree of willingness a signature represented. The task of the officers of missionary societies who have to find the people would be rendered more and not less difficult if they had only such a 'great panel' not in addition to but *instead of* a list of people who did believe, so far as they knew their own minds, that they were meant for missionary work abroad. The second objection is that such a panel ought to contain the names of *all* members of the S.C.M. who are not crippled or else tied by unmistakable home claims. Now, it has always been one of the merits of the S.V.M.U., religiously, that this could not be said of it. No one who is not a fanatic has ever said that everyone ought to be a Student Volunteer if he is a Christian. Properly considered, the S.V.M.U. is wholly free from the charge that it encourages the 'holier-than-thou' attitude. It rests on vocation, and vocations are different, but not of differing holiness if they are truly vocations. But I do not see how it could be denied that to such a panel all able-bodied and reasonably family-free members of the S.C.M. ought to belong. In fact they would not, and you would be landed with a first-class prig-making machine.

Can you find room for two more points? I have been much impressed by finding people in the 'mission-field' who are now in jobs, and doing outstanding work in them, which they only found after they had gone out and could never have thought of before they went out, because under the stress of contact with a new world new abilities and aptitudes had disclosed themselves.

The other point is—and here I declare myself an unrepentant backer of the S.V.M.U.—that there is such a thing as vocation to missionary work and that to describe S.V.s as 'people who just have a conviction they want to work outside England' is hardly to do justice to them. There is a range of work covered by the term 'missionary,' and *pace* all modern sophistications we know quite well what it is. Some men and women have been lucky enough to know, fairly early, that to such work they were called, and they had the chance to direct their reading, their work and their prayer in such ways as to prepare themselves for it. I believe this to be still right for most of us, and nothing that was said in the recent International Missionary Council's meeting at Madras caused me to change my conviction.

In short—let us have more of what Jack Bennitt wants, but don't let it be a substitute for what the S.V.M.U. stands for in the work of the Movement.

Yours sincerely,

Edinburgh House

WILLIAM PATON

DEAR MR. EDITOR,

I have been interested to see, in your March issue, a letter from Jack Bennitt, suggesting the setting up of a panel of names of people ready to take specialist posts in mission work overseas, for short or long terms.

I have recently returned from the Tambaram Conference, where I had the honour to be one of the section dealing with the Function and Training of Missionaries. In the discussions of this group, the question of the short-time worker, as distinct from the missionary worker who goes out prepared (if God permits) to spend his whole life in the service of the people, was freely canvassed.

Many different points of view were put forward and there was much plain speaking from the delegates from the "receiving" countries as to the qualifications and characteristics necessary for foreign workers. It was interesting to find that the nationals of these countries were, in the main, opposed to the whole idea of short-time workers. They reiterated constantly that the men and women they want are people who are willing to live and work alongside and help them *from within* in the building up of the Church. They desire men and women "committed to a life purpose." Expert

knowledge is, of course, a necessity, but the type of worker who comes for a short time, simply as a teacher, and not as colleague and learner, is likely to be just the type which they find least acceptable.

The number of posts in Missions where all that is required is the dissemination of specialised knowledge must be extremely few. In almost every case the important thing, surely, is not simply that the students should get the same teaching as they would get at Oxford, but that they should get the teaching they need at the present stage in the building up of the Church, shown in relation to their own cultural background and modes of thought. This, the short-time worker would find it very difficult to supply, owing to his ignorance of the life and outlook and history of his students.

It is true that the work at home and abroad is one and that the best available brains are needed in the service of the Church of God in every place; it is equally true that at the present time, it would be most inadvisable and even dangerous to accept overseas workers who regarded their work from the detached standpoint given to a temporary "job" and were not prepared to put their lives, and still more, their souls into it.

I think your correspondent has some justification for declaring that, in the past, men in missionary circles have been appointed to specialists' jobs without the proper qualifications and for wholly inadequate reasons. But the very necessities of the time are helping to bring that state of affairs to an end and the conditions on the field itself are more and more requiring that for any particular job a man shall be, not only expert in the subject he is required to teach, but an expert in the mind and outlook of those who are to learn from him, that he may interpret eternal truth to them and help them to discern the application of that truth to their own particular need and situation.

Would that I could pass on to all S.V.s and to the wider group of S.C.M. members the urgent call from Madras for more missionaries. Men and women with the vision of Christ and of His world-wide Church are needed who will be "colleagues and friendly helpers in the building up of the life of the younger churches, and who will carry the Christian gospel into the many areas of life where Christ is now unknown or where no churches exist."

Yours very sincerely,

M. ELEANOR BOWSER,

Women's Secretary,
Baptist Missionary Society.

Frustration and the Christian Responsibility

DEAR EDITOR,

The letter from Donald Upton in the March issue of *THE STUDENT MOVEMENT* impels me to reply in order that I may state my case more clearly, and ask one or two questions that seem to

me to be of the utmost importance to all those who share his beliefs.

The article of mine to which Mr. Upton referred in his letter was in the nature of an appeal for evidence on the economic position of students. Those of us who have the opportunity of travelling round the Universities of this country cannot avoid being struck by the extreme poverty and hardship which in many cases accompanies a University career. Conditions which make it impossible for many students to obtain an education in the true sense of the word.

It was these sort of conditions that the National Union of Students wished to make public at the Youth Hearing which was held in London in February. The Youth Hearing was organised by the British Youth Peace Assembly for the purpose of focusing public attention on the conditions of youth throughout the country, in employment, leisure, health, sport, etc., because the B.Y.P.A. maintains that youth has the right, and should have the opportunity for a full development of abilities and personalities, rather than that, as at present, the young people of this country should be stunted and exploited to the extent that the evidence produced at the Youth Hearing showed that they are.

In this context I wonder how many of my readers will agree with Mr. Upton's remark that "The present efforts of the B.Y.P.A. . . . are certain to lead to more frustration and disillusionment, if to nothing worse." Or with his remark that the enthusiasm behind the B.Y.P.A. is "misdirected," and that its ideals are "breaking up from their inherent falsity," and are built on "rotten foundations."

It is true that these remarks of Mr. Upton's are a little difficult to reconcile with his earlier remarks in which he expresses a modified sympathy with the B.Y.P.A., and admits that the political situation is such that "every Christian as a citizen has a duty to exert a conscious and informed influence on social and political events." Thus on the one hand he supports social and political action, while on the other hand he maintains that it leads to "frustration and disillusionment," and finally he offers us, as the only real solution to the feeling of frustration that is so apparent to-day, the gospel. "If ideals are shattered," he says, "the judgment and promise of the gospel are indestructible. The Church exists in and for the world: our service of Christ's Church is our best national service."

Mr. Upton, however, neglects to say what the work of the Church should be in the present situation, of which it cannot remain unaware and neutral. And it is this attitude, in my opinion a muddled attitude, that I wish to challenge, because I feel that it is very prevalent in the Universities to-day. It is exemplified either in a deliberate retreat from the economic and social problems of society to-day, which is defended on the grounds that any action which is based on the necessity for social reform, leads to "frustration and disillusionment," an

attitude which finds its logical conclusion in the illogical pacifism; based on the theory that "it will be all right in the end," which is so prevalent among S.C.M. branches and other sections of opinion in the Universities. Or it is exemplified by those who hold the tragic view of life, but who, owing to the pressure of political events to-day, find themselves supporting political or social action, but who are unable, and in most cases do not attempt, to reconcile such action with their beliefs. Finally there are those who, like Mr. Upton, seem to have found themselves in what I should have thought was a most uncomfortable *via media* between these two attitudes.

I wish to make an appeal to those members of the S.C.M. who believe, as I do, that the crisis of society to-day is largely economic in its causes, and who believe, as the B.Y.P.A. does, that it is possible to take effective action against the abuses of the present social order. It has been said that for men to live together in communities two abilities are essential, the ability to make and the ability to regulate. Man has solved the first problem owing to the development of science, it is his inability to solve the second that leads to the sense of frustration, for the potentialities for good in our society are thwarted by the inability to regulate satisfactorily the relationships between men and between groups of men.

Those of us who believe that it is now possible for the first time to regulate those relationships in such a way as to free the potentialities for good that are latent in our society to-day, by political and social action, have a duty to undertake such action, and to further it to the best of our ability. And it is because such action will be more effective if the support given it is united that the B.Y.P.A. came into existence.

It is an untenable and useless position to give mild support to such action while maintaining at the same time that it leads to "frustration and disillusionment." The fundamental question that has to be answered is whether any ultimate good can come out of the improvement of conditions, or whether it cannot. If you believe it can, as Mr. Upton and many other Christians seem both to believe and not to believe, then it has to be admitted that such action cannot lead to "frustration and disillusionment," but, on the contrary, is the worthiest possible cause for enthusiasm. If you do not believe it can, then why give it any support whatsoever?

The time has come for every one of us to make up our minds as to whether such action is likely to lead to the realisation of any of the ideals we believe in, and, if so, to throw ourselves wholeheartedly into it; and I might add that, so long as the Christian Church remains neutral or unaware of the crisis of society to-day, so long as its sole solution for the ills of the present-day world is the vague appeal "back to the Gospel," just so long will it fail to command the respect of the young people to-day.

Yours sincerely,
BRIAN SIMON.

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THE CHRISTIAN AUXILIARY MOVEMENT

The Report of the St. Asaph Conference on the "Christian Answer to Fascism" can now be obtained from Annandale, price 6d. This booklet contains the speeches delivered at the conference by John Macmurray on the Nature of Religion; the Nature of Christianity, and Christianity and Fascism; by Gregory Vlastos on Prophetic Religion and The Christian Answer to Fascism; by Kenneth Ingram on Fascism and the Churches and Fascist Trends in Britain; by V. Ogilvie on Fascism and Education; by Karl Polanyi on The Philosophy of Fascism and by Hilda Vernon on Women and the Family under Fascism.

The value of the report is that it gives in a short form what has come to be known as the Christian Left position in addition to much useful factual information which will enable the reader to get a picture of fascism at work abroad. Events have moved rapidly since August when the conference was held, but no one who was there has been surprised at what has happened, because the conference was concerned to explore the essential nature and methods of fascism.

Readers may find must in this report with which they disagree. What we all must surely agree about is that it is impossible to take an intelligent interest in the world of to-day without some understanding of the nature of fascism. It is this educative function which the report aims at providing.

JOHN DREWETT.



RECENT--- ---BOOKS

Not for Theologians only

Contemporary Continental Theology. By W. M. HORTON. (S.C.M. Press, 7/6).

This is one of those rare books which can be recommended without reservation. It should have a prominent place in the lists of books required to be studied by candidates for the ministries of different churches, but that does not mean that it is suitable only for theological students. It should be read and re-read by any educated layman who would like an introduction to the living thought of the churches on the continent, of which, on the whole, we talk much and know little. All delegates to Federation Conferences should be asked to read it before they set out.

Following his volume on *Contemporary English Theology*, Dr. Horton here explores representative continental thinkers. He gives, as a reason: "What the Continental theology lacks in balance it makes up in depth, while Anglo-Saxon theology tends to push its practical good sense to the point where it endangers the sense of the sublime, without which theology becomes as prosaic as arithmetic. The quality here hinted at is difficult to describe, but it is vitally important, so important that no contemporary Christian preacher should fail to expose himself to its influence, however far he may be from accepting any of the specific theologies in which it is embodied."

The form of the book is as near as one can get to a classification of such a diverse subject matter: it is in four main sections, the Rediscovery of Orthodox Theology, the Revival of Catholic Theology, the Crisis in German Protestant Theology, and Protestant theology outside of Germany. Each section begins with a brief survey of the historical developments in national and church life which form the background, and then follow expositions of the thought of selected representative thinkers. For example, Roman Catholicism is represented by Maritain and Przywara. Two themes recur constantly throughout the book, the recent recovery of the conception of depth—the fourth dimension in religion—and the problem of how man can draw near to a God who is wholly other than he. The best statement of this second problem occurs in the comparison of the thought of Barth and Przywara (pp. 105-6).

The third section, dealing with the widely divergent tendencies in German religious thought to-day, will probably excite most interest. Dr. Horton is emphatic about the essentially religious character of the German revolution, and treats this aspect with more sympathy than most Christian writers.

"Those who are unreservedly opposed to his (Barth's) theology will have to make an attempt to appreciate the truth of the German Christian Movement."

Although Dr. Horton is not among those who "unreservedly oppose" Barth, he adds:—

"Personally I believe there is truth in it."

He is well aware that Barth may have had no choice in reaffirming the intransigent "I can no other":—

"Whether the Confessional Church would ever have seen through the idolatrous element in the German Christian Movement, and come out so emphatically against it, without Barth's leadership, is problematical."

If we cannot swallow whole Barth's utter denial of any knowledge of God through the world, how can we conserve for ourselves the vital depths and insights which he has brought into the world of to-day?

"To steel our determination to obey God rather than man, and our confidence that, if God be for us, it matters not if the whole world be against us, we might well take Barth and Heim for our constant devotional reading, even while we take more moderate theological guides."

We tend to view the whole alignment of the Church in Germany as Barthians versus the rest, but Dr. Horton introduces us to men who are doing hard thinking behind the dust of the struggle, men like Heim and Althaus, neither adherents of Barth nor of the German Christian Movement. Incidentally, it is worth noting that it is the German Christian Professor Hirsch, relegating the Old Testament to the background and restating Christian belief in terms of "modern" thought, who would probably feel most at home in English theological circles.

Only one section of the book concerns the German situation, but there is no space here even to enumerate the variety of thinkers whose ideas Dr. Horton describes and compares. Russian exiles, Scandinavian Lutherans, the French Reformed, the Czecho-Slovak National Church are all visited, and their leading theologians are presented to us. Terms like existential thinking, the analogia entis, dialectical theology, sophiology are not invented by theologians to obscure their meaning from the ordinary man. They are shorthand terms for living ideas and philosophies of life, and we shall be the richer for being introduced to them by Dr. Horton's simple and lucid exposition. Catholics and Protestants, Anglicans and Free Churchmen will profit from a reading of this book. Their own ideas cannot fail to be vitalized and stimulated by such a study. They will almost certainly be introduced to at least one thinker whose ideas they will wish to follow more in detail, and they will have the advantage of knowing from the beginning the position their writer occupies among his contemporaries.

J. R. C. DAWSON-BOWLING.

This Business of Living. By L. W. GRENSTED,
D.D. Student Christian Movement Press, 5/-
(Religious Book Club, 2/-).

The author of this book states in the preface that he is "not quite certain whether it is a study in psychology, or in philosophy, or in practical everyday living," but that he is content with that uncertainty because the three cannot be kept apart. "Though it is written, in the main, for those who find themselves perplexed in various ways, it is not its purpose to supply a set of ready-made solutions for every kind of human difficulty. It is not a primer for the puzzled, but an introduction to the business of living," which aims at showing up spurious solutions of life's problems, and indicating the true approach to them. The task of solving his problems remains the reader's own.

The first chapter gives a penetrating analysis of ordinary conversation, showing how under the guise of discussing other people and their affairs, we are generally really talking about ourselves, indulging some emotion, some inner comparison of our case with theirs. "We are very pious in facing other people's perplexities, whether the perplexity be a husband or a housemaid, an employer or an employee, and this gives an immense amount of emotional relief to those of us who are by no means lions in facing our own." The chief fact emerging from this study of conversation is that one's real problems are seldom honestly stated, or indeed consciously acknowledged, and this chapter, in forcing the reader to reflect, rather uncomfortably, on his own conversational habits, should help him to make a step towards that honesty without which no real facing of life is possible. Next comes a survey of "conventional remedies"—the kind of trite well-sounding phrases and bracing advice usually offered to those in difficulties, most of which tend to evade the issue, for they fail to answer the question "how shall we be other than we are?"

Three ways of approaching the problem of life, and its significance, are examined in turn; the way of science, of art, and of religion; and it is shown that science, being by its nature analytical and abstract, can describe and explain our difficulties but cannot offer a solution. Art takes us a step further, in that it starts from a direct intuition of values, and shows us life as "a series of significances," giving to those who can see it a vision of themselves as they would be. But the artist cannot make us see his vision, if we are too blind, nor can he give to himself or others the power and faith to pursue the vision. Religion, which is the actual expression in living of the values seen by the artist is alone of the three truly practical and constructive in actual living. It gives us purpose and direction; by focussing our attention away from ourselves, upon God, it enables us to face and accept our own shortcomings; and it shows us how to overcome them by faith in and surrender to a power beyond ourselves. It is not suggested that this is an easy solution. "It is a new birth which

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M. D. SKEMP.

The Gospel in the World. GODFREY E. PHILLIPS.
(Duckworth's Studies in Theology. 5/-).

'Comparative religion' has been a phrase often misunderstood and more often mal-used. In this book we have a statement on the fact of the Christian Gospel being proclaimed to the world of

Africa and the East. In the place of the comparative study of religion's values we see the Church impinging on the life and culture of others.

Prof. Kraemer has given us, with unparalleled ability, a book on this very subject; the excellence of Mr. Phillip's smaller volume makes it the greater pity that it did not forerun 'Kraemer' and so prepare the way for that larger work. There is nevertheless real value to be obtained from reading Mr. Phillips' book. The vexed question of contact with other religions is clarified by the author's conviction that there are contacts to be made. From his knowledge of the East he claims this, but he also sees that the Christian faith cannot be compromised to meet them. He admits 'general revelation' in other religions but he strongly affirms the special character of the Christian revelation. This cannot be said to be in complete agreement with the thesis of Dr. Kraemer, but it is not disagreement as the latter cannot stress too forcibly the need of the evangelist to be equipped with an intimate knowledge of the religion to which he is going. The large part of this book deals systematically with the approach to non-Christian religions, but a substantial portion is given up to the life of the church and the new demands made upon missionaries overseas. From these chapters those who watch the Church in the world will derive real knowledge of present tendencies and difficulties, but many problems, such as that of large educational institutions, are not solved in the chapter on 'Second Line Activities.'

This book is essentially a product of a British mind. For analysis and understanding it will not be surpassed. It takes, however, the *via media* in the theory of Christian approach between that of European continent and the more liberal outlook of the U.S.A. Is such a middle way practical for the Church in the 20th century?

R. W. WOODS.

Through Tragedy to Triumph. The World Church in the World Crisis. By BASIL MATHEWS. (Edinburgh House Press. 2/-).

This book, as Mr. Mathews explains in the Foreword, was planned four years before the Conference at Madras but postponed till after the world meetings of the Christian Church in 1937 and 1938. The author uses "Madras" as a focussing point, or with telling effect as illustration, of the world church facing and attempting some of the terrific tasks that confront her in every continent and almost every country.

Those who like their spiritual meals in desiccated or condensed form may prefer the Findings of the Conference at Tambaram (E.H.P., 1/6), but those who find it easier to digest when nourishment is more palatable and more easily assimilated will find plenty of meat in Mr. Mathews' book. It is not comfortable reading, and while it is inspiring to read of what God is able to accomplish through some parts of His church, and those often the most hardly pressed, it is humiliating also to be compelled to see what vast tracts of life and opportunities of service are still unclaimed.

New ventures that might be tried—or are being experimented with—are brought to our notice, and in every way this is an absolutely up-to-date and most timely presentation of the world-wide task that calls for a universal and united Church to accomplish it.

D. FERGUSON.

THE SELLY OAK COLLEGES

By CATHERINE MACKINNON

Principal of Carey Hall and former S.C.M. General Secretary

ABOUT three miles from the centre of Birmingham, in a suburb that has grown so quickly that vestiges of country lanes and farmyards crop out among the villas, lie the eight colleges that compose the group. A ninth, Avoncroft, the college for agricultural workers, is situated at Bromsgrove, ten miles away.

What are these colleges and what opportunities do they offer? They have been called the nearest thing to a religious university in the British Isles. This may seem a presumptuous claim for institutions the total membership of which runs to only about three hundred at a time. But if by University is meant a place where people are free to read, to explore paths of thought which ordinarily remain unexplored for lack of time, to wrestle with ideas and to face the challenges to the thought and life of Christians which the world throws at us daily, then perhaps the designation is not far off the mark.

A great variety of work is being carried on in the colleges. Certain regular courses leading to a degree or diploma can be taken in theology, education and social science. One college trains specifically for the work of the Y.W.C.A.; another specializes in Sunday School work and Religious Education. Three colleges have as their primary purpose the preparation of missionaries. Two of these are for women, the College of the Ascension (under the S.P.G.) and Carey Hall (under the B.M.S., L.M.S. and E.P.M.), and one for men and women, Kingsmead (under the missionary societies of the Friends and Methodists). Each of these colleges receives students of other denominations. All of them have definite courses of study, but ample allowance is made for individual needs. The colleges share the services of a group of first-class teachers whose work covers the basic subjects of theological, educational and social science courses. In addition each college has its own staff.

One of the great points about these colleges is that they are of use not only to students who are preparing for specific forms of work. They are open to people who can manage to take a few months, or even weeks, away from their job, or between jobs, to read, think and discuss. Courses of lectures are complete in one term (eleven weeks). In addition to college libraries there is a splendid central library of 25,000 volumes. There is always in the colleges a good proportion of men and women from other countries, many of them

older people with much interesting work behind them. Missionaries from all parts of the world and representatives of many branches of the Church meet and share experiences. Birmingham as a city offers much of interest to the student of social science or educational method, so that visits of observation can supplement classroom work.

Many missionaries who have spent furloughs in the colleges regard them as a kind of mental and spiritual sanatorium, but there must be a good many other people who would find a sojourn in one or other of the colleges a revivifying experience. Anyone who is interested can get information about the colleges as a group or any one of them in particular from: The Registrar, Selly Oak Colleges, Birmingham, 29.



— NEWS FROM — THE COLLEGES

National Service and the Universities Cambridge

THE distribution of the official National Service Handbook was followed by the posting of a notice from the Vice-Chancellor telling students to consult their Tutors before enlisting for any kind of service. Those who did this were told to take no notice of the official handbook, and were given a card to fill in, on which they were required to give details of their academic career, the state of their health, the kind of service they would like to give, and their O.T.C. or similar qualifications. Those who signed this card, as opposed to merely filling in their names on it, expressed their willingness to offer their services to the Government in the event of an emergency. Meetings were immediately called in most colleges, at which it was urged that the University authorities should explain the scheme further, as it was not yet clear precisely what use was to be made of students' services, and the cards issued were ambiguous; for instance, could a General Strike be regarded as an "emergency"? The result of these meetings was that notices were put up in colleges either explaining the scheme more fully, or inviting those who were in doubt about it to consult their Tutors further. In general, undergraduates were told that the scheme was entirely voluntary, that signing the cards involved no legal obligation although it might be considered to involve a moral one, and that if there were any who did not wish to sign yet, they could still fill in the cards which would constitute a useful record and ensure that the best use would be made of their services in the event of war. In some cases annoyance was expressed at the distrust of the University authorities displayed by undergraduates, while some Tutors were surprised at the fuss their pupils were making, and assured them that an "emergency" could only mean a war

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against the Fascist powers, or even advised signing now if conscription was to be avoided. However, no official definition of an "emergency" has yet been given, nor has it yet been made clear what the position of students would be in the event of war. The result is a crop of unfounded rumours which only increase the present confusion.

Of the University societies, only four have made their views generally known. The Pacifist organisations (The Fellowship of Reconciliation and the Peace Pledge Union) are sending a letter to college Tutors, explaining their viewpoint; and the University Communist Party published a leaflet which was widely distributed, urging students not to sign a blank cheque, and only to offer their services in support of a democratic policy, and demanding a full statement by the University authorities of what the present plans are, fullest discussion by the whole University, and the submission of results thus democratically reached to the Government. The Progressive Front (Democratic Front, Liberal Club, Socialist Club) also issued a leaflet in connection with the Youth Pilgrimage, inviting undergraduates to go on this and demonstrate their readiness to serve under leadership they could trust, under a government which stood for democracy at home and abroad, for proper A.R.P., for extended social services and combating unemployment, and for a constructive plan to solve the refugee problem. The University Socialist Club issued a manifesto on Defence, elaborating many of the points put forward in the two previous leaflets, indicating the dangers of regimentation involved in the National Service Scheme, maintaining that free and democratically controlled defence was more effective than any other kind, and pledging full support to all colonial peoples against all imperialisms.

Finally, the C.U. Undergraduate Council organised a University conference on Defence, which took place on March 4th and 5th. The Conservative, Liberal and Socialist Clubs were represented at this, and also the S.C.M., L.N.U., F.O.R., Friends Society, Medical Society, Majlis, Scientists' Anti-War Group, Association of Scientific Workers and the Inter-Faculty Coordinating Committee. Sir John Anderson was asked to send a speaker to the conference to put the Government's view, but it proved impossible to secure anyone to do this. All views were given a hearing, and there was full discussion at each of the three sessions. The following resolution was submitted from the floor of the House, and passed unanimously:—

"That this conference . . . requests the Cambridge Undergraduate Council to take steps to secure from the University authorities a clear and full statement of the purpose and conditions of the present proposals for National Service as they affect students. We record our conviction that the terms of such service should make full provision for respecting individual and conscientious objections,

and that in the general development and execution of such defence schemes there should be adequate facilities for the consideration of individual and student opinion. We therefore urge that the existing organs of student opinion in the University should work together to provide more efficient instruments for the expression of that opinion and to maintain closer contact with the National Union of Students."

A committee has been set up to see that this resolution is carried out. GODFREY TUCKEY.

Ought a Christian to be a Pacifist?

Ballot at University College, Exeter

Canon Raven said recently in Exeter that people outside the Church had decided that Christians should be pacifists, *i.e.*, that they should in no circumstances take part in another war, but there are two points of view on this matter within the Church. A questionnaire was issued by the University College S.C.M. reporting Canon Raven and asking the questions:—

But what is *your* opinion? Ought a Christian to be a pacifist?

Are you an active member of a student religious society? Are you a member of a Church?

Various long replies were returned, including a number which said that the signatories were pacifist "but one should be prepared to fight for anything worth having and keeping." These were judged to have voted no to pacifism.

Returned papers: 254 (out of 477 in College). 42.5 per cent. voted yes, 52 per cent. voted no, and 5.5 per cent. were uncertain.

Amongst the voters the men divided into 46 per cent. yes, 49 per cent. no, 5 per cent. uncertain. Amongst the women 38 per cent. voted yes, 57 per cent. voted no, and 5 per cent. uncertain.

75 per cent. claimed church membership. Of these, 42 per cent. voted yes, 54 per cent. voted no, 4 per cent. uncertain. Amongst the non-church members 45 per cent. voted yes, 47 per cent. voted no, and 8 per cent. were uncertain.

This ballot created a great deal of useful discussion and comment.

London Social Study Week-end

The Annual London Social Study Week-end was held at Toynbee Hall from March 10th to 13th, on the theme "Agenda for Democracy." Starting on the first night with speeches on "Conditions of Successful Democracy" and "The Basis of Democracy," by Sir Norman Angell and Eric Fenn, we went on to consider the question in various more detailed aspects, including unemployment, health, the voluntary social services, crime, anti-semitism, education, and industry, each session consisting of a speech by an expert in the subject, followed by discussion. The programme included a visit to the Distressed Areas Exhibition, at Christ Church, Watney Street, where photographs of some of the derelict areas in South Wales, examples of family budgets, and other exhibits, brought home to us

the extraordinary hardships being endured by men and women in those areas. There were also visits to settlements, and to the Peckham Health Centre, an extremely interesting social experiment which aims at combining community life, with the whole family as the writ of membership, with supervision of health, effected by periodic medical examination of all members. One of the questions which occurred most frequently in both speeches and discussion was that of education for democracy, and it appeared that we shared with the contemporary educational system a good deal of vagueness as to what this should mean in theory and practice. Father Groser helped us to see, however, in the closing meeting, that the essential thing is to educate people so that they can see life as a whole, and connect their own particular specialist subjects and jobs with the whole scheme of things. Only can we so avoid that complete conditioning by our environment and by the group with which we happen to be identified, which narrows our perspective and distorts our judgment, making impossible that informed and intelligent public opinion without which true democracy is impossible. The chief value of this week-end, as he pointed out, was to help us to take a step towards this broader view, by keeping before us a number of aspects of social life in rapid succession, so giving us some idea of the total setting of the particular job that we ourselves are called to do.

M. D. SKEMP.

Oxford Missions Conference, March 3rd-5th.

"THE CHURCH FACES THE WORLD."

This year's study in Oxford has been on International Affairs and with that almost completed the Madras meeting and the Conference were designed to bring again into the forefront of our minds the fact of the Church. On Friday we heard about Madras from Miss Pao-sen-Tseng, Rev. C. G. Baeta, and Rev. G. E. Hickman Johnson and we felt as we listened to them something of the feelings which must have been in the minds of the delegates at Tambaram. The difficulties produced by the war in China, the problems of the Younger Churches in the face of Denominationalism which they don't understand, but above all, the unity and harmony which God gave to the Conference were all made very real to us.

Our Conference began on Saturday evening in Mansfield College, and we opened with a plenary session attended by about 55 members of the University. The speakers were Rev. T. R. Milford on "The World—Unregenerate" and the Dean of Worcester on "The Church in the World." The Rev. T. R. Milford showed the need for Redemption as basic to life since man in both his individual and corporate life is estranged from God, and man by his own effort cannot be reconciled. The Dean of Worcester, who was at Madras, followed this by showing the weakness and sin of the Church which

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had made penitence one of the key-notes of Madras. But in spite of all this the Church is the vehicle of the Holy Spirit and it alone fulfils the functions of showing the Will of God to the World and of enabling men and women through worship and fellowship to follow His Will.

The Second and Third Sessions, on Saturday night and Sunday afternoon were Group Sessions showing the Church in action in particular fields of service. They were led by undergraduate chairmen with two speakers in each. Group I. was on "The

Christian Message," and after a discussion of the Message itself, led by Robin Woods, the Rev. T. R. Milford spoke of the presentation of the Message. He said that the real qualification for one who presented the message was a love that led the missionary to identify himself wholly with the people. Group II., on "The Church and Education," was addressed by the Rev. H. D. Hooper, of the C.M.S., and the Rev. E. L. Wenger, of the B.M.S., who described the task of the Church in Primary Education in Africa and in Higher Education in India. Group III., on "The Church and Social Action," was addressed by Dr. H. G. Anderson, of the C.M.S., on Medical Work, and Sir Miles Irving, formerly of the Indian Civil Service, on Rural Reconstruction. In all the groups there was keen discussion, which a brief report like this must necessarily omit.

The Fourth Session was again plenary and Dr. Anderson, speaking on "The World-Redeemed," summed up the issues of the Conference very clearly and then brought them home to the individual by insisting on the need for a sense of vocation, which he defined as "the integration of one's whole life in serving the Will of God" and not merely a call to be busy about many things. The Conference closed with Prayers, led by Gilbert Hort.

The sermon in St. Mary's by Bishop Noel Hudson continued the theme of the week-end. He dealt with "The Call to serve the Universal Church" and insisted that it showed a false perspective to think of "missionaries" as just the people who went overseas, since the whole Church by its very nature must always be missionary. This admirably sums up the aim of the Conference and indeed of the whole year's work, and if the Oxford S.C.M. realises this then the Conference has been a success.

DON HUDSON.

Regent's Park College, Oxford.

University College, University of Durham

The S.C.M. in Durham this year has firmly established itself as the most populous and the most successful, and in some ways the most pompous of all student societies. In addition to a vigorous devotional programme, which included a terminal service, terminal retreats and daily services of intercession and thanksgiving, the intellectual side of the Movement's activities has not been forgotten. The subject of study has been the ecumenical character of the Church, and much study has gone on in the individual colleges, "The Churches Survey their Task" being used as a text book. The general meetings in the Michaelmas term endeavoured to give due weight to the importance of women in Christian and intellectual pursuits, and with this end in view we were visited and addressed by Head Deaconess Lister of Man-

chester and Helen Wodehouse, the Mistress of Girton. The disappointing attendance at both these meetings, a fault all the more remarkable when we consider that our two quasi-theological colleges were the principle offenders—was adequately compensated by the crowds who flocked to hear Dr. Nicolas Zernov and the Archbishop of York in the Epiphany term, crowds of about 150 and 350 respectively.

We have also endeavoured to put our theoretical contemplation of "The Church in the World" into practical activity by inaugurating the Federation Week Appeal with a concert and also by organising a dance to help to defray the deficit at Annandale. In both these functions we had the joy and privilege of being helped in a remarkable way by men and women who are not full members of the S.C.M. A sports day for the Lads' and Girls' Clubs will also be organised next term. Socially the year has been phenomenally successful.

But perhaps the greatest work is that done often without the full cognisance and realisation of the ordinary members. During their period of office the now retiring committee have assiduously pursued a policy of expansion. The Diocesan Training House for Deaconesses has been incorporated into the Movement and they now have a seat on Central Committee of the Durham Colleges. Both Women's Training Colleges, S. Hild's and Neville's Cross, have been awarded two seats, one for each section of the college, Varsity and training department in each case.

Co-operation and friendly amity has been the key-note of our dealings with Newcastle. All responsible have endeavoured not only to promote co-operation in S.C.M. and Varsity affairs, but also, as far as possible, to cement links so forged by the formation of personal friendships. Helpful contacts have also been made with the local clergy and the parishes of the town.

With regard to the University as a whole, it was under the auspices of the S.C.M. that a University Sermon was preached in the Cathedral by Dean Inge. The S.C.M. was one of the societies directly responsible for the formation of the Durham Colleges Peace Council to deal with refugee and war problems and appeals and to integrate the work for Peace in the Colleges. Missionary keenness was kept alive under the energetic captaincy of the Missionary Secretary, who organised a most successful Missionary Week-end in November.

One cannot close a report of the S.C.M. in Durham without an expression of gratitude to the Senior Friends. The help given by our Vice-Presidents and Heads of Houses has been such that no words can adequately express our appreciation. But one must make special mentions of Canon Quick and Miss Lawrence whose advice and practical support has surpassed our vainest hopes.

G. A. WILLIAMS,
(President, D.C.S.C.M.).



IN THE COMMON— —ROOM

Engagement.—Our congratulations to Philip Rigden and Miss D. M. Chadderton on their engagement. They were joint Presidents of the Reading S.C.M., 1936-7.

* * *

A Party Organised by the League of Nations Union will leave London for Geneva on Saturday morning, June 17th, 1939, to study the work of the International Labour Conference. It will include members of Employers' Organisations, of Trade Unions, members of the League of Nations Union, and any other persons who are interested in international labour legislation, and who wish to see at first hand the work of the League of Nations and the International Labour Organisation. The group will leave Geneva on the evening of Saturday, June 24th, arriving London (Victoria) on Sunday evening, June 25th.

The main subjects with which the 1939 Conference will deal are:—Vocational Education, Regulation of Native Labour Contracts, Migrant Workers, Generalisation of the Reduction of Hours of Work, Reduction of Hours of Work in Road Transport, Reduction of Hours of Work in Coal Mines.

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Other schools and visits arranged by the League of Nations Union include the Easter School on Contemporary International Affairs at St. Hugh's College, Oxford, and Geneva visits in August and September. For boys and girls during the summer holidays there are the Geneva Summer School and Nansen Pioneer Camps at Holne on Dartmoor, Long Mynd near the Welsh Border and Hundleshope in Scotland. There will also be several exchange visits with Denmark. Particulars of all these activities may be obtained from the Secretary, League of Nations Union, 15, Grosvenor Crescent, London, S.W.1, to whom all enquiries should be addressed.

* * *

Friends of Reunion.—The Friends of Reunion at their Annual Conference this year (April 17th to 19th, at "Elfinward," Haywards Heath) are asking themselves the question "What could a

PRAYER CALENDAR

April, 1939

April

- 3-6. Ballynahinch, Co. Down : Irish Council.
Longshaw House, Nr. Sheffield : Northern English Council.
- 6-11. Stockwell College, Bromley : Annual Conference of the Christian Auxiliary Movement.
- 10-15. Swanwick : Special Theological Conference on "The Nature of the Church and Our Evangelistic Task."
- 11-14. Dublin : Irish Christian Fellowship Conference.
- 11-15. Aberystwyth : Welsh Council.
- 12-17. Bonskeid, Pitlochry : East and West Conference on "Youth in the World To-Day."
- 14-18. Oxford : Southern English Council.
- 15. Swanwick : Theological Colleges Department Committee.
- 17-19. "Elfinward," Haywards Heath : Annual Conference of Friends of Reunion.
- 18. Cardiff : Training College Day.
- 18-20. Oxford Preterminal Conference on "The State of the University and the S.C.M.'s Vocation in it."
- 26-28. Reading Committee Preterminal.
- 29-30. Southampton Committee Preterminal.

United Church do that is not being done now?" They are directing their attention particularly to Evangelism, Education and the impact of the Gospel on society.

This Conference appears to be of special interest and the presence of younger members of the Churches would add to its success. Full particulars may be obtained from the Rev. Trevor Kilborn, Annandale, North End Road, London, N.W.11.

* * *

English Schoolmasters needed in Hungary.—There are vacancies in the English Boarding School, Sárospatak, Hungary, for two teachers of English and World History. This boarding school is attached to the Reformed Church High School. Applicants should be British born, preferably Presbyterian, aged 23-30, and have university qualifications for teaching English and History. Interest in the Scout Movement, Dramatics, Music and Sport are desirable, and a teacher's diploma is necessary. The election to this post will be for one year—from 1st September, 1939, to August 31st, 1940—but with mutual agreement that this may be extended for another year. Payment is £120 a year at the official rate of exchange in Hungary, and in addition there is full board at the school during term time.

Fuller details of these posts, which are extremely interesting, may be obtained from the Editor, THE STUDENT MOVEMENT, on request.

Co-operative Holidays Association.—We have recently received an attractive booklet, "1939—Summer Holidays with the C.H.A.," obtainable, together with particulars of membership, from their Head Offices at Birch Heys, Fallowfield, Manchester, 14. The Foreword says: "The Co-operative Holidays Association was established to provide facilities for what might be called *constructive* holidays—holidays which serve to revive not only our physical powers but also our interest in our fellows and in the material world about us. . . . The C.H.A. is not a profit-making body, any surplus income being devoted to furthering the work of the Association and assisting other Societies, such as the National Trust and Footpaths Preservation Societies. . . . It is in sympathy with all attempts to promote international goodwill and is a corporate member of the League of Nations Union."

The Association has centres abroad as well as at home, and each has an attractive programme.

An excellent feature of the C.H.A. is that certain Centres are reserved at certain times for the provision of Free Holidays for necessitous folk. During these periods the Guest Houses are only open to ordinary guests *who are interested in the Free Holiday Work*. Particulars may be had by sending a stamped addressed envelope to their Head Office.

The Holiday Fellowship is a kindred organisation to the C.H.A. Write now for free illustrated handbooks, *Summer Holidays, 1939*, and *Summer Holidays Abroad, 1939*, to their offices at Fellowship House, 142, Great North Way, London, N.W.4.

* * *

Anglo-Russian Summer Camp, July 20—Sept. 3rd.—An Anglo-Russian Camp is being organised again this year by the Russian S.C.M. in Exile and the Fellowship of St. Alban and St. Sergius. The Camp will be held near St. Maxime and will be open from July 20th—September 3rd.

The Camp provides an ideal holiday by the sea, together with a unique opportunity of joining with Orthodox in worship, for there will be an Orthodox and Anglican Priest living in the Camp.

Accommodation is chiefly in tents but other arrangements can be made. The inclusive cost will not exceed £8 for a fortnight and an extra 17/- a week for each additional week spent in camp.

It is hoped that a fund will be opened from which students who desire to avail themselves of this opportunity of making contact with Russian thought and worship may be helped if the expense is too great for them.

Further particulars may be obtained from Miss G. M. Harries, 48, Addington Square, London, S.E.5.

For S.V.'s. or others thinking of Service Overseas.—VACATION SCHOOL (non-residential), Friends House, Euston Road, London, N.W.1, April 17—21, 1939. Organised by Conference of British Missionary Societies and British Social Hygiene Council. Lectures on Social Anthropology, Social Biology, Sex and Social Relationships.

Further information may be obtained from the Missionary Secretary at Annandale.

UFAW

WE have received from The Universities' Federation for Animal Welfare (incorporating ULAWS—The University of London Animal Welfare Society) their Twelfth Annual Report, and welcome the opportunity of recommending this Society to our readers.

Its aims are: (1) To enlist the influence of university men and women on behalf of animals, wild and domestic; (2) To promote, by educational and other methods, interest in the welfare of animals in Great Britain and abroad; (3) To lessen, by methods appropriate to the special character of a university organisation, the pain and fear inflicted on animals by man; (4) To obtain and disseminate accurate knowledge relating to animal welfare; (5) To further and to promote legislation for the protection of animals.

In his Foreword to the Report, Sir Frederick T. G. Hobday says:—

"The past year has seen more substantial progress than any that has preceded it, indeed the officers sometimes have a feeling that they are breathlessly running after UFAW rather than marching with dignity in advance. . . .

In retrospect of the past, four features stand out as of particular interest. The first is the extension of the movement to universities other than the University of London. . . . In the next place, the quality of the work done by student members calls for remark. The formation of a Collegiate Committee, which now becomes the Council of ULAWS, laid upon the student members a responsibility which they have accepted with alacrity and fulfilled with distinction. . . . Next must be noticed the Summer School for Speakers, which was held for the first time this year and achieved a success which was gratifying and complete. The work in connection with the gin trap has continued steadily throughout the year. . . .

Unfortunately, on the other hand, the hope that a small reserve might be laid aside has been more than disappointed, for expenditure exceeded receipts by £250, and that in spite of careful economies. The financial position is really serious, and though the society has survived much more difficult crises, and will survive this one, some drastically munificent actions will need to be taken by its friends if its work is not to be hamstrung."

The Report and full particulars of UFAW (including their excellent *Animal Year Book*, of which Vol. V. has now been published, price 2s. 6d.) may be obtained from the Society's office at 42, Torrington Square, London, W.C.1.

Communications with reference to the work of the Student Christian Movement, and subscriptions or donations, should be addressed to the Rev. W. D. L. Greer, Annandale, North End Road, Golders Green, London, N.W.11, and orders for books to The Book Room, 58, Bloomsbury Street, London, W.C.1.

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An Article by Dorothy F. Buxton

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EDITORIAL

You and the Refugee

The failure of love is often the failure of imagination. And, conversely, when imagination is once roused, we see things which previously failed to move us, as intolerable sins against love. When we see such things, when we see love deliberately flouted and scorned, we may still do nothing, but at least let us stop pretending to be Christians. We cannot have it both ways. Let us either accept the way of the cross that we now see, or else, in common honesty, admit that we are all in favour of crucifixion.

For years we have had on our own hearth examples of callousness, in large scale unemployment and widespread malnutrition. The only excuse we can offer, as members of the organised Christian community, is that we did not notice it enough to do much. It is not an excuse, in the parable of the sheep and the goats, which received much sympathy—but it is the best we can offer. In the case of the refugees, even that excuse can hardly hold.

The scale of the problem, the depth of the misery involved, the half-stirring of consciences—all these things have brought home to all of us that here is something that cannot be ignored.

Yet most of us do not know enough. Such an article as that this month by Mrs. Buxton can provide only a beginning to our knowledge. In the *Penquin Special You and the Refugee*, which she wrote in collaboration with Sir Norman Angell,

Mrs. Buxton has more fully and very convincingly developed the case. Novels like the *Penquin The Mortal Storm* give a further picture for those who have had no personal experience, but it is finally only personal experience which will fully suffice.

What can we do?

The sense of futility, of which Mrs. Buxton speaks, is paralysing, but must be fought. There is plenty that can be done.

(1) *Hospitality* is desperately needed; the provision of food and lodging, for short or indefinite periods can always be used by the Refugee agencies. The S.C.M. hope to provide I.S.S. with at least fifty offers. Local congregations (v. p. 202) or S.C.M. branches co-operating with local churches could do what individuals are powerless to do.

(2) *Money* is still needed. I.S.S. cannot take on any new cases until it has new funds.

(3) *Thought*: muddle-headed good-will is no good at all. The delays and regulations are infuriating, but find out the *right* thing to do, and do it.

(4) *Agitation* for Government action. Here, as Mrs. Buxton points out, is so clear a coincidence of moral judgment and political action that if the S.C.M. does not enter politics at this point, it quits religion.

The law rightly holds that an accessory after the crime is as guilty as the actual perpetrator. The Gospel is more deeply severe, for the crime in which we share, when our eyes are opened, is the perpetual crucifixion.

General Council

The Easter Meeting of the General Council of the S.C.M. was held again at Annandale from March 27—31. The opening evening was given to the question of overseas students, of which more is said in the next paragraph.

The joint sessions of the Council received a variety of reports, the most stimulating of which was from Mr. Keyser, the Relief Secretary of I.S.S. It was largely what he had to say that stimulated the special attention which is being given in this number to the question of refugees. Other points raised of which note should be taken are the preparations for the Jubilee Celebrations of the S.C.M., to be held next October, and the fact that the Council decided that another Quadrennial Conference should be held in the year 1941. The S.C.M. has a past of which to be proud without personal vanity, for the achievements of our predecessors are the measure of our responsibility. In next month's magazine certain detailed announcements about the Jubilee celebrations will be made because we should not allow this year to end without beginning to get our members aware of the fact that the celebrations are to be held and of something of the fifty years of life that lie behind us.

The chief duty of the Policy Committee was the disagreeable one of having to draw up a budget making certain unescapable cuts in next year's working. As was pointed out in Billy Greer's article last month, our finance raising is a race against time, but we are not overhauling the deficiency quite fast enough. Consequently a variety of cuts will have to be made. The most important of these are the cutting of a full-time Southern England woman traveller, involving the redistribution of her work amongst other members of staff, and the cutting of the Irish man secretary, in order that Liverpool and Ireland on the men's side should be run in conjunction. These cuts, along with a variety of other smaller ones, make a total saving of £450. The only moral is that S.C.M. staff this year will have to work hard to raise enough money to start next year without a big deficit, and that students, as ever, do their part most effectively by fulfilling their Federation Week quotas. In this connection it is encouraging to find that, as far as one can estimate at this date, Federation Week receipts will be greater than last year.

Overseas Students

There can be no member of S.C.M. staff better known or better liked in the S.C.M. field than Malcolm Adiseshiah, our Overseas Secretary, who leaves us at the end of this year. He has crowned his very effective period of office with a memorandum which he submitted on the opening evening of General Council. This memorandum (on which the series of three articles on overseas students now appearing in the magazine is based) is both an exhaustive analysis of the present situation among overseas students and a list of things

which the S.C.M. must continue to do about them.

At a time when international relations press hard upon the minds of all of us, we must do all that we can really to fulfil our duty with regard to overseas students in this country.

Read carefully the articles appearing during these three months, and make sure that the new committee has taken the fullest possible measures to carry their suggestions into practice.

Another announcement in this month's magazine is of unusual Federation interest. On page 212 Malcolm Adiseshiah describes the formation of a new S.C.M. in West Africa. This Movement is really the direct outcome of the stay in this country of West African students. We are grateful that a new chapter is being added to Federation history, and would express the warmest of good wishes from the S.C.M. in Great Britain to the new Movement as it sets out on its career.

Swanwick

Quite the most important thing for college branches to be doing at this time of year is to make sure that they will be well represented at Swanwick. On page 205 appears an article giving some idea of the nature of the two conferences this year. Once again, each of the two programmes is a thoroughly exciting one. No S.C.M. branch which moans about the difficulties of study, and even no branch which feels rather proud of its study circles, can afford to neglect the opportunity of training next year's leaders at the Study Conference. As for the General Conference, it remains as true as ever it was, that Swanwick can be the spearhead of the Movement's evangelism. So let us make every effort to see that all our ordinary members, all those people who hover on the fringe, and all those to whom we never dare to mention the S.C.M., somehow or other turn up at the General Conference in July.

Is *The Student Movement* too highbrow?

From time to time the Editor is a little alarmed by charges that *THE STUDENT MOVEMENT* is too highbrow. Some may well feel that it is, and in days of head-line-and-picture journalism there will be many who resent having to read anything twice before they understand it. Also there are faults of style and obscurities of thought which admittedly often make things harder to understand than they need be. But a paper which circulates almost entirely amongst students and graduates ought to contain some articles worth keeping to re-read and to review big books which might, literally, change your mind.

To be a thinking Christian in a disintegrating society means pain of spirit. That fact explains, but does not excuse, the slipshod thinking and emotional dishonesty which characterise too much of the Christians' attitude to the world they live in.

A good example is afforded by a recent review in this paper of Dr. Greenwood's *Biology and Christian Belief*. The only letter from students

which the Editor received complained of the reviewer's language and attitude. The point is a true one. Heresy may as surely lie in the spirit of a controversy as in its substance. But no one seems concerned to discover whether what the reviewer said was true.

There is in "Christian England" too much religious language flying about which has neither doctrinal nor ethical meaning. The first lesson of the religious character of our contemporary totalitarian faiths is that the Devil is a deeply religious person. The choice is not so much between secularism and religion as between false and true faiths. It is not enough to make religious noises; we must indicate what the noises mean. If that involves appearing to be highbrow, THE STUDENT MOVEMENT would do better to go out of business than cease so to appear.

A Race Against Time

Last month the General Secretary told us that, if the Movement's work was not to be crippled next winter, £2,000 would be needed in new gifts before May 31 (the end of our financial year). We have received some generous gifts in response to this appeal. They total to date £235. We are more than grateful to those who have come forward to help us.

This month members of staff will be spending much of their time on finance-raising. We are amateurs at the job and we should be grateful for any practical help our readers can give us. For example—an introduction to some one whom you think we might interest—an offer to hold a small meeting at your home at which one of us might speak—the opportunity of making known the Movement's work by preaching at your Church.

We still badly need a few big gifts to lighten the task and bring it within our compass. In these days of uncertainty could money be better invested? No matter what happens, the Church of Christ will endure. We need rely on no human word for that.

Gifts and offers of help should be sent to the General Secretary at Annandale or to any member of staff.

NATIONAL SERVICE

Copies of the April special number of THE STUDENT MOVEMENT containing a symposium on National Service, consisting of articles by Henry Brooke, M.P., Dr. A. D. Lindsay and Max Plowman, together with questions for Discussion, are still available, and all who missed this issue owing to the vacation are urged to repair the omission!

CAERLEON July 10-15, 1939

"ARTHUR was accustomed to hold his Court at Caerlleon upon Usk. . . . For Caerlleon was the place most easy of access in his dominions, both by sea and by land." So ran an early mediæval legend of Wales, and from that day to this, Caerleon has been an ideal conference centre. Here it is that we intend holding our Welsh Conference this summer, amid rolling green fields, surrounded by the "hills of Gwent," of which W. H. Davies has written so enticingly. And yet this delightful spot is still a "place most easy of access," for it lies only a few miles beyond Newport, and is conveniently reached by train or bus. The Conference will be from Monday, July 10th, to Saturday, July 15th, and the total cost is 37/6—£1 12s. 6d. for fees, and 5/- for registration, to be sent in by June 20th, or earlier if possible. The names of some of the speakers may be already familiar to you. Father Groser will need no introduction; Maurice Charles is a congregational minister, formerly of Abercarn, now at Swansea, who has done a great deal of preparatory work for Amsterdam; and Herbert King is an American Negro. Besides, we have as leaders of the sectional meetings some of the men who have helped to make the Welsh S.C.M. a living force in our colleges: and the subjects of these groups, social, industrial, educational, missionary, political and theological, should provide everyone with something which makes a personal appeal.

The title given to the whole conference is "God's Will and Ours," and surely in these days no title could probe more to the root of our confusion and distress. Some of our problems will be dealt with in a specifically Welsh context, others against the wider background of the world. We cannot all go to Amsterdam, but here is a conference at home which hopes to consider some of the same problems, and which also hopes, by its prayers, to further the success of the International Conference.

We shall be meeting amid romantic surroundings. Where we arrive in buses and trains, knights in former days came upon champing chargers to Caerleon where Arthur held court. But we shall be the knights of another King who will be holding court at Caerleon this summer, and we appeal to you to make that court the most splendid and the most successful the old town has ever witnessed. Too many people seem to think of Christianity as something dull and monotonous, "a twilight piece," with "a common greyness silvering everything." But we want to show that it is infused still with all the colour, warmth and spirit of adventure which we associate with mediæval story, and that to be the Knights of Christ demands a loyalty such as no mere secular movement can conceive of or fulfil. The Knights of Arthur began their adventures, buoyed up with the realisation of their high calling. They lost their vision, and failed. Perhaps we shall find their lost vision—at Caerleon!

JOAN N. PRICE.

REFUGEES: THE CALL TO CHRISTIANS

By DOROTHY F. BUXTON

Since 1914 Mrs. C. R. Buxton has given special study to certain aspects of Central European affairs

THE outstanding fact of the Refugee situation is that there are about one and a quarter million people in the present German Reich whose means of subsistence have already been taken away, or may at any moment be finally and completely taken away. Incredible suffering is already their lot, and a large number of them are threatened by death under hideous circumstances. Each day brings its pitiful toll of suicides and other forms of premature death.

The second outstanding fact is that this cruel and dreadful situation is rapidly spreading. As fast as other countries of Europe come under pressure from Herr Hitler, or are infected by his ideas, the same features reproduce themselves. Mussolini has shewn himself an apt pupil, and the curse of Jewish persecution is rife in the "empire" which he is seeking to establish.

In Eastern Europe the numbers affected are of course far larger than in Central Europe. In Poland alone there are six times as many Jews as there were in Germany on Hitler's advent. The problems raised by virulent anti-Semitism—the appalling sufferings of the persecuted—the rapid descent into barbarism of the persecutors—these problems seem likely to continue. And their nature is such that the question is forced upon one: if this evil stays what good thing can survive?

The causes which create the problem of refugees are in fact more far-reaching, both as regards the area likely to be affected and also the revolutionary nature of the upheaval, than at first was perceived. For one thing it was not sufficiently realised that the attack on the Jews meant equally an attack on Christianity. There is hardly an aspect of Christianity which is not directly and bitterly challenged by the new Religion of Race intended to replace it. The unspeakable brutalities of the methods which create the refugee problem are only the logical conclusion of an unbounded faith in force, a materialism which denies the very existence of a spiritual world. To the protagonists of this faith all ideas of the spiritual world, as taught by Christ, and the cult of love and the gentler virtues appear simply as foolishness and weakness.

Is Christianity in the rest of the world strong enough to resist the attack? I believe it will either furnish the necessary inspiration and power to overcome the problem of refugees, or Christianity itself (as an organised institution) will in the end be overcome.

In Germany those Christians who hold out the hand of help to the suffering Jews are liable to be severely punished; ministers whose teaching or whose prayers can be construed as condemning the

persecution of Jews, are found guilty of "interfering in politics." To interfere in politics is the one deadly sin which in the eyes of Germany's present rulers has taken the place of all others.

It is therefore illuminating perhaps to recall that at the time of the Treaty of Versailles, and during subsequent years, the Christian Churches in the Allied countries acted strictly on the principle of not interfering in politics. No modifications were suggested by them of those exorbitant demands of the Treaty, those cruel and impossible exactions which, it is now generally admitted, led directly to the present trouble. National-Socialism and the hatred of the Jews as an essential part of it, were born of the bewildered despair of the German people when all avenues of national resurrection, and of individual escape from humiliation and grinding poverty seemed closed to them. Had organised Christianity worked for something better than the Treaty of Versailles, and during those long years resisted the relentless spirit with which the Treaty was applied, the Churches no doubt would have been criticised as "meddling in politics." But at least we Christians would not now share in the responsibility for the rise of a power which denies Christ only more explicitly and fully than we ourselves by our years of inaction in the face of a terrible evil may be said to have denied Him.

The attack upon Christianity can only be met by a reassertion of Christian truth at some of the points where the attack is most fierce. The spirit which denies any worth or rights to certain human beings on account of their "blood," which pillages and destroys the home and casts men, women and children broken and destitute upon the world, can only be overcome by the spirit which opens the door to them, and is ready to share all things with them in the name of Christ. For the awful outpouring of hatred there can only be one remedy, *i.e.*, the active demonstration of the opposite. But how many thousands must there be in Central Europe for whom so far no message of healing has come?

This brings us to the great crux of the problem of refugees. It is out of the question that it can be solved by private effort. What is the total of some 22,000 refugees hitherto admitted (most of them only temporarily) to our country, compared to the total of over a million who are still in imminent danger in the Reich, and the many more millions on the confines of the Reich who may be in danger to-morrow?

Already the number of refugees, even of the children, is being severely restricted by the financial guarantees required under our present Government policy. The only class of refugees

for whom entrance is relatively easy are the class whose need is least urgent, *i.e.*, the women whom we are prepared to admit in order to meet our servant shortage. The men who are in hourly danger of arrest and the horrors of the concentration camp, or of forced labour outside it, are now practically excluded except as "transmigrants." Every day numerous letters of refusal go out from our country to these unfortunate people (or their equally unfortunate relations) many of whom are hiding in forests, underground, or in dark holes, or travelling round and round in railways.

Viewed strictly from our own self-interest what a commentary it is upon our national life that some of the finest doctors and dentists in the world (and other highly gifted professional men), should be carefully excluded from our country and Empire! Nobody could deny that in many places their services would be an immediate boon to the public, and perhaps also lead to important developments in the field of medicine and elsewhere. But the driving force of a disinterested patriotism, which would procure decisions in favour of the country as a whole, as against the meanness of self-interested sections (who fear competition), is unfortunately lacking.

There has been a fine response in our country to the appeal for private charity. Countless numbers of people have shown themselves ready to make very real sacrifices. But one more sacrifice is needed, and that is the readiness for *collective* action, bringing pressure to bear on our M.P.s, and on our Government by every available means, to put into effect the large scale policy which alone can be effective. Does not this Refugee problem simply force us to realise that in a world where Governments encroach so far-reachingly upon the private life of the individual, there Christianity *must* encroach on politics—or damn itself?

Private charity, indispensable though it is, can only touch upon the fringe of the Refugee problem. But the power and the resources to rescue hundreds of thousands of tormented human beings certainly do exist within the Empire which covers one fourth of the globe. It is the spirit which says: "I am *not* my brother's keeper" which causes these resources to be kept locked up.

From all parts of the country one hears the complaints of those who ever since the pogrom of last November have longed to help, and who find themselves frustrated by official restrictions. I have before me the letter just come from the Chairman of one of the scores of relief organisations that sprang up all over our country after the November pogrom. He writes: "Even in connection with our small local effort *we are overwhelmed with a sense of frustration and futility—realising how pitifully small must be our contribution because of Government regulations and restrictions. . . .* Only large scale Government action can begin to solve the problem, and public opinion is prepared for a much more generous attitude on the part of the authorities."

Why then these restrictions? Again and again the Government stresses its concern to safeguard British employment. And many British people ask themselves: "even if those victims of Hitler suffer most terribly are we right to allow them to come here if they compete with our own unemployed?" To this there are several answers. There is the answer that these aliens offer us a wealth of skill, of new ideas, and of experience which already in many instances have led to an *extension* of the business of our country. Such advantages might certainly accrue to us on a far larger scale than they are now allowed to do.

There is also the argument based on the obvious fact that each person added to the population means increased demand for goods. Supposing we took in 50,000 refugee families, think of the stimulus to the building trade and to all trades depending upon building—brick, glass, furniture manufacture, and a host of others!

As things now stand the localities where refugee families might be located may be destined to a severe slump when, perhaps in a few years time, the population begins to fall. Possibly some of those people now objecting to the foreigners may then wake up to the fact that the present emigration from Europe had offered us a unique opportunity at least to defer and mitigate that ominous drop in our population.

To superficial observation, our country may *seem* to be overpopulated now, but any study of the figure reveals that the population difficulty which awaits us is not one of over- but of under-population. It is practically certain that in 20 years' time our population will begin to fall rapidly, and long before then the proportion of young people (and wealth producers) to the old will have diminished greatly; the national income will decline, and the standard of living tend to fall. Unless something quite unforeseen occurs, in 50 years from now our population will be 64 per cent. of the present total; and it may possibly be much less (see *The Population Problem*, published by Allen and Unwin). From the point of view of employment a falling population offers the most difficult conditions, and an expanding one the most favourable. Moreover the Dominions and Colonies are already in need of young men whom the Mother Country is not in a position to supply. The development of these countries and the utilisation of their natural resources demand a far more rapid increase of population than is actually taking place. From where is it to come? It seems all too likely that the fall in population (due to the smaller size of families) will bring with it the end of the British Empire and of British influence in the world.

Our present official policy takes no account of the above facts. Entrance for refugees is hedged round with restrictions which in the last 12 months have got steadily more severe.

Before 1914 a vastly larger influx of "aliens" entered our country every year than are now allowed, and no one suggests that they created unemployment for our own people. Fear that the foreigner will steal our jobs is an evil fallacy which has grown up along with the intensification of national feeling, and the accompanying suspicion of the foreigner, which is one of the evil fruits of the Great War.

To our Government faced by successive crises the whole question of refugees may not loom very large. For Christians however the issue must remain a crucial one.

Effective action means in the first instance Government financial help. To settle someone in a new home overseas costs at least £50 (often vastly more). To settle one million persons, even at this minimum rate would therefore cost at least £50,000,000. Another essential for effective refugee work are large-scale interim camps to which refugees might be brought pending investigation of their cases. This would obviate the months of delay which under the present system cost many would-be refugees their lives. But for such camps Government permission and also financial help would be required. On armaments we are ready to spend £1,000,000 per day. Some tiny fraction of this expenditure would make possible the orderly settlement of the refugee problem. This would also mean the protection of our society from the evil forces which are let loose when innumerable people are rendered homeless and destitute, reduced to desperation, and in danger of losing all faith both in God and man.

Until now the British Government appears to reject all idea of Government financial help for refugees. Such a refusal appears to close all possible ways of escape to vast numbers of innocent persons. It is our British way of saying that we do not consider ourselves our brothers' keepers.

Will the position of the Churches be strengthened or fatally weakened by the experiences of the present time? Does it not depend on whether a victory for Christ can be won in the collective life of our community? It is one of the achievements of Hitler that he is reaccustoming the minds of man all over the world to murder and to savagery. And to accept the torture and destruction of his victims (to-day it is mainly Jews and Socialists, to-morrow it may be some other category), when a more determined policy on our part might save them, is to be a party to the murder, and to abjure the saving power of faith, hope and love. The lives of hundreds of thousands, perhaps of millions are at stake. Nothing can absolve us from our share of responsibility for these lives, and also for the future of the Christian Church.

WHAT SOME ARE DOING

Activity amongst members of the Christian Auxiliary Movement

Hospitality and Money

Fourteen Auxiliary groups are giving hospitality or money—March (Cams.), Richmond (Surrey), Harrow, Nottingham, Brighton, Darlington, Oxford, Newark, Leeds, Ipswich, Glasgow, Edinburgh, West London, Hanwell (Middlesex).

Newark Group

A Group, consisting of 12 Auxiliary members, had a concern about refugees. They approached the Ministers' Fraternal in Newark and canvassed ministers, who received the letter sympathetically. They then sent out 300 circulars and had a good meeting in the Town Hall. A committee was formed on which were four group members. Rented house at £45 per annum plus rates. Decorated it. Furniture, all given or lent. Have seven refugees. Now £350 per annum needed to keep scheme going. This is being collected in small sums.

Jewish Christian Group in Glasgow

About 50 people meet once a month. Alternately study a Jewish and a Christian subject. Want to go forward in small groups so that discussion can be more frank and people can get to know each other better. Wish to broaden the basis on the Christian side, bringing in people who are not Auxiliary members.

LEAGUE OF PRAYER AND SERVICE

The campaign conducted by the Rev. W. H. Elliott and others for the League of Prayer and Service is arousing a considerable response. A meeting which Mr. Elliott addressed at Birmingham last week attracted nearly 3,000 people. The Bishop of Birmingham presided. The Rev. Elliott said that what was wrong with the world to-day was deeper than politics or diplomacy. It went down to the roots of life. "The cause of war—jealousy, enviousness, spite, greed and uncharitableness—are all warring in our hearts. The way to end war will not be fought with guns; it will be fought in the hearts of men. When men learn the world over to purge their hearts in moral disarmament from all these foul things that make a lie in man's soul, we shall have hope that some day God will give us peace." The League of Prayer and Service, amounting to-day to two million members, asks people to co-operate in praying every day for peace. The other day, at twelve o'clock, a party of navvies, resting from their work in Oxford Street, in London, stood up and prayed for peace when the bells rang from a steeple. "That was the spirit we wanted to get back into England."

I.C.P.I.S., Geneva.

WHAT CAN I DO?

By EDWIN BARKER

A Y.M.C.A. General Secretary ; formerly S.C.M. Intercollegiate, Social Study and Industrial Secretary

(3) BE A Y.M.C.A. SECRETARY

THE Y.M.C.A. is a laymen's Movement. Perhaps it can best be described by comparing it with the Franciscans of the 13th century, not in the sense that Association members are pledged to a life of poverty and simplicity, but that through the Association Movement large numbers of laymen are released for Christian Service, quite apart from the ordained ministry. In this way the life of the Church is strengthened and reality is given to the Gospel message. The ordinary Church member discovers ways and means of living in obedience to the Gospel within a Movement which he himself plans and controls. He finds not only that the activities of the Movement are in his hands but also its direction. Organisationally, the Movement is independent, though spiritually it is inseparable from the Church and its deepest purposes are identical with those of the Church. When thinking of the Y.M.C.A. this is the first point to have clearly in mind. It is a Lay Movement within the Christian Church.

This point would be easier to grasp if there were only one Church. "Our unhappy divisions" have occasioned the impression that such an Association is, in reality, another denomination. Nothing could be further from the truth. It is, in fact, an interdenominational Movement for laymen of all sections of the Christian Church. In the present ecclesiastical situation such a position gives it real responsibility for encouraging and developing co-operation between members of all the Churches, and, as has been shown in the "Life and Work Movement" this is one of the essentials of Reunion. The Y.M.C.A. provides men and boys from all denominations with that same experience of each other which students enjoy during their brief years of membership of the Student Christian Movement. In many countries the S.C.M. and the Association are part of the same organisation and the Student Movement is known as the "Student Y." A natural development for students would be that on becoming no longer eligible for S.C.M. membership, they link up with the wider constituency of the Associations. Their student experience would then be continued, and would find outlets for its expression in an organisation similar, except for its constituency, to the Student Movement, and similarly related to the Churches.

Those members of the S.C.M. who took part in the Work Camps at Swanwick or in the Creswell Conferences, will appreciate the opportunities that lie before an interdenominational Lay Movement capable of continuous work of that kind. Through

it Church members were brought to understand each other better and were helped in facing the responsibilities of Christians in Society to-day. They were brought into close contact with non-Christians who had attained to positions of leadership in industry and in local government. Unsuspected creative energies were released; religious life became real and social life met a Christian challenge. For a time there was vitality in the community. The need is for continuous "leadership from behind" such as that given by students in these Work Camps. The Y.M.C.A. can give that leadership and be that continuous element in the Christian Movement in the community. Student participation in the kind of activity represented by the Work Camps and Creswell Conferences, although it revealed to them the tremendous possibilities that were latent in such work was primarily of value in giving experience to the students. If, on the basis of this experience, it was possible to develop the lines of work which were clearly indicated, new vitality would come both to the Christian Churches and to the community in which they are set. The Y.M.C.A. is a very appropriate Movement through which to ensure this development.

In addition to the Full Membership of the Associations there are, attached to them, a large number of Associate Members, men and boys, who have not yet accepted the Christian Faith but who wish to be connected with a Movement whose direction is in the hands of Christians. The constitutional control of the Movement is in the hands of the Full Members, those who are committed Christians. For various reasons a large number of others attach themselves to Association activities, and take a very large share in planning them. The social, educational, or other amenities of Y.M.C.A.'s may be the attraction. This large fringe provides the Movement with one of its most important "mission fields" and it is a cause for rejoicing that men come into the Movement in that way, for many of them proceed to Church membership. In the six hundred centres throughout the British Isles there are approximately a hundred thousand members.

In addition to these it must be borne in mind that the Movement has spread throughout the world and is now established in over sixty countries. A common basis unites the World Movement. It was formulated in Paris in 1855 and it states: "The Young Men's Christian Associations seek to unite those young men who, regarding Jesus Christ as their God and Saviour according to the Holy

Scriptures, desire to be His disciples in their doctrine and in their life, and to associate their efforts for the extension of His Kingdom among young men." Within this World Movement there are 1 $\frac{3}{4}$ million members scattered throughout 10,000 branches. All are united in the World's Alliance of Y.M.C.A.s centred in Geneva. The Overseas Department of the National Council in this country is directly responsible for work in India, Burma, Malaya, Egypt, China, Iraq, the West Indies, and Jugoslavia. The aim is to make this work self supporting. In its service of Students and of Britishers abroad, and in its pioneering work in industrial welfare, village uplift, physical education, and the provision of Christian literature, the Movement has proved itself to be a vital part of the Christian Church throughout the whole world.

The outward and visible signs of the Movement in Britain are large club buildings, possibly with hostels attached, bearing the familiar red triangle. Only in this sense are Associations institutions. Within these buildings many of their activities take place. In addition to all the ordinary social amenities of these clubs such as games rooms, lounges, social rooms, and cafés, a programme of classes and lectures, of study circles, mock-parliaments, Junior Town Councils, physical training, dramatics, and musical activities takes place, and within this programme the religious purpose of the Movement expresses itself. Advising local centres, and in some respects co-ordinating their work, there are National Councils and their staffs. Most Associations are autonomous but they are linked, through Divisional and National Council organisation, with each other. In addition certain work is undertaken on behalf of the Movement as a whole by the National organisations. The Overseas work referred to already is one example. Others are, relationships with other National organisations, and the work of the Community Services Department. In this latter department national work for training boys for farming, for emigration, and recently, training refugee boys for careers abroad is undertaken. In addition, in conjunction with the Ministry of Labour, hostels are provided for boys transferred from Special Areas, and training centres and camps are organised for those who are physically and mentally unfitted for employment. Also through this department work for soldiers, sailors, and airmen in permanent and temporary camps, is undertaken. In addition, holidays are organised for thousands of school children, in co-operation with the Commissioner for Special Areas and the National Council of Social Service.

A Movement of this kind demands the best Christian leadership which the country can provide, and some of it must come from the Universities. For such a lay movement to respond quickly and with certainty to the call of God to-day, it is essential that its staff and its leaders should be sensitive to the needs of the present time, rooted

and grounded in the Faith, and capable of wisely directing its policy and programme. Men are wanted for every branch of the Movement's work, and when answering the question "What shall I do?" there is every reason why you should consider offering your services as a full-time officer for Y.M.C.A. work. Conditions of employment, including salary, closely resemble those which obtain in missionary service under Missionary Societies. A training course is planned for those who wish to undertake this work and have been accepted as candidates. This lasts for six or nine months, and during this period candidates live in the London Central Association hostel, and bursaries are provided to make this possible. At the end of this period, they are recommended to local committees and are usually appointed to Assistant Secretaryships of Associations.

This article is addressed to members of the Student Movement who have seen something of a vision of what an interdenominational lay movement within the Churches can do. It is the job of men who have had this experience to offer themselves for service in the Y.M.C.A. Any officer of the Association Movement would gladly advise them on the matter, and letters addressed to the General Secretary, The National Council of Y.M.C.A.s, 112, Great Russell Street, W.C.1, will receive immediate attention.

EDWIN BARKER.

THE Y.M.C.A. as a Life Work

THE YOUNG MEN'S CHRISTIAN ASSOCIATION
is a World Movement.

It operates in 58 countries.

It has 10,000 local centres.

In Great Britain there are 530 centres.

The British National Councils are directly responsible for the maintenance of a number of Secretaries serving in India, Iraq, Jugoslavia, China, upon the staff of the World's Alliance at Geneva, and in other places.

Each unit within the Association is governed by its full members, and the national and international organisations are representative of these units.

From time to time vacancies occur for General Secretaries, Boys' Work Secretaries, Industrial, Student, Rural, and Army Secretaries. To men called of God to give their lives to Christian work of this kind, the Y.M.C.A. offers an opportunity for service with men and boys at home and overseas.

Those interested are invited to communicate either with the National Secretary for England, Ireland, and Wales, at the Y.M.C.A., 112, Great Russell Street, London, W.C.1, or with the National Secretary for Scotland, at 10, Palmerston Place, Edinburgh 12.

LEADERS IN SUMMER CAMPS.

Helpers are needed for work in Military and Boys' Camps during the coming Summer. For details apply to the above National Secretaries.

SWANWICK, 1939

Study Leaders Conference, July 15th-24th

General Conference, July 25th-31st

"COME to Swanwick this July," is a phrase which we hope will be on the lips of every S.C.M. member this term, so that no students can say that they were not asked to attend the summer conferences. It may be that in Wales, there will be recruiting for the Welsh conference at Caerleon, July 10th to 15th, and it may be that there will be recruiting for the Scottish conference, in Scotland, which is to be held at Lassodie, from September 27th to October 3rd, but still there is a need for as many students as possible to come to Swanwick, from all the colleges in the British Isles. The message, the discussions, the speakers and guests from at home and from other countries in the Federation, the community life—all these are offered by the central conferences of the Movement in a way most likely to give to students a picture of the comprehensive life and thought of the S.C.M. and an understanding of the function of the S.C.M. in the world to-day.

Study Swanwick

Last year there were three hundred students at this conference who, apart from those who went down, were able to return to college as trained study group leaders. Both in the Bible groups and in the commissions on Christian beliefs and contemporary affairs, students were able to work through outlines which they could afterwards use in college. There are very few speeches at Study Swanwick, for the time is mainly given to groups and reading. If you come to this conference there is really time to read important books. Last year a number of people said that, although they had recently been taking exams and had not thought that they could make more effort, the study at Swanwick called forth from them more interest than they had given to much of their exam. work and enabled them to read difficult books and enjoy them. The theme of the Bible study this year will be "The Kingdom of God and History," which is central to our understanding the significance of these times, to our evaluation of personality, and to our analysis of social and international affairs. Professor Reinold Niebuhr, of New York, who is over here as the Gifford Lecturer, will be one of the main speakers. Professor John Graham, of Aberdeen, will be chairman.

General Swanwick

Although Study Swanwick is especially for study leaders, the General Swanwick is open to all students, whether they are members of the S.C.M. or not. You may know of someone in your college who is not sufficiently challenged by the message and activities of your local branch; persuade him or her to come to General Swanwick and come yourself also.

The main speakers at this conference include Professor T.H. Robinson, the authority on the message of the Old Testament prophets, the Bishop of Derby, Dr. A. E.J. Rawlinson, who is known for his New Testament scholarship, Dr. A. D. Lindsay, the Master of Balliol College, Oxford, and the Rev. A. C. Craig, Chaplain of Glasgow University.



Games at Swanwick

The theme of the Conference is "Crisis and Decision." All of us are conscious of the crises which face us in the religious situation, in education, in social and international affairs, and most of us see that the way out lies through courageous decisions concerning the action that is necessary. Present history is showing us that indecision and dilatoriness are destructive. At this Conference we shall start from contemporary affairs and see whether in the light of the message of Christ and the Old Testament Prophets there is not a deeper crisis of which our little crises are symptoms; and an ultimate choice which must be faced before our contemporary decisions can be creative. The message of the Conference is that the real crises lies in men's relationship to God, and the real choice concerns faith and basic attitude to life and to God's purpose.

In the parallel courses we shall be relating this message to the problems which face us in our future professions, and in our lives as Christian citizens and members of the Church. In the evening course we shall have put before us some Christian decisions which the citizen, the teacher, the missionary and the student are called upon to make.

Recruiting

Of course Swanwick is a good holiday, too, and there are plenty of games and free time. But that is not the primary reason for asking people to attend. Swanwick has something important and essential to offer students this year, so let us get down to recommendation of it at once. Leaflets and posters are out and more copies can be ordered from Annandale. Let us make preparations for raising delegation funds where needed and impress upon students that Swanwick is important enough to justify their writing to parents for special help.

It is a weakness in our recruiting if those who are invited do not feel justified in making a special effort to ensure their presence.

Men delegates should note that they can work their way through Swanwick. Those who offer to be Volunteer Orderlies at Study Swanwick—that is to help the kitchen staff—receive the General Conference free, and those who are Orderlies at General Swanwick receive Study Swanwick for the

“THE FELLOWSHIP OF THE HOLY SPIRIT”

ABOUT the time when the Emperor Claudius, anticipating Mussolini by about nineteen centuries, “had commanded all Jews to depart from Rome,” a new community had made its appearance in many parts of the Empire, which united Jews and non-Jews in so close a fellowship that it seemed to its members miraculous, the creation of God Himself. Who else but the Spirit of God could unite together in a fellowship that was closer than that of the family, free Roman citizens, Levantine Jews, and slaves—human chattels—from who knows where; so that they not only called each other “brother,” but really felt like that towards one another?

“The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all,” wrote St. Paul to his friends in churches like that at Corinth; not to indicate that he had reached the end of his letter, but because he knew no greater blessing to wish for them.

The Corinthian Christians, in particular, needed that threefold blessing. From the letters addressed to them, and preserved in the New Testament, we learn that they were quite ordinary folk; “not many wise, not many mighty, not many noble” describes them with exaggerated courtesy! Nor were they very moral; St. Paul would not have taken the trouble to warn them against adultery, idolatry, theft, extortion, drunkenness, unless they were at least liable to temptation in these directions. As a matter of fact we know, from the letters themselves, that there were scandals amongst them that we could hardly conceive being tolerated in any Christian congregation to-day, even if it were composed like that at Corinth of people newly converted from paganism.

They were a quarrelsome lot, too. Divided up into hostile groups, each claiming to possess all the truth; going to law, one with another; disgracing the Lord's Supper itself by their bickerings and by scandalous behaviour to the point of gluttony and drunkenness whilst some went hungry. Truly they needed the grace of the Lord Jesus Christ! Truly they needed the love of God in their hearts! Truly it would take the Holy Spirit of God to create Christian fellowship amongst folk like these!

cost of only £1. Those who want a camping holiday and are willing to help the Movement are asked to offer as Pioneers, to come to Swanwick on July 6th to put up tents. They will receive board and lodging free. Any people interested in these schemes should write to me.

COME TO SWANWICK THIS-JULY!

J. L. COTTLE.

By the Rev. W. T. ELMSLIE
General Secretary of the Presbyterian Church of England

“The fellowship of the Holy Spirit”—the fellowship that only God's Holy Spirit can create—“be with you all!”

I don't for one moment suppose that St. Paul would have expressed such a wish unless he had believed that the miracle were possible. But he had seen it happen again and again. He *knew* the fellowship of which he wrote. The Thessalonian Christians seem to have had most of the faults of those at Corinth; but “concerning brotherly love” wrote the Apostle to them “ye have no need that I write unto you.” They knew all about that! This miracle of fellowship had happened wherever men truly knew the grace of Christ and the love of God; and apart from the working of God's Spirit the thing would have been incredible.

There is an interesting little episode described by St. Luke in his volume on the Acts of the Apostles. St. Paul came to Ephesus, and found there a group of Christians (“disciples”—learners—they are called). But there was something that puzzled him about them, something missing. “Have you received the Holy Spirit since ye believed?” he asked them. “Holy Spirit? No. We have never heard of such a thing. What is it?”

Had St. Paul regarded the spiritual exaltation that showed itself in “speaking with tongues” and similar ecstatic utterance as of great importance we might have supposed that it was this that was lacking in the disciples of Ephesus. But we know that he accounted such manifestations as of small worth in comparison with “a more excellent way”—Christian love. I suggest, therefore, that what he found missing on this occasion was just that fellowship that was needed also so much at Corinth, that God's Spirit, and God's Spirit alone, could create.

Have you received the Holy Spirit, since you believed?

I could take you to the particular spot on one of the bridges over the Main at Frankfurt, where one day God made me see clearly that all those who are “in Christ” are one in the fellowship that only His Spirit can create. Till then, I suppose, I had valued Christian friendship—Christian fellowship in a limited sphere. From that moment I knew, as

I imagine those early Christians knew, that in that fellowship there can be no barriers of nation, or race, or language. The fellowship is world-wide; and as I kneel in prayer, or unite with others in public worship, I do so inevitably as a member of that great family in heaven and on earth, for whom there is but one God—the Father, and one Lord—Jesus Christ.

Henri Roser tells a fine story of how he was travelling in a third class carriage in Southern Poland, in company with a German, a Czech, a Pole, a Ukrainian miner, and a Ukrainian woman going to France on service. He fell asleep, and his Testament fell to the floor. The woman, dressed in her Russian costume, picked it up and looked curiously at it. Then from her basket on the rack she drew a large red-leather-bound worn Bible, from among her bread and cheese. All looked curiously at her, whilst she compared the two books. At length she found in St. John iv. 8 the word 'disciples,' and handed it to Roser with a questioning look. He nodded and her face lit up.

She hunted again, and pointed this time to the word 'Saviour' in verse 42. It was easy to see that she was asking if Jesus was his Saviour. He nodded again, and she looked all joy. Then he took the two books, and hunted till he came to the passage 'Grace and peace to you from God our Father and the Lord Jesus Christ.' When she had understood her face was illuminated by a 'light brighter than the dawn.' "The carriage," writes Roser, "seemed to be filled with the unseen Presence that makes us all one in Jesus Christ."

The fellowship that God's Holy Spirit creates knows no barriers of language or race. Nor is it to be confused with the fellowship of the group or congregation that may be very real, but that is exclusive. There are companies of Christians who exhibit amongst themselves the most real fellowship, yet amongst whom the stranger is not welcome. (I suspect that there may be S.C.M. branches of this kind too). Amongst them the Holy Spirit has not yet created the true fellowship, that excludes none who names the Name of Christ.

There is only one basis upon which such fellowship can be built even by the Holy Spirit Himself; and that is Jesus Christ. Fellowship such as I have tried to describe involves many a miracle, not least that most difficult of all miracles, the forgiveness of those who have wronged us. Christ alone, dying on the Cross that we might be forgiven, and praying there for the forgiveness of those who were responsible for His death, can enable some of us to perform the miracle of forgiving others, without which we cannot ourselves be forgiven, nor enter into the fellowship of the Holy Spirit. Do you know the story of those Finnish parents, whose son was murdered in the civil war of twenty years ago? Discovering the murderer, a prisoner now of the victorious party and desperately ill, they nursed him to health again; and at the trial alone stood by him to plead for his life. Of acts like that the fellowship is built up; and acts like that demand the Spirit of Christ.

It was in order that such a fellowship might arise

that God created the world. To enable the same fellowship to come into being in spite of human sin He sent His Son to die on Calvary. The creation of that fellowship—that "great family in heaven and on earth" in which He is Father and all men are brothers—was, if I may use the bold phrase of another, "worth the blood of God." And now He has entrusted to us that magnificent enterprise, that in Christ's strength we might complete what Christ began.

It is the one truly worth-while enterprise of life, the one enduring purpose to which our energies may be devoted with the absolute assurance that our efforts will not be in vain.

Are you in?

The fellowship of the Holy Spirit be yours!

Amen!

THE CHRISTIAN AUXILIARY MOVEMENT

THE Annual Conference of the Movement was held at Stockwell College, Bromley, from April 6th to the 11th, and was attended by about a hundred members. The general subject of the Conference was "Christian Community" and the morning sessions were parallel courses on Theology and Education. The Rev. Alan Richardson gave three lectures on the theological basis for Christian Community. He showed how the Liberal interpretation of Christianity had failed to meet the needs of mankind and had done violence to the New Testament conception of the Gospel, and he dealt in these lectures with the idea of the Church as the new community in the world and of the meaning of the new life which true membership of the Church involved. The education lectures started from the assumption that faith in individualism in education had broken down and that education must now be seen in its social context. The individual can no longer be treated *in vacuo* but as a member of a society with certain accepted standards. The totalitarian systems of education in Germany and Russia were compared and contrasted with one another and both were seen to be attempted answers to the present breakdown of individualism. The Rev. J. W. D. Smith gave the third talk in the series on "The Christian Approach to Education," in which he showed that Christianity had an answer which was as definite as that of the totalitarian countries but which was based on the Christian conception of the nature of God and of human personality. The evening lectures were concerned with the wider aspects of community life, finding expression through the family, social justice and corporate worship. In general the purpose of the Conference was to re-assert the unity of belief and conduct, and the fact that Christianity is concerned with every department of life.

The Annual General Meeting which takes place at the Annual Conference was largely concerned this year with ways in which the groups can help refugees and with the Plan of Action for the coming year. It was reported that fourteen groups in different parts of the country were actively engaged in helping refugees either by giving hospitality or by collecting money. In one town the Auxiliary group was responsible for a large-scale experiment which has attracted the interest of the refugee organisations. Further conferences and plans during the year will be reported from time to time in this column.

JOHN DREWETT.

OVERSEAS STUDENTS IN THE UNITED KINGDOM AND IRELAND

By MALCOLM ADISESHIAH
S.C.M. International Secretary

II.

THE OVERSEAS STUDENT AND HIS LODGING.

To deal first with cases where the position is satisfactory, out of 25 of the university centres, 5 are residential and accommodate most of their foreign students in their halls and hostels. The problem here is the same as that indicated in the previous article, the feeling of strangeness of the foreigner and the reserve of the Britisher, the result being that they are not absorbed fully into hostel life. In the case of the other 20 centres, lodgings are an acute problem with overseas students:

- (a) Eighteen reports show that the majority of lodgings for overseas students are dirty and costly. The reports from Liverpool, Dublin, London, Manchester, stress that rooms of the students are not healthy, the food is bad and the stay of foreign students in this country is spoilt by these conditions. In some cases their health is immediately affected.
- (b) In the case of some places, foreign students live in the halls or hostels. In five university centres no oriental students live in the halls during the academic year.
- (c) The Colour Bar.—In the case of Oriental and African students, covering Indians, Africans, Chinese, Egyptians, Iranians, there is great difficulty in securing lodgings at all. Reports from 11 University centres (counting all the London Colleges as one) mention the existence of a special discrimination and prejudice operating against students from oriental countries in their attempt to secure lodgings. All the 22 Indians, Siamese, Iranians and some of the Chinese, who answered the L.S.E. questionnaire, mentioned the difficulty in getting rooms. An Indian writes "Many people refused to take me as a paying guest simply because I am an Indian, or to let the flat for that reason." They have practically no opportunity of living with families. Even when there are vacancies, the door is slammed in their faces. So that those who will take them in have a monopoly and can keep their places dirty, give bad food and charge high prices. This causes a great deal of bitterness in the life of these students. For the landladies, however, it must be said, as one of the answers pointed out, "It is not always the fault of the landladies, but partly the fault of the English students who live there and will not allow foreign students in; and in some cases foreign students behave badly."
- (d) European and American students replying, for example, to the L.S.E. and Nottingham questionnaires, mentioned the opportunity missed of getting to know people from other places through living with them. Both Edinburgh and London reports object to hostels purely reserved

for students of the European races. There are two halls or hostels in theory, and three more in practice, in the country, to which this objection applies.

What is to be done about this?

- (i.) The ideal solution is to fight for the erection of hostels in each university centre, which will accommodate most of the overseas students. Note, however, this does not mean that a hostel consisting entirely of overseas students is advocated, as that would become a "ghetto"; but rather a place where there would be fairly equal numbers of British and overseas students.
- (ii.) We might also work for large international hostels on the lines of the Edinburgh International Hostel for other university centres. The question whether it should be run by university or outside parties, such as the Y.M.C.A., should be decided in each local centre.
- (iii.) In larger University centres where there are a sufficient number of students from any one country, national hostels should be founded and encouraged. Both this and the former class of hostels, are really good jumping-off grounds for overseas students rather than a permanent place of abode.
- (iv.) Until suggestions (i.) and (ii.) can be achieved in colleges and universities where there are halls and hostels, we can fight for a certain number of places to be reserved for foreign students; as Edinburgh points out in its report—"otherwise he feels an alien in the university and his claims as a guest and a student are overlooked." This has actually successfully been done in one university during the present academic year.
- (v.) Further, where lodgings exist, every university must have a Lodging Bureau and an inspector of lodgings, who will inspect regularly the cleanliness of the places and the food served. Students, especially overseas students, should live in registered lodgings.
- (vi.) Again, the ideal solution in the case of lodgings would be not to register any lodgings which will not take in any students regardless of their nationality.
- (vii.) While it is desirable that overseas students should live in registered lodgings, they should be allowed the right to find good lodgings and get them registered. The Union and the S.C.M. should co-operate in procuring a good number of lodgings for foreign students; thus, for example, in the present academic year, as a result of the representations of the S.C.M. and the Cosmopolitan Society, the Newcastle Students' Union has appointed a Sub-Committee to advertise in the papers for lodgings and for members of the Sub-Committee to visit each place locally before putting it on the approved

list. In Glasgow the best work so far in the case of lodgings has been done by a joint group representing universities, churches, Mothers' Unions and the Club. The practice of keeping one list in which some lodgings which will take Oriental students are starred is bad, as it creates ill-feeling; it is better to maintain two lists.

- (viii.) A responsible officer in every University can act as an adviser to foreign students. Only four Universities have such a person at the moment. He will have to be impartial and independent of control from any of the foreign or colonial governments.

THE OVERSEAS STUDENT AND HIS FINANCE.

22 out of the 25 reports mention two classes of problems in connection with the finance of foreign students. (a) One is the class of foreign student affected by the national and international situation, that is. European refugees and students from China. 13 university centres report that the number of foreign students facing acute financial embarrassment, due to the difficulty of getting money out of their countries (mainly from central and S.E. Europe), is on the increase. It applies with greater force to students who have had to leave their country and live here. (b) The class of

foreign students faced with temporary financial embarrassment, due to carelessness, accident or sickness. In the replies to the questionnaire, the exact financial position of the foreign students has not stood out very clearly because of the natural reserve in answering this question.

What are we to do about this?

- (i.) For most students there are various National Loan Funds to which application should be made in the case of temporary embarrassment; some could make application to the National Legation.
- (ii.) In the case of refugee students and Chinese students, reference may be made to the I.S.S. and China Institute.
- (iii.) For students of African descent there is, as yet, no provision, and so an attempt is being made through the S.C.M. to set up a Loan Fund for them.
- (iv.) Any case of an overseas student who is financially embarrassed should be passed on to the International Secretary at Annandale.

NOTE:—A section on International Study compiled from the reports on International Study sent in appeared in the April issue of THE STUDENT MOVEMENT under "Notes by the Study Secretary."

STUDY SECRETARY'S NOTES

THE summer term is usually one in which our study in the Movement tends to be crowded out by examinations and tennis; some groups meet to finish off the work of the previous term, but many seem to forget about study altogether. Yet all study leaders and those who take study seriously will not regard the summer term as a time for forgetting about study. They have certain duties and opportunities at this time which should not be overlooked. (1) There is the whole task of thinking out a study policy for the college in the next academic year, planned in accordance with the facilities which are offered by the Study Swanwick Conference; (2) there is the task of seeing that the people who will obviously be most useful in the study work of the branch next year are sent to Study Swanwick; (3) there is the duty of preparation for Study Swanwick by thought and reading (see last month's Study Notes); and (4) there is the responsibility of training study leaders for next term: Study Swanwick must not be looked upon as doing away with the necessity of training study leaders locally, since it is only those who bear responsibility in a local situation who can adequately meet its needs. (See *Hints to Study Leaders*, revised edition, obtainable from Annandale, 4d. post free).

Another point to remember is that the mind does not lie fallow even when it is not actually engaged in a course of consecutive study; it goes on turning over its problems. Hence, although it is not possible in most colleges to run study circles in the summer term, it is a good thing to call into being

ad hoc discussion groups to deal with a subject of special interest. For example, there is the question of our responsibility towards the call to "National Service." The one attitude which is inexcusable for the Christian is that of not knowing what one's attitude is because one has never seriously faced the issue. The material for such a discussion group was provided in the April issue of this magazine, and it would be a pity if this topic were not followed up in the colleges because the April number appeared during the Easter Vacation. A list of questions for discussion was appended.

Nelson's Discussion Books

A series of volumes designed for use in B.B.C. discussion groups, W.E.A. and Extra-Mural classes, and so on, is being published by Messrs. Nelson's at 2/- each. The books are attractively produced and are very good value for money. They will prove useful in S.C.M. study work; they would have been even more useful if they had contained a list of questions for discussion after each chapter. *The Changing Village*, by F. G. Thomas, is specially worthy of the attention of all who are interested in the problems of rural community. Other volumes which are worthy of mention are: *The International Share-out*, by Barbara Ward (on Colonies), *British Foreign Policy*, by Maurice Bruce, and *Propaganda*, by R. S. Lambert. There are many other titles. It is a pity that the volume *Psychology and the Religious Quest*, by R. B. Cattell, shews such an

imperfect understanding of the religious profundity of the Christian insight into the nature of man; its approach is liberal-humanist, and the volume is not likely to meet the needs of a group

which wishes to discuss psychological problems from the specific standpoint of the *Christian* religion. But the series as a whole represents a commendable achievement. ALAN RICHARDSON.

A PRACTICAL STEP TOWARDS UNITY

By the Rev. G. IAN F. THOMSON
Chaplain of Hertford College, Oxford

A PARTY of twenty graduates and undergraduates from Oxford spent a fortnight on the continent during the Easter Vacation, visiting several different religious communities, in order to meet other Christians and to see something of their life and worship. The trip was so planned as to include visits to the Russian Eastern Orthodox community in Paris, French Protestants, Lutherans and Reformed, in Strasbourg, and Roman Catholics in the Benedictine Priory at Amay-sur-Meuse in Belgium.

The subject of Reunion has been discussed regularly in College study groups ever since the War, and the recent Ecumenical Conferences in Oxford, Edinburgh and Madras have intensified this interest. Nevertheless, this venture abroad is perhaps the first practical experiment in drawing closer to other Christians. Originally it had been hoped to include a visit to a theological centre in Germany. But this was out of the question, and the party had to be content with two days travel only through Germany, with no opportunity of achieving their immediate objective.

As preparation for the trip, a study group was held each week throughout the Easter term, and papers were read on "The Problem of Unity," "Russian Orthodoxy in Paris," "The Lutheran and Calvinist Churches," "The Russian Church in Exile," "The Order of St. Benedict," and "The Church in Germany." Speakers included Dr. Nicholas Zernov, of the Fellowship of St. Alban and St. Sergius, Dom Justin McCann, O.S.B., Master of St. Benet's Hall, and the Rev. Nathaniel Micklem, Principal of Mansfield College.

The party left London for Paris on March 13th, and were welcomed on arrival by Professor L. Zander, and Mr. Alexis Okounieff, who had been largely responsible for planning our programme there, and were to be our guides for the next four days.

The first morning in Paris was spent at the Russian Academy in the rue du Crimée, where we were tremendously impressed by what we saw. Brother Lampetre and others showed us the chapel, dormitories, and lecture-rooms. Professor Zander gave a most interesting talk on the history of the foundation of the Academy, explaining the course of training, and the work of the Russian Church in exile. Over fifty priests have already been trained and sent out from this one Academy, which is the only training centre of the Russian Church left. No less than twenty-five parishes have been built up since the War for the care of Russians in

Paris alone. They are without endowments, and are therefore dependent upon a steady income from voluntary subscriptions to carry on their work at all. In such poverty, they live without any sense of security. The evidences of want were self-evident around us at the Academy. Perhaps it was this that gave them such a depth of character and personality that attracted us, and made us respect them so very much.

We learnt of the significant part taken by the laity in the Church, in matters of faith, election and policy. We were told that priests cannot be ordained until they are married, except as monks. This practice ensures that the wives of their clergy have also an eagerness and a sense of vocation for the work of God. The priests attain a high level in scholarship and saintliness, partly because of the length of training, partly because of the excellency of the theological faculty, and partly because such emphasis is laid on the spiritual side of their life.

We had the privilege of lunching very simply with the students in their small dining hall, and experienced our first sung grace.

In the afternoon we saw something of the social side of their work, a home for the unemployed. Here forty men live in the simplest possible way, and sixty others come in to meals. The cost of their food is only 25 centimes a day, the men being fed on soup, and such fish and vegetables as are no longer marketable, and are given to them. One could not help being filled with pity and compassion. The stringency of French regulations prohibits these Russian exiles making much real success in life. In no occupation can they get far, and it is impossible to rise to any position of responsibility.

The same evening we met a number of French Protestant students and heard of the difficulties of their work in an indifferent University atmosphere. It was pathetic to hear that no religious meetings could ever be held in the University, and that no spiritual care seemed to be provided for the Protestant students, except by the S.C.M. Two days later two of us attended one of the meetings of an Evangelistic Campaign undertaken by the French Protestant S.C.M. for students in the Latin Quarter, and were much impressed by what we saw and heard. There was an attendance of well over 200, perhaps nearer 250.

Our second day began with attendance at a service in the Russian Cathedral in the rue Daru. There was a large congregation, very devout and very friendly, and the singing was even more beautiful than we had expected, which is saying a

very great deal. Never before had I been so conscious of a living sense of the Communion of Saints as in the company of those Russians in their own Cathedral. As a result of exile, the people are now looking to the Church increasingly as their only true home.

In the afternoon we visited the Russian S.C.M. House, where they have built for themselves a really beautiful chapel. There are rooms for study groups, a library, and a crèche for fifteen young children, orphans, strays, and children of working families. Elsewhere in Paris the Russians have another crèche for fifty children. Here we heard of the magnificent work of Miss Zernov, who tries to make it possible for Russian children of all ages to have a holiday abroad. Each year 200 are sent or invited to Switzerland, from babies to young people of 18, as a break from their environment of poverty and exile. A few are invited to England each year, but never yet more than twenty. As far as possible they help in the homes of their hosts.

In the evening we visited a number of Russian homes in twos or threes. There again we saw the courage of the people, and realised how much their lives are focussed around the Church.

Our third full day was spent in a Day Conference at Bièvres, outside Paris, in the country house of the French S.C.M. No less than fifty young Russians spent the day with us. They very kindly held their opening service in English for our benefit, and this was followed by an address by the Rev. George Florovsky. He spoke of the tremendous value of such friendly and personal contacts, and especially of meeting such a representative gathering of Anglicans. He spoke at length of the Nature of the Church, and of Reunion, and contrasted the spiritual life of the Orthodox and Anglican Communions.

A later session in the afternoon gave us an opportunity of sharing our impressions, and of discussing Reunion in an atmosphere of true fellowship and affinity. The conference ended with Anglican Evensong, at which Russians were present. Fr. Florovsky concluded the service by chanting the Blessing in Russian.

We all felt that the conference had gone a long way in giving us a new vision of what harmony and co-operation can mean in the Catholic Church, and of realising the richness of our common Christian inheritance. We all recognised and admired the true Spirit of Christ that abounded in the lives of those we met. Israel in Exile in Babylon must have been as Russia in Exile in Paris. God seemed to have some great and hidden plan in store. Maybe the sympathetic understanding of Eastern Orthodoxy by Anglicanism, by the projection of one section of that Church into the province of Western Christianity.

To see Church life being built up from bedrock, to see community life increasing and taking responsibility as it must have done in the first few centuries, and to see the reformulation, as it were, of Eastern theology being undertaken by such a body of competent leaders and theologians, was to be filled with a sense of the heroic, and to feel con-

vinced of the need of greater sacrifice and spiritual life in our own communion.

The three days also revealed more clearly than ever that uniformity of expression is the least desirable of all forms of unity, organic, doctrinal or liturgical.

Already we had begun to see the Church of God as a spiritual cohesion given from above, a great inheritance, and a practical relationship of love and co-operation.

We then went to Strasbourg for three days, where the Rev. Theo Preiss, Principal of the Protestant Seminary, had arranged an interesting programme for us at very short notice. We had expected to go to Basle, but this was found not to be practicable only a fortnight before leaving England. Our first evening we studied together the 13th chapter of St. Mark, with about thirty members of the French Protestant S.C.M.

The following day we visited the Seminary, with its excellent library, especially old editions of Reformation theology. Later we met Professor F. Menogoz and Professor R. Will in discussion, and heard of the situation of the Protestant Churches in France.

On Sunday, March 19th, we were invited to have our Anglican celebration of Holy Communion in the Lutheran Church of St. Pierre-le-Jeune. As leader, I celebrated, assisted by two of our party, and the service was attended by Lutherans, French Reformed, and one Roumanian Eastern Orthodox, as well as Anglicans. After breakfast, we went to a Lutheran service in German, and a Calvinist service in French, where we were warmly welcomed by the Pastor, Dr. Boergner, from the pulpit. He further explained to the congregation the object of our visit. We were greatly disappointed not to have seen more of the Calvinists during this trip.

Two days travel through Germany, with a night on the Rhine at St. Goarshausen, brought us to Amay on the Meuse, in Belgium, where we stayed four days.

The Priory at Amay was founded by the late Pope for the express purpose of studying Eastern Orthodoxy, with a view to Reunion. Finding that the Orthodox themselves have many leanings towards Anglicanism, and many points in common, the monks of Amay have of necessity interested themselves in the Anglican Church. Not only did they allow us to come, but they welcomed us in the spirit of their Order.

Several monks were deputed to give us a varied and extremely interesting series of lectures, ranging from talks on monasticism, the Order of St. Benedict, the foundation of Amay, to explanations of the liturgy, the origin of Gregorian and Greek chanting, and a lantern lecture on Icons.

There were many occasions for discussion with the monks, and we were invited to join in all the services, both in the Latin and Byzantine rites.

Though we were continuously conscious of tremendous differences of outlook and emphasis, the spirit of friendship was warm.

On the last day of our stay, we were present as a party at the Liturgy of the Pre-sanctified Gifts,

and at the service of the Eve of the Annunciation, in the Byzantine rite.

The Prior assured us that to the best of his knowledge, it was probably the first occasion that a party of Anglicans had ever stayed in a Roman Catholic monastery, and that our visit had proved a successful experiment.

The Oxford party itself was representatively Anglican, including every shade of churchmanship and tradition. Westcott House and Wycliffe were represented, together with four ordinands from St. Stephen's House and Ripon Hall. Seven of the party came from Hertford, and the rest from six other Oxford Colleges. The fact that twenty people experienced such unity amongst themselves is itself a justification for the trip, and a proof

of the fundamental spirit of unity. The party were not blind to the thousands of difficulties in the path of Reunion: nor did they go in anything but a spirit of humility and enquiry. Their object was to do their share, however small, of breaking down the barriers of isolation and ignorance which still keep the Churches apart.

If mutual understanding and appreciation are the first steps to Unity, then perhaps something has been achieved. If friendship and practical co-operation are to be the means of bringing it about, then there is place for every experiment, that all may be One in Christ.

Christian Unity will never be manufactured: it requires to be realised as God's Will for His World.

THE STUDENT CHRISTIAN MOVEMENT IN WEST AFRICA

By **MALCOLM ADISESHIAH**
S.C.M. International Secretary

WE have had for a number of years a large number of students from West Africa who have entered fully into the fellowship of the Student Movement. As a result they have felt and expressed the urgent need for a similar fellowship in their own country. They have in particular felt the lack of it when attending Federation and British S.C.M. Conferences and speaking at the Universal Day of Prayer meetings, when unlike other overseas students, they have no Student Movement background to speak from. Those who have returned home to West Africa have from time to time written and expressed themselves on this point. Dr. Ibiam from Abiniba (who was a member of the Scottish S.C.M.) writes, "I have often thought how really grand it would be to have a branch of the S.C.M. working in my country. I feel sure, like many of my fellow Nigerians who have been in Britain and have been, or are, members of the S.C.M. that we need a living Christian fellowship among our people. I was already formulating in my own mind, but with great humility, starting at once among the teachers and ministers of the Gospel. I feel sure that with their co-operation we shall be able to bring about the formation of the S.C.M. and in the course of time a branch of the W.S.C.F. in Nigeria." The same call has also come from West Africans who have never been outside Africa or in touch with the Movement elsewhere. One African who has not been outside his own country writes, "One thing that is significant in all organisations such as the Student Movement is that it plays an important part in education of young men and women of all races. When many men of different races have been educated and have common understanding they can be mobilised for the purpose of peace. I think from what I hear on the radio, the world is moving towards a fracas and peace is threatened. Co-operation among the races of the world is in urgent demand. But more than that of any other

part of the world, is the immediate need for European sympathy in West Africa. It would be a good thing if your Movement had connection with West Africa. I think no place in the world needs so much help from you as here. I should be pleased, if you so desire, to get young men of my country interested in your good work of redemption."

A brief report of this and of the existing student groups in West Africa was made at the General Committee of the W.S.C.F. meeting at Bièvres in August, 1938, which passed the following resolution:—

"The Committee received with great interest and appreciation the report of the work of student Christian groups in Prince of Wales College, Achimota, and the Fourra Bay Colleges and other centres. It expressed its hope that this work would continue to develop more fully. It referred to the Executive the suggestion that a member of the Federation Staff should visit West Africa to investigate, pioneer and co-ordinate the work of the student Christian groups.

The Executive was also asked to consider whether to request the Student Christian Movement of Great Britain and Ireland to regard as its special concern these student Christian groups, and the development of a Student Christian Movement, and to act along with the Federation as the means of pioneering, strengthening and planning student Christian work in West Africa during the next three years."

As a result, a group of people in touch with West Africa in London was formed and practical means of helping in the formation of the West African S.C.M. were discussed. Of the three classes of educational institutions in West Africa—the four colleges in Lagos, Acra, Freetown and Dakar, the training and theological colleges and the high schools—it was decided to concentrate first on the four colleges. It was also seen to be quite important that the initiative and the actual working of the Movement should be entirely in the hands of West Africans and that the British S.C.M. should do all in its power to help to initiate and develop the Movement. A letter has gone out to the Principals of the Training Colleges, the old members of the

British S.C.M. in West Africa who are serving the Church, and the African students who have been members of the S.C.M. in Britain, informing them of this development and asking for their help and co-operation in each local centre. Three of the leading African students were invited to the Federation Conference at Goldern last summer and were inspired with the vision of the World Student Christian community and its possibilities to West Africa, and one of these has gone back to the staff of Achimota College and is helping to run a group there.

The position at present is that we have a group started in Achimota College, Acra, and the beginnings of one in Yaba, Lagos and Fourah Bay, Freetown. We have made no contact as yet with Dakar.

Our main contacts have been through writing and keeping in touch with the Principals and leaders in each College, sending them out study outlines, THE STUDENT MOVEMENT and publications of the S.C.M. Press, and getting them to become friends of the Federation and obtaining Federation literature, and sending in reports to the Federation.

There is something which each member of the S.C.M. groups in this country can do in all this. First, each one of us individually and in our college prayers can remember the West African Student Movement; here is certainly a test of the power of prayer. In the Universal Day of Prayer we might remember particularly our relationship with West Africa. Secondly, we might give particular attention to students from West Africa in each of our centres, find out who among them are leaders, likely to go back to the staffs of colleges, and invite them to the S.C.M. Councils, Conferences, week-ends and recommend them to Federation Conferences. The need to get to know all African students, to help them to become full members of the S.C.M. in each centre is obvious. Those who would like to correspond with students from foreign countries might in particular help by corresponding with students in the West African colleges. And finally, this points to the importance of all Christian overseas students in Britain. The reports received from each centre show that there are a considerable group of Christian overseas students in each centre and that few of them are really in effective touch with the Movement. Their great value in enriching our fellowship and making a unique contribution is also stressed, and the experience that they gain here of the British Movement and of the Federation is of great value when they get back to their own country, to the S.C.M. and the Church.

Our privilege, therefore, of getting to know Christian students from abroad and getting them into our fellowship, inviting them to our homes and making sure that they play a part in our camps and conferences is where we all can help.

STUDENT MOVEMENT HOUSE

32, Russell Square, is closed. Only the staff remain trying to clear up files and remove the dust of ages, sending furniture to be repaired, and undergoing, in fact, all the trials of "fitting." The parties the first week-end in April were crowded. The Auction brought in over £6 and exposed a most extraordinary collection of left-behind treasures. And the Farewell Party consisted of a film of life at the Club, and the greeting of members who had joined from 1939 to 1917.

Every evening for the next fortnight, members may come in and read the papers and play the wireless. After that, until May 6th, it will only be possible to allow them to come for their mail while we get down to the serious business of making 103, Gower Street, habitable. We hope to open on May 6th and to have our House-Warming Party on May 14th. The architects are doing their best, but the weather is very greatly against them; just as the house begins to dry, an April shower of great intensity comes and stops it doing so.

We hope that by the time this article is in print we shall be able to ask Lord Nuffield for his £25,000, and we do think ourselves extraordinarily fortunate to have a club to go to, thanks to him, and to have financial security behind us to run this Club, even though it is on a smaller scale than 32, Russell Square. There can never have been a more difficult time to raise money, so we count our blessings and look forward with real hope to the new life of the Student Movement House in Gower Street.

MARY TREVELYAN,

Student Movement House,

Warden.

103, Gower Street, W.C.1.

WHAT THE MOVEMENT STANDS FOR.

Condition of Membership.—The Student Christian Movement is a fellowship of students who desire to understand the Christian Faith and to live the Christian Life. This desire is the only condition of Membership.

Aim and Basis—being an expression of the convictions which guide the thought and life of the Student Christian Movement as a whole:—

As a Christian Movement we affirm our faith in God, our Father, Whose nature is creative love and power.

God is made known to us in Jesus Christ, in Whom we see the true expression of His being and the true nature of man.

Through His life and triumphant death, and through the living energy of the Spirit, we share in the redeeming love which overcomes evil, and find forgiveness, freedom, and eternal life.

Faced with the need and perplexity of the world, we desire to give ourselves to Christ and to follow Him wherever He may call us.

We seek the Kingdom of God, the re-creation of all mankind into one family, without distinction of race or nation, class or capacity.

We desire to enter into that fellowship of worship, thought and service which is the heritage of the Christian Church.



Federation News



Day of Prayer, Tokyo

"About 120 students, the men sitting on one side, the women on the other, with a few older leaders, met to observe the Universal Day of Prayer at 7 a.m., in the Tokyo Union Church. Another group of students from the Imperial University met separately at the same time in another part of the city. Similar meetings were held in Yokohama, Kyoto, Kobe, and many other student centres in Japan. As the Day of Prayer comes annually during the examination period the services are held at that early hour in order not to interrupt the students' work. Since education for men and women is entirely separate in Japan, the work of the two Movements is also quite separate. The Day of Prayer is one of the rare occasions which is planned and observed jointly by both men and women.

A Japanese student conducted the service, a Korean read the Scripture, and a Chinese student from Manchuria led in prayer, and was followed by spontaneous prayer on the part of other students. The prayers expressed sorrow over the conflict now raging and prayers for those suffering from it and for a speedy termination. Luther Tucker and a Japanese pastor recently returned from the Madras Conference, were the speakers."

Korea: "In February the Korean secretaries met for the first time with the Japanese secretaries in the Y.M.C.A. staff conference at one of Japan's numerous and delightful hot springs. Last summer, at the request of the Korean Y.M.C.A., the Korean Associations became affiliated with the National Committee of the Y.M.C.A. of Japan and have thereby gained a position of considerably more freedom for their work. Robert Mackie visited Seoul on March 4th and 5th to meet with the leaders there."

South-Eastern European Leaders' Council

On February 21-22, two days after the Universal Day of Prayer for students, leaders of Student Christian Movement work in Czechoslovakia, Hungary, Roumania, Yugoslavia and Bulgaria met with Francis House in Belgrade. This meeting was the complement of the Council of Leaders of Movements in Northern and Western Europe which was held at Edinburgh in January. It seemed even more of a miracle that we were able to hold it. Read through again the list of countries from which the leaders came. Add that the Russian S.C.M. in exile was represented and that special greetings were received from groups in Athens and Bratislava. And then, in the light of all the newspaper interest in the rivalries and divisions of the countries of South Eastern Europe at this time, reflect anew on the significance of the

work of the World's Student Christian Federation in those countries! Nothing less fundamental than a common loyalty to one Lord could in fact have brought together such a group at such a time. The public proceedings of the Council were perhaps of less significance than the fact that it met and provided rare opportunities for personal contacts, but it was none the less valuable to compare notes in the progress and methods of Christian work in the different universities; to hear reports of interesting new developments—such as the increased concern about Bible study in the Czech Movement, the lectures on Orthodoxy and national life given in the villages by Bulgarian students, or the inter-confessional conference of the Yugoslavian Student Y.M.C.A. at Selce; and to arrange for visitation between the Movements and to exchange invitations to conferences. The Council had some useful sessions at which loyal and frank reports were given of the attitudes of members of the different movements as Christians to the national situations in which they lived.

The Council was splendidly entertained by the Yugoslavian Y.M.C.A. and met many friends at a tea at which the Patriarch and the Lord Mayor of Belgrade were represented.

Events in Central Europe

T. Z. Koo, was speaking at the University Mission in Prague and at Brno and Bratislava between March 8th and 18th. He left just before the frontier was closed and has been carrying out a heavy programme in Hungary involving visits to all the major educational centres. We hope to publish later his account of his experiences in Central and Northern Europe.

No details have yet reached us from Prague of the effects of events since March 13th on the Y.M.C.A.; but letters both from the Y.W.C.A. and the Y.M.C.A. say simply that the Movements are carrying on with their Christian "mission-work." From Hungary friends write that all is as usual as far as the work of the Movements is concerned. Further news will be published as soon as it is available.

(30/3/9).

Correspondents in other Movements

This is an S.O.S.! Following suggestions in the THREE YEAR PLAN, the Federation office at Geneva has received a number of requests from students who seek correspondents in other Movements. Will anyone who can help to find such correspondents please reply either to the individual concerned or to 13, rue Calvin, Geneva. Typical requests are:—Mr. William R. Bridges, Mt. Sterling, K.Y., U.S.A., specially interested in

rural education, would like to correspond with one or two Federation members in Italy or Japan, Sweden or Denmark. Mr. W. H. Wellmann, undergraduate of Brasenose College, Oxford, England, would like to correspond with a Russian student, preferably someone living near the frontier of the U.S.S.R.

World Conference of Christian Youth at Amsterdam

Preparations for this great conference of 1,500 leaders of Christian Youth are going forward steadily at the Geneva headquarters and there is widespread interest in the different Movements.

The last long meeting of the full general committee of the Conference was held in February. The list of principal speakers at the Conference now includes the following:—Dr. Temple, Archbishop of York, England; Professor Reinhold Niebuhr, U.S.A.; Professor E. Lauriol, France; Dr. T. Z. Koo, China; Professor M. Björkquist, Sweden; Dr. John R. Mott, U.S.A.; Dr. W. A. Visser 't Hooft, the Netherlands; Dr. G. F.

Macleod, Scotland, and an Eastern Orthodox speaker. The "Further Studies" in preparation for the group work of the Conference have now been translated into English, French, German, Czech, and other languages, and are being studied by numerous groups who can only be represented indirectly at the Conference itself, but which seek in this way to join in the united effort of Christian Youth of which the Conference is an expression, and to prepare themselves to receive the message given through it. Many countries have already selected their delegates, and all national movements who have not already sent in their names are urged to do so without delay.

In Amsterdam itself the Town Council is co-operating enthusiastically in the plans for the reception of the Conference. The majority of the delegates will be housed simply and conveniently in buildings formerly used as a hospital, and in various Y.M.C.A. and Youth hostels. The meetings will take place in the fine Concert Hall of the City and the main meals in large marquees. The excursion planned for the Saturday will probably be by boat along the canals.

LETTERS TO THE EDITOR

Commemoration of Principal David S. Cairns

DEAR MR. EDITOR,

May I crave the courtesy of your columns to draw attention to a matter which I believe will be of interest to readers of THE STUDENT MOVEMENT?

A scheme is on foot to commemorate the work of The Very Rev. David S. Cairns, Principal-Emeritus of Christ's College, Aberdeen, who for the last forty years and more has been intimately connected with the activities of the Student Christian Movement. The form which it is proposed that the commemoration should take is, in addition to a portrait, the re-conditioning and improvement of the buildings of the College in which Dr. Cairns was a beloved and honoured teacher for thirty years. This was a matter which was much in the Principal's mind before his retirement two years ago from college work, and it has been felt that in no better way could he be commemorated than by the association of his name with the College improvement scheme.

It is needless for me to set forth to members of the S.C.M. what Dr. Cairns has done for the youth of our generation. Since the commemoration scheme was inaugurated, I have received many tributes to the greatness of his influence from those who have been brought into association with him, and it will be universally acknowledged that as a Christian thinker and teacher he has laid successive generations of students under an incalculable debt.

Copies of the appeal for support of the commemoration scheme have already been widely distributed, but there must be many associated

with the Student Christian Movement, whom it has been impossible to approach personally and who would be glad to take some part in honouring Principal Cairns.

As Head of the College in succession to our beloved Principal, may I say that we shall be grateful for contributions, large or small, towards raising the sum of £2,500 which is required to carry the commemoration scheme to completion? These may be sent to Mr. James H. Edwards, 1, Golden Square, Aberdeen, or to myself.

Yours sincerely,

ADAM FYFE FINDLAY,
Master of Christ's College,
Aberdeen.

International Study and I.S.S.

DEAR EDITOR,

Mr. Alan Richardson posed, in the last number of THE STUDENT MOVEMENT, a question of fundamental importance at the present time. He said in his notes under the head International Study: "why is it at a time when events are happening in the sphere of international relationships which will have far-reaching importance . . . there seems to be very little enthusiasm for international study in our Movement?" He went on to show how this failure was symptomatic of a widespread feeling of fear and despair, and of the rejection by the S.C.M. of the demand for co-operation made upon it by other groups.

International Student Service exists very largely for the purpose of furthering the study of international politics in universities and colleges; it has

behind it a great deal of valuable experience in this work; and it has in many places a number of able and zealous supporters, qualified to talk with authority on international subjects.

For this reason I.S.S. is only too anxious to be consulted on all problems relating to the study of international affairs in the universities. We have the organisation and the experience: not only do we wish to make them available to the largest number of students, but we wish to put them at the disposal of all student bodies that wish to make use of them.

I think that the question of the most effective co-operation for furthering the purpose of international education is greatly to be desired. We ourselves would most willingly take part in any meetings which might be called for the purpose of discussing the matter.

Yours sincerely,

I.S.S.,
49, Gordon Square,
London, W.C.1.
ANTHONY SCOTT,
Secretary in England.

"Home" and "Abroad"

(There is only space to select these two letters from among those received.—Ed.).

DEAR EDITOR,

I was very interested to read Jack Bennett's letter in the March issue of THE STUDENT MOVEMENT, chiefly because it dealt with a question which we in Oxford have discussed at great length. I think the letter was admirable in many ways but it suffered from a misplaced emphasis which vitiated the whole argument, and as a member of the S.V.M.U. I feel it necessary to protest.

There is a serious difficulty which Mr. Bennett's absence from the "home base" has perhaps caused him to under-rate. That difficulty lies in the lack of a central controlling body for the whole Church of every denomination at home and overseas which would be competent to manage the panel if it were drawn up. Since the overseas work of the Church is divided between several different Societies independent of one another and of the Home churches, a man cannot just offer himself to the Universal Church but must offer to the S.P.G. or C.M.S., or B.M.S., or one of the others. The S.V.M.U. performs valuable work in urging people to link up with societies and in finding individuals for specific jobs in a way which no other organisation can.

The problem quoted of the Theological College in China seems rather irrelevant if it is merely intended to show that the best is not always obtained, since the fault lies in the authority and not in the S.V.M.U. or the S.C.M. There are colleges on the Mission Field which have sent men back to this country as Professors, and which therefore have a staff quite as competent as some colleges at home. The best can be obtained if there is sufficient trouble taken to comb the Universities of this country, and the S.V.M.U.

can usually do that if a college Principal or Society is ready to call them in. This statement is not a statement of what might be done but of what is being done as I know from personal experience.

If it were possible to carry out the suggestion and make the whole S.C.M. into a larger and better S.V.M.U., which is what seems to be intended, then the S.V.M.U. would be extremely happy to abolish itself, but until that happens the S.V.M.U. must continue what little it can do alone.

Yours very sincerely,

Regent's, Park College,
Oxford.

DON HUDSON.

DEAR EDITOR,

The letters which you publish in reply to Jack Bennett's bring out sharply some very important points which must be considered before any radical change in policy is adopted towards missionary recruiting, but they do not, as a matter of fact, answer his case that new methods are needed, nor do they destroy his case for the method he suggests. It is generally agreed that more, not fewer men are needed to help in the building of the Church overseas.

There are a few people who feel God's call to them as primarily a call to go and work abroad. They may do it as doctors, teachers or parsons. They may go to China, India or Africa. They may work in a jungle village, college or industrial town, but to them all these conditions are secondary. The primary meaning of vocation to them is to be a missionary in the terms of the S.V.M.U. declaration: "to devote my life to missionary service abroad." For them the S.V.M.U. exists. It helps them to test the validity of their vocation. It gives them companionship in training.

The majority of people, however, feel God's call to them, if they feel it at all, far more concretely. They are initially more certain that they are called to be social workers or lecturers in physics than that they are called to work in China or England. They only get to the stage of knowing whether it is their job to go abroad or stay at home when they are confronted by a particular piece of work. The number of people whose call to go abroad comes to them in this way is not so small as is sometimes imagined. But the number might be much larger were the machinery more adequate. Some such people might be short term experts, some outstandingly able people (like numerous missionary bishops or the instance quoted by Jack Bennett), who would go out for life, having already proved their quality in this country. The majority, however, would go out at an age little above that at which the ordinary recruit goes out to-day. But instead of being selected from a panel of missionary candidates and fitted into a teaching job they would be selected from a panel of Christian teachers and fitted into a job overseas.

We have to remember in this connection that there is a vast wealth of experience of a comparable method to that which Jack Bennitt suggests, in the missionary work of the Church of Rome. A Franciscan or a Dominican does not first decide where he will work and then whether he will be a Friar. He joins the Order and he is sent where he is needed. It is my strong conviction that there are dozens, if not hundreds of S.C.M. members who are ready to go where they are needed, but the missionary challenge as it is now presented to them is not sufficiently concrete. Admittedly there is great need for men abroad, but no one is suggesting that everyone should go abroad. How are they to know if they should or not? For such people God's call comes in the concrete and the particular, but at present our machinery for confronting them with the concrete needs, either at home or abroad, is inefficient. To broadcast these needs to all members of the Church is impracticable. A panel of people such as Jack Bennitt suggests would go a long way to remedying the situation. Such a panel need not be a substitute for the S.V.M.U. but I believe it is a very necessary addition to it. I think this panel should be sub-divided into medical, educational and other comparable sections. It is in terms of education, medicine, industry or the ministry that many of us see our vocation. We covet the experience of committed fellowship in preparation for our vocation which members of the S.V.M.U. have in preparation for theirs. A technical training (even in the ministry) is not enough. We want to serve in our technical capacities as servants of the Universal Church wherever she may need us.

Yours sincerely,
MICHAEL BRUCE.

A Letter to S.V.'s.

DEAR S.V.,

As one who has been for some years a "gone-down" S.V., I want to urge upon you two points which I believe to be important—(1) Make contacts with the field in which you are interested. (2) Make contacts with the Society under which you are likely to serve.

If you have a field or a piece of work overseas in which your interest has been aroused, do all you can to make further contacts with it. There are people who have worked there and are now at home: find where they are living and pay them a visit when you are near enough to do so; you need never be doubtful as to the welcome you are likely to receive. There are people going backwards and forwards on furlough whom you can probably meet. Finally, there are books, of which those on the biographical side will be of interest however much or little knowledge you may have of the work that is going on. All this applies whether you are "up" or "down," and is advisable in either circumstance.

The other contact I recommend you to make as soon as you become an S.V. is that with the likely Missionary Society. There is no reason why you should not do so, and there are strong reasons, from the point of view of the Society as well as from your own, why you should, without delay. If in doubt as to which of two Societies you would be likely to join, the best way of discovering the appropriate one is to get into touch with both. They will not be offended. There may not be many opportunities for personal contact with the Society while you are still at college, though any Candidates' Secretary would be glad to hear from you and would like to know of you; your S.V.M.U. or S.C.M. must be your main concern, and its fellowship will be all you need. Even so, there is always "Swanwick," where the Society's representatives are to be found; you can enjoy a chat as you punt them round the duck pond.

It is when you join the goodly fellowship of the "gone-down" S.V.s that you will value so much your contact with the Society previously made, because those gone down can have so little fellowship except through the valiant Missionary Secretaries at Annandale. This must be frequently a cause for people losing interest in their S.V. pledge on going down. Perhaps their job appears to be more important than anything else in the world, and there are no longer co-enthusiasts. This need not be the case, nor will it be, if you have by now found one or two personal links with your Society. You will be glad that you are able to help in its "home base" work in the area to which you go. On taking up the work you will find enthusiasts again, or make them, which is far more exciting. You will be welcomed because of your special knowledge and interests; few parishes have a surplus of helpers on the missionary side. "Swanwick" will be no more, but you may well replace it by the Society's Summer School. That will be an invaluable opportunity of meeting the various members of the Society, and the army of supporters. It is the annual family picnic, and you will enjoy it, and know that the family is your home.

All good wishes,
Yours ever,
TONY SPURR.

Management in Industry

DEAR SIR,

Many of your readers will by this time have had an opportunity of examining both the "Management in Industry" memorandum issued in July last on behalf of the Industrial Project of the S.C.M. and the report of the "Fourth Universities' Industrial Conference" held in Birmingham in January last, for which that memo. was designed as a study basis.

The memorandum and the conference report have performed a valuable service in revealing and considering, for probably the first time, the whole problem of management in industry.

If students of this question had been previously unaware of the crucial importance of the tasks of management, especially at this time of deepening tension in our economic and industrial life, these reports will have stimulated a greater awareness of the whole problem. Those who address this letter to you find themselves after a study of these reports, and from their own acquaintance with the problem, unalterably convinced that to discuss the problem of management and the place of the executive in our industrial life as a problem in itself is to mis-state the issue and therefore to vitiate any conclusions which might be drawn. Put in other words, unless we see management problems in their setting, in their relation to the fundamental issue of the rightness or wrongness of our existing order, we have failed to grapple with the problem we seek to cope with. It seems to us that this, perhaps unconscious, circumscribing of the issue is the defect in the entire approach to the problem which these reports reveal, a defect which weakens the activity of the Industrial Project as at present undertaken.

We cannot do better in illustration of this fact than recall that the executive to-day, by virtue of the very position it occupies, illustrates that a particular economic stage has been reached. This stage may be described as one in which there is a separation of the owners of the means of production from the management of these means of production, and the existence of undertakings of the character of the I.C.I. and the International Steel Cartel illustrate this trend. Thus it is that if any problem such as management is considered in isolation from the trend of which it is a part, and without an understanding of that trend, there arises a confusion between a manifestation of the problem and the problem itself. That problem might be referred to as production for profit, the guiding criterion for which is that the process is allowed to operate, and indeed the manager allowed to go on managing, so long and only so long as profitability is ensured.

We feel we have said sufficient to justify our urging those charged with the Industrial Project to convene at as early a date as is practicable a conference at which this issue would be the subject under consideration, and any assistance that can be rendered by the undersigned will be gladly given.

Yours faithfully,

TED EDWARDS.

ALFRED CANNONS.

W. D. McCLELLAND.

P.S.—Since writing the above we note from the editorial in the March "Community" that a conference is planned for next year for "those already in industry." We should like to add that, in our opinion, this makes it more than ever essential that a conference as suggested above should be held.



RECENT--- ---BOOKS

The New Testament. Translated by WILLIAM TYNDALE. Edited by N. HARDY WALLIS, with an Introduction by the Rt. Hon. Isaac Foot. (Cambridge University Press, 1938. 21/-).

Continental Protestants have for some time been taking a new interest in the thought of their sixteenth-century forbears; and perhaps the appearance of this edition of Tyndale's New Testament indicates the growth of a similar mood in England. There was something in early Protestantism which men on both sides of the Channel feel that we have lost in the past three centuries, and that we should attempt to regain. Perhaps this "something" can be defined as a consciousness that in all ages the Bible can make itself felt, not just as a volume of ancient history, but as a book about ourselves and our own world. There is a strong suggestion of this thought, for instance, in Tyndale's 1525 translation of Luke ii. 3, "And every man went vnto his awne shyre toune, there to be taxed." Does not this make us think of

"the holy Lamb of God

On England's pleasant pastures seen"?

And is it not this consciousness of the Bible's *relevance*, rather than any abstract theories of Biblical inspiration, that we really need to recover from the Reformers? Maybe our fathers were not so far wrong when they illustrated their Bibles with pictures of the patriarchs in contemporary dress!

Tyndale does not seem to have felt, however, that the Old Testament was as "relevant" to the Christian life in all times and places as the New. In his Preface he says, "The olde testament is an olde temporall couenant made betwene God and the carnall children of Abraham, Isaac and Jacob, other wise called Israel, vpon the dedes and the obseruyng of a temporall lawe. Where the rewarde of the keypyng is temporall lyfe and prosperyte in the lande of Chanaan, and the breakyng is rewarded with temporall deeth and punyshment."

Perhaps some will feel that Tyndale is all the more "modern" for treating the Old Testament thus high-handedly. The present sufferings of "the carnall children of Abraham, Isaac and Jacob," however, are making many Christians feel that there must be something fundamentally wrong with such a dismissal of the Bible of the Jews. And the consequences in his own thought of Tyndale's attitude can only make this feeling stronger. For in parts of his preface there is a distinct strain of what can almost be called anti-semitism. "The Iewes haue lost the spirituall knowledge of god and of his commaundementes and also of all the scripture, so that they can understonde nothyng godlye. And the dore is so locked vp that all their knockyng is in vayne,

though manye of them take great payne for godes sake." For St. Paul at least, this was by no means "the last word" as to the divinely ordained destiny of Israel. The Apostle is confident that in the end "all Israel shall be saved," for "the gifts and calling of God are without repentance"; and even now it is only "blindness in part" that has "happened to Israel." (Romans xi. 25-29—passages completely passed over in Tyndale's lengthy "Prologe to the Epistle of Paule to the Romayns.")

Apart from its leading to this sinister fatalism with regard to the status of the Jews under the Christian dispensation, Tyndale's views on the Old Testament have serious effects on his general conception of the nature of Christianity. Anyone who takes the Old Testament seriously will regret his ignoring of the Gospel's bearings, indirect though they may be, on social and political life; and his tendency to ignore the extent to which we under the "new covenant" must share the attitude of struggling and of "waiting" which characterised the men living under the old. Certainly Tyndale realises that the Church as an organisation is not exempt from this "tension," and he speaks boldly of the "popyshe doctoures of dunces darcke learninge, which with their sophistrye, sarved vs, as the Pharises dyd the Iewes." But his marginal comment on Luke's text, "The kingdom of God is within you"—as well as his translation of its tricky concluding preposition by "within" rather than "in the midst of"—indicate clearly his belief that in the individual Christian life the Kingdom of God is already in man's possession.

ARTHUR N. PRIOR.

Act Now! An appeal to the Mind and Heart of Britain, by the DEAN OF CANTERBURY. (Gollancz. 64 pp. 2d.).

Like the eighteenth century this is an age of pamphlets. The Dean of Canterbury's is one of the most forceful I have read for some time. It begins with a well documented account of the present poverty-stricken condition of the workers of Britain and goes on to show how blasphemous this is in the face of the almost unlimited resources which science has made available for us. Ten years ago, food was destroyed but this method was too crude. Now production is restricted and artificial scarcity created.

In the light of these facts, the Dean examines the alternatives before the world—fascism and socialism. Fascism, as he truly says, is the organisation of a nation in the interests of a small armament-plutocracy. Official German figures show more millionaires, longer working hours, lower wages and forced labour since the advent of Hitler. Under fascism, the exporters and the producers of consumers' goods suffer—the armament kings flourish. Fascism means war.

Socialism, on the other hand, means production for use and not for private gain. It is essential for socialism that there be peace and not war. Hence,

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THE COTSWOLD BRUDERHOF, ASHTON KEYNES, WILTS.

in the world to-day, while fascist countries are feverishly preparing for war, Russia wants peace.

In his final chapter, the Dean sketches British foreign policy since 1931. The slump left the workers' movement weak and gave all the power to the British plutocrats. The formation of the

National Government was the political expression of the choice Britain made. The National Government has been consistently pro-fascist and is only now beginning to realise that the real interests of Britain are dependent upon collective security through the League of Nations and the reign of law in international affairs. In other words, we stand in need to-day of the principles we have scoffed at for the past eight years.

The Dean is convinced that all men of goodwill should unite in replacing the present Government by one which is free from plutocratic domination and which bases its policy on principles and not on expediency. Please read this pamphlet and act upon it.

JOHN DREWETT.

I.S.S. NEWS

I.S.S. is now responsible for a hundred refugee students in this country, scattered about in universities and colleges. The expense of helping individuals is increasing, owing to the difficulty and cost of providing for emigration. With luck, however, we hope to be able to provide for another hundred in the course of the next year or two, thus utilising the many free places that have so generously been offered to us. These students will be of German and Czech nationality. We have had appeals to help student refugees from Spain, but these we cannot help for the time being, because funds will simply not permit. This is a tragic commentary on the existing organisation of relief work in this country; voluntary organisations are not really able to cope fully with the problem.

In the coming term we shall be concentrating on getting recruits from the universities for the work camps in this country and abroad which are to take place during the summer; on collecting books and instruments for the Chinese universities; on getting a delegation, if possible from all over the country, for our Annual Conference.

It is to this latter event that I would especially direct the attention of STUDENT MOVEMENT readers. We shall have university people from all over the world attending this conference, which is to be held in lovely surroundings at Roehampton, London. It will be an opportunity for making international contacts and promoting the work of international collaboration, and while it need hardly be said, a very good one indeed; and those most active in S.C.M. work especially should give serious consideration to the idea of coming. I think this is most important in view of the increasing need for collaboration among student organisations in this country for the promotion of awareness of international politics in our university life. It need hardly be said, I think, that the S.C.M. has a special responsibility in this direction.

The S.C.M. has always shown great interest in the very real problem of the five thousand or so foreign students in English universities; and we welcome collaboration in making known their difficulties, the solving of which we have very much at heart. I.S.S., in co-operation with other organisations, including the S.C.M., holds every year a conference for the officers of international societies to discuss the whole matter. This will be held again this year, and details will be forthcoming on application to this office.

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The problems of the press are in the air just now: free press or controlled press; the fight against false news; the influence of the press on international relations,—these are among the most burning and controversial questions of the day. The course which I.S.S. is devoting to these problems in 1939 will give an opportunity to discuss them in an international atmosphere where the most divergent points of view will be represented. The course is intended primarily for students preparing for a journalistic career, but will be open further to any students who are interested in the subject and attracted by the prospect of an objective treatment of it by outstanding speakers (including several of the list of sponsors above).

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THEOLOGIANS WORTHLESS?

Under the heading "Still More Unemployed," *Das Schwarze Korps*, No. 9 of March 3, 1939, deals with the rising generation of theologians. While Germany is still short of 17,600 engineers, with only 4,500 students preparing for this profession, 9,000 young "fresh and vital men" are studying theology. "That is to say," writes *Das Schwarze Korps*, "those callings which are most worthless for the political ascent of Germany and which are the most superfluous in the economic strengthening of the Reich, are the most overrun . . ." Theological students are "fresh and vital men who could be magnificently employed in other callings." Why is it precisely theology that they study? *Das Schwarze Korps*, is of the opinion that it is because it is cheap and offers an assured future. You have only to look at the fathers, whose professions speak for themselves. The writer of the article interviewed the fathers of twenty evangelical theological students of the second semester in Tübingen, and of twenty evangelical theological students in Heidelberg. Of the Tübingen group he declares: "Among these twenty fathers belong (including a seaman) only three artisans. One is a peasant. And the remaining sixteen come from the so-called better circles of civil life." Of the fathers of the Heidelberg students he writes: "Not a single one is a working man. One is an artisan. One is a farmer. Five are minor officials or employees. Thirteen are of the 'best' bourgeoisie."

In this connection the *Deutsche Evangelische Korrespondenz*, No. 11, of March 15, writes: "First and foremost something must be said on the question of statistics. Even if the two examples seized upon, of twenty fathers of theologians from Tübingen and twenty from Heidelberg, provide an 'extremely accurate cross section' (which any statistician will doubt), this statement is completely worthless, because no comparison with other academic callings is provided which alone could give a correct picture. If one follows this comparison through, the fact is revealed that in the other academic callings quite as high a proportion exists of that class of fathers which *Das Schwarze Korps* describes as 'blessed with the right to a pension' . . .

"The survey shows that the reproach that the children of the workers do not study theology is unjustified. The sons of the workers form only 3.6 per cent. of the students of Germany. 9.4 per cent. of all workers' children who study become evangelical theologians. . .

"More important than statistical statements is the fact, which does not appear to have occurred to the author of the article, that, in a time of extraordinarily sharp religious conflict—as is shown by this article, with its 'Away with the theologians!' tendency—pronounced courage belongs to the study of theology to-day. Anyone who expects a safe existence and easy study will certainly not come to

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theology. In this matter, thank God, times have changed. One hears the opinion expressed by the people to-day that among the most difficult, but for that reason the finest of callings, are those of the airman and the pastor. The time for the choice of a profession falls, for a university student, at a period in his life when a young man for the most part decides for himself. Especially in such callings as that of the pastor."

I.C.P.I.S., Geneva.



- NEWS FROM - THE COLLEGES

Irish Council, Ballynahinch, April 3—6

Many, many years ago Irish Council met regularly at Ballynahinch.

Once a now distinguished Belfast doctor, then an innocent fresher, almost left the Movement as a protest against the flow of language of our present General Secretary, with whom he was sharing a bedroom in a neighbouring cottage—there being insufficient room for all in the Inn. The occasion of this outburst was the early rising of W. D. L. G., who jumped out of bed and began to stretch himself without remembering that there was a beam supporting the ceiling less than 6 feet from the ground.

Fortunately, on this occasion we were all able to live together in the Hotel, where the ceilings are somewhat higher; and so far we have not been informed of any depletion in our membership.

Yet we had our disagreements on a deeper level than the choice of exclamatory epithets. It was one of the most healthy signs in this meeting of the Council that some of the real tensions of outlook which exist within Irish Protestantism at the moment were apparent in our discussions. The accusation of one group that the S.C.M. has not got a gospel early raised the issue; the answer, so slyly given that we have as clear a position as the I.V.F.E.U., and a clearer dogmatic point than the Oxford Group, may be equally irrelevant to this point. Perhaps we began to see, both in theory and practice, during those days that the Movement does not produce a specifically S.C.M. Gospel, but it brings men face to face with the Gospel of God, it is a community within which we can grow in the knowledge of that Gospel and its demands.

Of course, this general statement does not take us very far unless we give some content to the Gospel, and unless we look in detail at our methods in our College settings. This the programme of Council set out to do. Alan Richardson's four talks on "The Nature and Content of the Faith," based as they were on Bible Studies, started us on the way towards a fuller understanding of the former. The second part of the programme was concerned with how we are making

our faith intelligible to our fellow-students, and how we are showing them the relevance of their specialised training to their response to that faith; here much useful work was done in comparing notes on methods of stating the faith to medical students, engineers, and other specified groups, and in planning special activities for future teachers and for theological students.

The two main evening sessions were occupied by discussions on "The faith in relation to the life of the Community in Ireland," when we were glad to learn that a new study outline on this subject may be available by next September, and on "The Faith in its world-wide setting." The second subject introduced by Beth Davey in the light of her Madras experience, produced a stimulating discussion on vocation, the S.V.M.U., and missionary education in the life of the Movement. The discussion fairly reflected the present chaotic state of our thinking, and might equally have taken place on General Council, or any other deliberative body of the Movement, but it certainly was not entirely useless.

J. D. McCAUGHEY.

Northern English Council

FOR the Northern English Council of the S.C.M. this year, a certain amount of information was obtained by a questionnaire regarding the impact of the recent crises on students. The information was under no guise of science; it was subjective, and showed some clear points. Most marked was the lack of connection between the sections on Politics and on Faith, in that the idea of political decision seemed to be quite divorced from beliefs: democracy would be applauded, but never was its meaning stated, nor our present chaos analysed.

As Christians, we know that all things are under the judgment of God, and that the wages of sin is death: which means, we men, ploughing about in the muddy tangle of politics, are under the judgment of God. Our decisions have significance: God cares, but we repudiate Him. Our path in the world—our share in all human activities—cannot be ignored; it is part of living and is sinful. We cannot escape from our part in human organisation: every decision we make is moral, bad or less bad. There is no way out. We have been shown the Truth of existence—the grain of the universe, and every decision, or lack of decision, is made in relation to it: we cannot dissociate what we do from what we believe.

By the mere fact of existence we have to act, though it may take the form of acquiescence; so we must know what we are doing: we must study—study history, democracy, British democracy, our profession,—“For God's sake know what you are talking about,” quite literally: we must know the facts; to applaud National Service is meaningless, if we neither know what it may mean here, nor what it has meant in other countries. As important as the technical information of the

problem, is knowledge of our faith; for without this we can neither understand the true nature of the problem, nor do we know in which direction to choose: without a knowledge of man's nature and the substance of the world, how can we see the significance of the problem? Where do we find this knowledge? In the Bible—in the Prophets, in Paul and in Christ. Without a knowledge of health, how can we diagnose and cure the disease?

This is incumbent on a Christian: his Vocation: not a desire to serve "his day and generation," but to serve God. We are at universities for vocational training. We are called by God, the Creator and the Father; called to be saints in the freedom of the church. We are called not to individual good lives, but to join the great block of Christians, which starts in Christ and smashes across history: the hand of God dictating finiteness: the Body of Christ.

"The eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints."

And when is God's will known? At the point of utter bankruptcy before God: when there is nothing left—no credit: at death. There is nothing spectacular in this vocation. And in this lies a paradox: having nothing in yourself, but everything through Christ: "Even God who quickeneth the dead and called the things that are not as though they were": "and God hath chosen the weak things of the world to confound the things which are mighty." Exhausted poverty of spirit is demanded; Paul, "I die daily." Sin, Crucifixion and Redemption are here every moment.

What does this mean? It means we must exercise this "calling" in the world which so conditions us. For this, we must face the factors of our conditioning: we must study them. It is empty idealism to ignore or deny them; the raw material, however dirty, must be accepted and must be changed; and how are we to do this unless we know the nature of these factors and are able to recognise them? We must study. Our love cannot be careless, as an outburst of emotion; it must be disciplined and a true effort: we must study what God has lovingly given us.

But this can never be an easy answer: we only see in part and can never comprehend the Church; half-colours and half-truths; the grain is understood only in part: the impenetrable incognito of Christ. We are too small to see the whole; and so can never know if we are right; can never dodge Gethsemane: in this lies the Tragic Depth. But our lives are woven beyond our sight and are enmeshed with eternity: we have been shown God working through history. The Church is spat on and always will be spat on: frustration comes, but this is not the end: life is worship and not success: "And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful."

R. H. GOSLING.

PRAYER CALENDAR

May, 1939

NOTE.—While *St. Dionis Hall* is rebuilding, Sunday evening gatherings after the service at *St. Edmund the King* will be held in *St. Katherine Cree*, 84, Leadenhall Street.

May

6. Trinity College, Dublin: Committee Quiet Day:
7. London Council. Speakers: The Rev. Hugh Martin, Iris Forrester and Ronald Howe.
St. Edmund the King, Lombard Street, 6-30 p.m., Student Service. Preacher: The Rev. Prebendary Ellison, M.V.O., Rector of St. Michael's, Cornhill, and Hon. Chaplain to the King. Professional musical programme in St. Katherine Cree.
- 8-12. Visit of Dr. N. Zernov to Irish Colleges.
- 13-14. Homerton College, Cambridge: East Anglian Training Colleges Week-end.
14. St. Edmund the King, Lombard Street, 6-30 p.m., Student Service. Preacher: The Rev. Arnold Nash, Church of England Moral Welfare Council, and lately S.C.M. London Secretary. Guest at meeting in St. Katherine Cree, Mr. Nash.
- 19-21. Dundee: Scottish Executive Committee.
- 20-21. Haslemere: London Executive Week-end.
Imperial College and Queen Mary College, London. Joint Week-end. Speaker: The Rev. F. C. Maxwell.
21. London Training College Day. Subject: The Young Delinquent.
St. Edmund the King, Lombard Street, 6-30 p.m., Student Service. Preacher: Mr. J. T. Christie, Headmaster, Westminster School. Guest at meeting in St. Katherine Cree, Mr. Christie.
28. St. Edmund the King, Lombard Street, 6-30 p.m., Student Service. Preacher: Canon Tatlow. St. Katherine Cree, social evening.

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Apply to the Missionary Secretary at Annandale for further particulars.



IN THE COMMON— —ROOM

International Friendship.—A letter has been received from the University Students' Lutheran Society, Hungary, asking if we could arrange for the interchange of a few students during the Summer—from June 15th to September 1st. This Society is prepared to arrange for six to eight British students to stay in Hungary, having free board and lodging at the Society's own rooms or with families. Members of the Society would arrange for the entertaining of the students. In return they would like hospitality given to three to six of their students over here.

Would any students who are interested in this project please write to: Malcolm Adiseshiah, Annandale, North End Road, N.W.11.

The "May Meeting" Season.—J. E. May, Ltd. (14, New Bridge Street, London, E.C.4), have just published, at the nominal price of one penny, the 40th Annual edition of *The Pocket Guide to May Meetings and to London*. Its pages contain much carefully tabulated information that will certainly be found useful, particularly to visitors to London, to whom the large map showing the positions of the principal Public Buildings will be a great help.

The Association for Adult Religious Education will hold a Whitsuntide Conference for students, teachers, parents and others, on Religious Education and the Teaching of Scripture, at Elfinsward, Hayward's Heath, Sussex, from Friday, May 26th, to Tuesday, May 30th, 1939. For programme and further particulars apply at once to Miss M. Flack, 27, Coverdale Road, Barking.

Child Refugees.—The Church of England Committee for "Non-Aryan" Christians, Bloomsbury House, Bloomsbury Street, London, W.C.1., has just produced an attractive Appeal Leaflet in which is reprinted, by permission of *Punch*, a poem "To the Child Refugee in a Foreign Land." Copies may be obtained from the above address.

To quote from the leaflet: "Non-Aryan" Christian Children are waiting in Germany for homes over the Sea. For a number of them hospitality is ready, but to rescue twenty-five children and ensure their maintenance we need a fund of one thousand pounds for four years.

Further offers of hospitality in a Home, free places in a School, adoption of a child, are greatly needed now, as time is a vital factor.

Will you help the first twenty-five children? Any gift is welcome."

Cheques should be made payable to the Committee and sent to the address above.

Engagement.—Our congratulations to Clifford Culshaw (Wesley House, Cambridge and Helen Noble (Southlands Training College, 1933-36) on their engagement.

Broadcast Talks.—We have recently received from the B.B.C. their programme of Talks, April-June, 1939 (obtainable from B.B.C. Publications, 35, Marylebone, High Street, London, W.1, 2½d. post free). Among the various talks to be given, some which sound to us particularly interesting are:—Tuesday evenings, 6.25—6.40 (fortnightly), National Service; 7.30—8, How do they do it abroad?; 9.25—9.45, Questions in the Air. Wednesday afternoons, 4—4.15 (R.), The History of the Jews. Friday mornings, 10.45—11.0, "Your Own Health." Friday evenings, 10.30 (about), Poetry. Saturday mornings, 10.45—11, Some Doings of the Week. Saturday afternoons, 2—2.15 (about) Careers for Girls. Saturday evenings, 9.25—9.40, American Commentary.

A Public Lecture on The London County Council will be given by the Rt. Hon. Lord Snell at the London School of Economics, at 5 p.m., on May 15th. Admission free, without ticket.

Unfurnished Rooms to Let.—Miss H. P. Hudson has two unfurnished rooms, with share of kitchen, etc., to let shortly. Moderate rent to suitable tenants. Apply to 75, Leaside Crescent, Golders Green, N.W.11. Speedwell 8705.

BIRTHS

KILBORN.—To Trevor and Elizabeth (*née* Ginns) Kilborn, on March 30th, a son, Richard Inigo.

PAGE.—To Hugo and Marian (*née* Doncaster) Page, on April 6th, at Kodaikanal, a son, John Leonard Sibree.

MARRIAGES

McCOLM—McINTYRE.—On March 18th, at Perth, by the Revd. W. S. Tindal (S.C.M. Study Secretary, 1927-1932), the Revd. W. S. McCollm (Glasgow University and Trinity College, Glasgow; New York; Intercollegiate Secretary in Scotland, 1926-1931; Minister of Sandyford (Henderson Memorial) Church, Glasgow) to Agnes Mary McIntyre (Atholl Crescent, Edinburgh, 1927-1929), Tayview, Abernethy, Perthshire. New address, 21, Lansdowne Crescent, Glasgow, N.W.

TAIT—MILLAR.—On April 4th, at Glasgow (University Memorial Chapel), by the Revd. W. S. McCollm, James Tait (Glasgow University; Intercollegiate Secretary, Glasgow, 1929-1931; now Deputy-Governor, H.M. Prison, Barlinnie, Glasgow) to Jean Muriel Millar (Glasgow University), 26, Eastwood Avenue, Giffnock. New address, Parkview (Deputy-Governor's House), Barlinnie, Glasgow.

Communications with reference to the work of the Student Christian Movement, and subscriptions or donations, should be addressed to the Rev. W. D. L. Greer, Annandale, North End Road, Golders Green, London, N.W. 11, and orders for books to The Book Room, 58, Bloomsbury Street, London, W.C. 1.

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THE STUDENT MOVEMENT

Editor: OLIVER S. TOMKINS.

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EDITORIAL

THE S.C.M. AND THE WAR

The old S.C.M. and the new University

This university and college year opens under strange circumstances. Many students will be attempting to start work in unfamiliar surroundings; most will be in centres whose normal life is radically changed; some will be on active service and not, in the usual sense, students at all. It will certainly be some weeks before any regular rhythm of life can be established, and even then there will always hang, over the men especially, the uncertainty of how long even this re-adjusted university life is to continue.

And yet the task of the S.C.M. remains essentially the same. Our job is to stand for the things of Jesus Christ among students; to understand the fullness of what is meant by the Christian faith; to commit ourselves without reservations to all that is involved in living the Christian life; to try all the time to bring other men and women into the knowledge of God. These essentials are not changed because our country is now at war.

The new task of the S.C.M.

Yet the changes it involves are real and deep. When war was declared it was decided to hold, as soon as possible, a meeting of the whole S.C.M. staff. We were due to have met at Farnham from September 5th-18th for the annual Staff Reading Party. This was obviously impossible, nor was it possible to go ahead with the arrangements for General Council, which had been fixed for September 18th to 21st, or for the Theological Department

and S.V. Committees, which should have been held adjacent to it. But the meeting of S.C.M. staff was hurriedly arranged to meet at Annandale (although at the time of arranging it, air-raids seemed an unpleasant but irrelevant possibility) from September 6th to 12th. The meeting more than justified itself, for it gave to the staff at least, in the unavoidable absence of General Council, the opportunity together to seek God's guidance and power in facing an unknown future.

Many of the items in this issue of the magazine are the fruits of that meeting. In particular we would draw attention to the article on pp. 3-5. Read it and re-read it. It is not easy to take in, and represents the results of many hours of thought and prayer, and condenses a great deal of discussion. But it presents some convictions and offers lines of action which all S.C.M. branches would do well to consider as they face their work under these difficult conditions.

There are many new elements in our old task. The outbreak of war reveals with brutal clarity duties which before we were too blind to see or too lazy to undertake. It makes clear questions which were previously easy to overlook.

But our work will also have to find new channels. We are still uncertain what the shape of the university field will be. On p. 11 such details as were accessible before term began are given. However we hope that by November further and perhaps more accurate information can be given. It is also uncertain how far other student organisations and publications can be continued, though on p. 10 we give what details we can discover. The S.C.M.

must feel a real sense of responsibility to help here, wherever it can, by underpinning the work of such organisations until they can get fully into their stride again. Certainly the columns of this magazine, so far as space and our own primary purpose allow, will be open to give all the possible information of general interest to students.

Lines of co-operation with other bodies (*e.g.*, the Y.M.C.A., Y.W.C.A. and the chaplains to the Forces) as well as such questions as our responsibility to overseas students and interned aliens, remain to be further explored.

S.C.M. Staff changes

So far as possible, the S.C.M. staff is proceeding with the work already arranged for it. The chief re-organisation arises from the dispersion of London University. Consequently the three London secretaries have been re-allocated, Ronnie Howe to Cambridge, Margaret Thorpe to Aberystwyth and Ian McCulloch to Durham. Two new members of staff, Jim Boyd (Liverpool) and Reinhard Gutmann (Newcastle and Durham) have proceeded at once to the Theological Colleges they were to have entered after leaving the staff. Liverpool will be in the charge of one of the Industrial secretaries, F. C. Maxwell; Nottingham of one of the S.V. secretaries, Robin Woods; Bristol of Kit Maude. Each will make his base in that centre and travel his usual field from it. Ireland will have the whole time services of Beth Davey and the spare-time services of Alan Booth, Davis McCaughey, Jim Boyd and Donald Kennedy—the first two being ex-S.C.M. secretaries.

Financial support

Our determination to carry on our work as fully as possible depends, subject to the unforeseen developments of the war, entirely upon the loyalty of our financial supporters. It will doubtless become difficult for some to continue to give on the same scale as in the past. Others may be able to give much more; for example, students who find themselves receiving army or national service pay when they expected that it would be some years before they were independent.

But everything will depend upon the conviction with which our friends support the Movement in the midst of new and urgent claims. In 1914-18 the response of senior friends, and of old members in the forces, was magnificent. In spite of taunts, and cheered by the insistence of old members in the trenches, the S.C.M. maintained its work, including summer conferences, at the highest possible level. We do not know the ways in which we can work this time, but the need is no less than it was then.

The task before us

We have said that the essential task of the S.C.M. is unchanged, winning men and women

for God. In a nation at war that task is more important than ever.

(1) We are a part of the life of the universal church. All that many of us learned to see through the World's Student Christian Federation comes now to its fiery trial. There will be many temptations to betray the God and Father of Jesus Christ and go a-whoring after tribal gods. We have learnt much in the Federation which showed us the reality of "the one Holy Catholic Church." May God keep us faithful to it.

(2) We are committed to the study of God's Word. Bible-study in the S.C.M. has been growing stronger of late. It needs to grow stronger still. Rooted in the understanding of the world which the Bible gives, Christians have no need to be appalled by this disaster for they know that the living God, Whose love is mirrored in Jesus, cannot be ignored for ever. If men will try to live by force, treachery and greed, they sow a harvest whose bitter fruits they must reap. But Christians also know that God overcomes suffering and makes death an occasion for victory. The truths that we learn in the Bible we must reveal in the events of our time.

(3) We are Christians committed to think. It would be disastrous if the war made the S.C.M. stop thinking. Even if, as a nation, we cannot rise to the Chinese respect for culture, there are still universities and, more important, there are still thinking men and women. If this war is not to end in universal barbarism, the pursuit of truth must be more passionate than ever before. This war is not going to make a just and stable Europe *easier* to build, but a thousand times more difficult. We comfort ourselves with foolish lies if we think that armed victory automatically brings peace. We must learn from the past and present if we are to be trusted with the future. We are in the struggle and part of it, whatever we do. But, unless we are to succumb helplessly to the prevailing mood (whether optimistic or pessimistic) of the post-war world, we must struggle now to see, through present pain and darkness, the unchanging laws of justice and peace.

We do not know what the end will be. We believe our country, for all the mixture of good and evil on both sides, is committed to a cause we must serve. Some are pacifists; most are not; all are called to a struggle in which decision, courage and love will be tested to the full. We pray for our enemies; we commit ourselves to the cause we believe to be right; we trust in God, Who rules in the world of men though they ignore or defy Him; we believe in light and love though surrounded (and, God forgive us, sometimes filled) with darkness and hate. Our task as an S.C.M. lies clear before us. And seeing we have been given this task as we have been given mercy—without deserving it—we faint not, because we are not concerned with ourselves, but with Christ Jesus, and ourselves as servants of others for His sake.

THE WAR AND OUR FAITH

*An attempt to summarise a discussion
of the S.C.M. Secretaries assembled at
Annandale, September 6th to 12th, 1939*

The war and our faith

In the present tragic war, it is certain that "if we say that we have no sin, we deceive ourselves and the truth is not in us." We are conscious, as individuals, of our disobedience to God, our share in the failure to build social and political life on Christian principles. We are conscious of Britain's share, as a State, in the injustice and betrayals that have led to the war. The attribution of war guilt to any one State can only sow the seeds of further conflict.

Yet while emphasising the magnitude of our dilemma which is both religious and political, we assert that there is no excuse for either religious or political defeatism. Two things are abundantly clear.

(1) There may be some in this war situation who are so conscious of the evil and inhuman action to which human hearts and hands are turned, that their consciousness of God and their prayer to Him are threatened by meaninglessness. But God still rules the universe. We have the same offer of salvation from Him now as in former days.

This war, with its killing and degradation, is but an intensification of a human situation which was always intolerable to the Christian. In it God, as He has always done, is searching for the human heart and is offering to men, in their social relationships, that redemption which is the true basis of freedom and community.

Now that we cannot escape a recognition of our unworthiness and the injustice of our ways, we are forced to recognise that God's love is never apportioned to us according to our merit. If we think this, we are deeply wrong in our understanding of the Christian message. In the Cross of Jesus Christ, we see that our evil thoughts and actions matter eternally, and yet that they do not make any difference to, or defeat, God's offer of forgiveness. God does not let man off, but is seeking still to recreate individuals in a just society.

(2) There may be some in this war situation, who are so conscious of the set-back to their aims and ideals, that they are inclined to abandon the day by day commitment of their wills to God. But God still rules the universe. His purpose remains unaltered by the calamities brought about by our disobedience. We are under the same constraint to respond to Him. The grounds and the need for moral choice and decision which shall govern our private and social life, remain.

It matters now, as much as ever, what kind of people we are; whether we are committed to God or not. It matters now that we continue, as members of the Universal Church under obedience to God, to discriminate between more just and less just actions, and to cleanse and unite the life of the

Church so that it may fulfil its cleansing and unifying function in the world. "Not everyone that saith unto me Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of my Father."

Doing the will of God

There is a constant need in this war situation to understand more deeply how we may come to know the will of God, and how we may commit ourselves to it.

(1) "Can we do the will of God at all in this blasphemous state of affairs?"

Certain things said above are a relevant answer to this question. Also, we recognise that to seek to do the will of God in contemporary society is not synonymous with trying to bring in an ideal society. In no situation, let alone during the outbreak of such mighty destructive forces, can we act in "the ideal" way. God's will is that we as individuals and as members of our nation, shall seek to discriminate between the more and the less creative action, in the light of His purpose in Christ, and shall do the former. Seeking to do the right thing in the circumstances is not to be maligned as compromise. We do not compromise, as we often think we do, when we give up a preconceived, ideal plan and do the most creative action which the circumstances permit, seeking God's will and commending our decision to Him. But we do compromise when we weaken our commitment to find God's will, and treat lightly the issues before us or the significance of choice.

(2) If we decide that an action is the will of God for us, what authority can we claim for our decision?

We can and must claim full authority for the decision to seek God's will continually and to surrender our wills to His will. To Him alone is our supreme loyalty, we take up our true vocation when we give Him this loyalty.

But we cannot claim absolute authority for the decisions which we take in our everyday relationships with other men and in our treatment of technical affairs. We are called to take these decisions in faith and to go forward in faith, perhaps finding ourselves wrong sometimes in our technical judgments, certainly finding ourselves perpetually in new situations where new decisions have to be taken. The mistakes of a committed person, however, are not as disastrous as his disobedience to the Light.

Apparent success or failure, the policies we adopt are not the criteria by which we know whether we are doing the will of God. God's righteousness must triumph, but that victory may look like human failure. From the human point of view the cross was an ultimate disaster, so in history we may see the frustration of noble aims

and aspirations and yet know that God is still holding all within His purpose. In this knowledge we can take our decisions, unshaken by the accusation of party alignment or even by persecution.

(3) Can it be the will of God that we should fight with arms?

Can it be the will of God that we should refuse to fight?

The decision to fight or not to fight, must be left ultimately to the individual conscience, although no individual should be deprived of consultation with friends, which will help him to see the issues and defend his decision. If we decide not to fight, that decision cannot be made without reference to the nature and necessities of the social environment in which God has set us. If we decide to fight, that decision must not be taken through social pressure or any other secondary cause. The Christian cannot do anything which he is unable to commend to God as his own choice, without spiritual death.

(4) If we decide on an action as the will of God for us, and other Christians sincerely decide otherwise, what then?

Let us affirm our common loyalty to the one God, helping each other in this loyalty and criticising each other in love. At this time of world war it is a special responsibility of Christians to affirm their fellowship in the Universal Church, and if they are students, their fellowship in the World's Student Christian Federation. Such affirmation must be expressed in acts of fellowship, however difficult these are to initiate.

The tensions and disagreements between ourselves and other Christians will cause us to do two further things. Firstly, we shall continually seek to know whether our understanding of, and information on the economic, political and other technical facts, is sound. Secondly, we shall continually seek, by Bible reading and prayer, to deepen our awareness of the reality of God's will. In this time of war, regular and disciplined reading of the Bible, and prayer, are essential to our having a right conception of, and right relationship to Him, whose will we would obey. False conceptions of God are prevalent, even in our own minds. God is equated with human ideals or becomes for men a national God, and many use His name who are not setting themselves to obey Him. Let us use the word "God" in the sense of "Him whom we can know and see in Jesus Christ."

Both in our understanding of technical facts and of God's nature and will, we must relentlessly expose our self-deception, shams and fears in His presence.

Political issues

(1) We may believe it right for us personally to take up arms, because we decide that this is the only means left open to us to affirm and defend those values, which we consider essential for creative social and international life. We may

believe that it is right for us personally to maintain our allegiance to non-violent methods of affirmation and defence, because international war is uncontrollably destructive of values, and because the Church forfeits its reconciling ministry by condoning war. Whatever our decision, we are agreed that all of us must be clear as to the cause we are defending and the real enemy we are resisting.

(2) The cause which we are defending not only needs clarification now, but will need continual clarification, because new factors will arise, and because people become more engrossed in military manoeuvres and the passions of war to the detriment of political and moral consciousness.

Whether or not we support the nation to the extent of supporting its declaration of war, we must certainly claim freedom to criticise, if necessary, the official interpretation of the cause we are defending. As Christians we must claim a responsible detachment, which is essential for the preaching of our religious message and for the welfare of Society.

(3) In stating the cause to be defended, as we see it, it is difficult to avoid party phraseology, but this we would do. We believe that it is worth maintaining the "open system" of democratic government, over against the "closed system" of totalitarian government. In spite of the increased power of the executive in democratic countries; in spite of failure to apply political equality, in spite of the concentration of vast economic power in a few private hands, it is worth defending our "open system." It is still possible to work for social change in the democracies, by constitutional methods; it is still possible to preach the Gospel. Under totalitarian domination, change by the will of the people is impossible and the Gospel is either ridiculed or proscribed.

It is worth maintaining the political and economic freedom which our people does possess, for example, the right to parliamentary government, the right to political opposition; freedom of voluntary association, freedom of speech and of the press; the right of trade unions to defend and improve workers' labour and wage conditions; our heritage of local government and responsibility.

(4) "What is the real enemy, and why?" This is one of the key questions to-day. The real enemy is not one man, Hitler, not even the Nazi system, and certainly not the German people. The real enemy is the evil in the Nazi system, which may be symbolised by one man, Hitler, but cannot be removed by his removal alone. In National Socialism, it presents a growing opposition to the extension of economic and political liberty, by concentrating economic and military power against it. It makes impossible the maintenance of a legitimate freedom for the individual over against the State. It denies the conditions of interdependence between free peoples. The real enemy may express itself in the policies, leadership and popular will of other countries. If we fight the aggression of Germany and condone the

aggression of Japan, for instance, we shall have shown ourselves to be misguided as to what the enemy is.

(In saying that the enemy is not the German people, we must remember that similar avowals were made in 1914, which were later forsaken or submerged. If we affirm it now we must affirm it as a conviction and not as a mere sentiment which will break down when we find that it is the German people who are attacking us).

(5) It must be added that we do not defend our liberties because they are adequate. We claim the freedom to develop and extend freedom. So we must support a constant vigilance over the principles and methods which have been found valuable in the life of our country. During war, we must see that unavoidable restrictions imposed by war exigencies do not rob us of the very values we defend. Our main task lies not only in the successful conduct of the war, but in keeping alive the forces of justice and peace. In the defeat of these the war will really be lost.

This demand for vigilance cannot be over-emphasised. The speed at which, during recent years, major political changes have taken place will be still further increased, as also the speed of technical progress. Further, in our description of the real enemy, we see that the present war presents a conflict which is not merely between nations, but sets over against each other groups within the different nations. This state of affairs demands vigilance over foreign and domestic policy.

Lastly, if this second world war, which has now involved or has seriously affected most countries, is another, if not the final, manifestation of the end of an era in our civilization, not even political vigilance and adaptability along the lines we have suggested will be adequate, for major changes will be taking place in the whole structure of our society and culture, to which we will need to be sensitive. This sensitivity is the sensitivity of the prophet who is aware of the judgment of God on the best as well as on the worst of human achievement.

The Peace Settlement

There can be much easy talk about the necessity of a just peace settlement, but we must be realistic to the point of recognising that the cost and degradation of a long war will make the achievement of a just peace into a tremendous task. Nothing will result of itself from a victory in arms, not even from a defeat of the Nazi system. We must lay heavy demands upon ourselves, both intellectually and spiritually. There are inescapable moral conditions of any peace which must be fulfilled.

Let us guard against shallow idealism concerning a new world order and the modern equivalent of "a land fit for heroes." The present lack of political confidence in the spoken word is partly a reaction against such unfulfilled sentiments. We must rather have conscious aims and intentions

concerning the peace, which will call us into conscious effort for our superhuman task of reconstruction. Ideals alone are an escape from thought and are recompensed with disillusion.

We must learn the lessons of Versailles, which we have only begun to realise during recent pre-war days. Such lessons are varied, but refer amongst other things, to the mistake of seeking to build world political unity upon a foundation of economic rivalry and savage war indemnities; the mistake of joining together the terms of a treaty made between victorious and defeated powers with the constitution of a League of Nations; the mistakes in dealing with the means of collective action against aggression, and the failure to ensure peaceful revision.

The lessons of Versailles are not only technical but religious; and Christians have responsibility in keeping open the doors of reconciliation amidst the growth of hate, revenge and fear. The concentration of human effort upon military success must be marked by a similar concentration of effort upon the wider expression of the spirit of love, justice, and mercy. The failure of the peoples in recent years, shown in their seeking peace and security instead of establishing justice, was a failure of morale and must be met by new religious depth and sincerity. The evil is also in men's hearts and, despite the necessity of political solutions, can only be eradicated by that peace which the world cannot give. There must be repentance, which is a recognition and confession to God of the prevalence of human selfishness and lust for power. There must be an understanding of the inadequacy of even the best of our plans in the sight of God, and a willingness to seek His will. Our special task as Christian students relates to the building up of those intellectual and spiritual resources out of which just peace terms may grow.

The essential task of the Student Christian Movement therefore remains the same: the bringing together of men and women into a personal relationship with God, the Father of our Lord Jesus Christ, resulting in their acceptance of an obedience which governs all spheres of their individual and social life. The divine will must be sought through a more intensive study of the Bible and a more exhaustive and exacting study of the political and economic environment. Only through such study will the eternal truths of the Christian religion be seen to speak to our present condition, only so can obedience to the will of God become anything more than a pious aspiration. At a time when many people will give up thinking, some through pressure of work, others through fear, the S.C.M. must continue as it has always done to work through small groups pursuing together this two-fold study. Indeed, we believe that we are called back to it again with a renewed vision and a greater urgency.

JIM COTTLE.

PEN PIERCY.

ALAN RICHARDSON.

SWANWICK, 1939

STUDY SWANWICK

STUDY Swanwick, July 15th—24th, 1939, will inevitably remain an outstanding feature in our memories of the summer before the War. The reality of our experience of a Christian fellowship which transcended the divisions of race and nation was enhanced rather than weakened by the shadows of coming events which were already cast across our path. It seemed to us that the gathering gloom only served to make more clear the brightness of the light of the Gospel of Christ. The Gospel, as Dr. Niebuhr pointed out to us, is revealed in all its urgency and power in days of perplexity, when we have come to despair of our own fragile idealisms and weak efforts. Niebuhr's sermon on the first Sunday morning, which struck the dominant note of the whole Conference, is now fixed in our minds as one of prophetic relevance to our present situation: "perplexed, but not unto despair"—this text has become the expression of our mood of humble but confident trust in the righteousness and mercy of God, Who will not forsake us. The eager seriousness with which we studied the message of the Bible was evidence of a determination to understand what God is speaking to us through His Word at this decisive moment of world history. Dr. Adolf Loewe likewise challenged us to seek to unravel the issues which are at stake in the present conflict, as well as in the whole social and political complexity of our world. We are grateful to him for the lucidity and penetration of his presentation of the questions involved. In the parallel commissions, which discussed so many different aspects of our Christian responsibility in the ordering of the affairs of the world and for the work and witness of the world-wide Church, we made a determined beginning of the study of the situation to-day, which it is imperative that we continue. Dr. H. G. Anderson's calm and judicious presentation of the way in which Christians have learnt to co-operate in areas of conflict (such as China) will remain a lasting reminder of our duty as Christians in the struggle which has broken out around us. We are grateful also to Miss Ruth Spalding and her companions for the excellent and moving presentation of Mr. Charles Williams's play, "The Seed of Adam," which through the medium of the dramatic art taught us more of the truth of the eternal Gospel.

But if Study Swanwick is now nothing more than a memory, it will have failed in its purpose; it will be only a dream which is gone, and will soon be forgotten. Swanwick will vanish into a past which does not belong to the more callous and strident world which has witnessed the meeting of the armies of Europe in the grim embrace of modern warfare: already Swanwick is being used as an internment camp for aliens! But if what we experienced at Swanwick was not a dream but a vision, then Swanwick cannot remain for us only

as a memory of a more tranquil yesterday. The decisions which we took, the resolutions which we made, the plans which we drew up—we must not go back on them. We must let Swanwick do its work in the colleges during the coming year. We must carry forward the study which we began—the study of the eternal revelation of God to the world, which is still His world, in the Bible and in the Church. We must study the facts of society and politics, and of the whole field of human relationships. The difficulties which we encounter now in the changed situation in the colleges and in the world must not be allowed to weaken our resolution, even though they require us to modify our strategy: they must rather be accepted by us as a part of the challenge which the war sets before us, namely to do that which lies before us, as students whose debt to society is to study, and as Christians whose loyalty to the vision which we have seen at Swanwick will be tested by our willingness to act upon it now.

ALAN RICHARDSON.

GENERAL CONFERENCE

Crisis and Decision

This conference, entitled, "Crisis and Decision," was planned with the knowledge that Britain might be at war by September. An attempt was made in the programme to give delegates a keener awareness of the truths which are unshakable, even during war, and to help them through to that relationship to God's purpose, which would give them an unshakable purpose in their own lives.

The conference title, for many people, meant very little at first. Some had thought little about the place of crisis and decisive action in the structure of life and freedom. Also the conference message was not an easy one to understand, for it attempted, in these times of turmoil, to give delegates a Christian view of history by which their faith might be enlarged. To some, the message was not, at first, an attractive one, because its effect was to destroy shallow optimism and ask penetrating questions.

Very soon after the start of the conference, the word "crisis" was rescued from an exclusively popular interpretation. It decreasingly described, for the audience, a situation which is merely out of hand and hopeless. Rather did it portray a situation in which men's plans are exposed as inadequate, a situation in which those who recognise the exposure of failure can see the real issues, the true and the false, a situation in which such men are called to make choices and to act. Hence a crisis is a judgment and an opportunity, and behind the political crises, which are of a temporary nature, lies that crisis in the relationship between God and men which perpetually exposes men's failure to obey God, and perpetually offers them new opportunities to serve Him.

Mere decisiveness, also was distinguished from Christian decisiveness. "A decision cannot be called Christian unless it is a response to a call from God, a word of God heard and believed." Lastly, as the conference message stressed the importance of "the present time" and emphasised the necessity of taking decisions "now," it was seen that for the Christian, time does not consist of centuries, years, minutes, not as a philosophical category, not as history taught in the Universities and books. The present time is the time which is given to us, an opportunity which God in His mercy gives us, for repenting, believing, choosing and making decisions. We always think that our lifetime is a certain number of years we have to spend on earth, that our days consist of the hours between morning and evening. We are mistaken. The years and the days are God's goodness to us, His patience with us. "To-day, if ye shall hear His voice, harden not your hearts."

Right and Wrong do matter

Professor T. H. Robinson, in a survey of Old Testament history, made clear the drastic nature of the exposure of human failure, as seen by the prophets. He also showed that all down the ages, even to-day, men have sought to cover up this exposure through pride, to muddle through in ignorance, to base their lives on the illusion that somehow evil thought and action would not have evil effects. "In this universe," said the Professor, "there is no such thing as being let off. God does not let men off." This statement led to some consternation in the minds of those, whose view of the benevolence and kindly Fatherhood of God had brought them unconsciously to think that evil "was not surely as bad as all that," and that God could not be Father if they suffered too much.

The conference, in fact, involved some speakers rightly making statements which caused considerable disillusion. Other speakers showed that this disillusion could be creative, as it led people into choosing between comfortable falsehood and stern but reliable truth, into searching for that faith in which they might deal decisively, both with "the treacherous vein" in themselves and with the evil in the world.

The Rev. A. C. Craig spoke of the Cross of Jesus Christ. Jesus went to the Cross because man's evil is evil and has its unalterable effects, and yet Jesus went to the Cross because God's justice and love seek always to reclaim men and to bring them again into righteous relationship with Him.

Mr. Craig spoke directly to those who feared the prospect of the present war. "There are many devilish incidents in the Old Testament, and there are many such incidents to-day leading, probably, to a big catastrophe ahead. But there is nothing so dark and so evil as the killing of Jesus. The death of Jesus was the most evil deed, so that nothing worse can happen. Also the deed of killing Jesus, with all the vices in human nature and the faults in human society which contributed to it, casts a

reflection on all human nature and all Society, including our own.

"In the light of these facts, the actual killing of Jesus and the typical nature of the religious and political forces which killed him, are we not forced to despair of men? No! This crucifixion was replied to by God through the resurrection of Jesus and the growth of His Church. Jesus comes back to confound the wisdom of men and to redeem the wickedness of men. The best in men and society lies under the judgment of God, but the worst in them, that can happen now, can be redeemed."

Vocation

Other speakers, in the evening course and in the ten parallel courses, dealt with the technical and professional spheres of life in which Christians have to make choices and act. These choices, *e.g.*, in teaching, missionary work, political life, are not of the same fundamental character as the choice concerning faith in, or disobedience to God, but they become important when it is seen that, through them alone, we can express or deny our faith in God.

Amidst this talk about jobs, Pierre Maury, of the French S.C.M., gave an address on the meaning of vocation. Some quotations might be made which deserve attention in this unsettled war period of university life. Pastor Maury began by saying that Jesus made use of the most diverse professions in His parables, without commending or criticising them in themselves. We, to-day, concern ourselves too much with interpreting the word vocation to mean the actual job which a man does. The writers of the Bible, on the other hand, concern themselves firstly with God's call to man.

"The most important thing in God's vocation is not man with his tastes, his preferences, his aptitudes, but God who speaks, and man only in so far as he answers God. Secondly, God's vocation is not primarily what man will do for God, but what he will see that God has done for him; not man's work and business for God, but God's work and service for man. The call is God's call to salvation, to the hope of salvation; the call to seek and find the Kingdom of God and His righteousness, the righteousness freely given by God in Christ."

A man's actual job, the quality of his work, his acceptance or refusal of certain jobs will be his responsibility, the decisions he must make as he seeks to live a life under obedience to God.

"The choice of a profession may be a Christian decision just in so far as it has a meaning for God and so a meaning for us to whom He speaks in Christ. Here you are, young men and women, face to face with your future. God gives you this future and only He can give you it, for He is the Master of time and eternity. This future is on earth and in heaven, in this life and in the life to come. This future can hold nothing more for you than your loyalty to Christ, for 'all things were created for Him.' You must choose this future, and that is the ultimately serious thing about God's call to you to-day—not to-morrow but to-day.

"But this call is to you in this world (on this earth

to which Christ came, and henceforth it is His earth) among the men He loved, whom He loves as much as He loves you, among the men engaged in their work, their professions, their life, and one day, their death. What are you going to do with this earth of Christ's; what will you do for these men whom Christ loved and for whom He died?

"First of all, you must take this earth seriously as Christ did. You must not condemn it or refuse to live and work in it. You must not condemn it as though Christ had come to condemn and not to save. You must not live in your churches or chapels as though Christ had ignored or rejected those who do not go to church or don't care about religion. You must live in this world since God wishes this earth to live, and if we obey Him, we must share that wish.

"You are going to choose a job in this world, for this is necessary for the life of the world. You will be engineers, doctors, teachers or business men: in one sense it does not matter what. Various things may influence you, your tastes, aptitudes or necessity. But you will remember, whatever you do, to do it in the name of the Lord, in the name of the Lord who loved the world, gave His life for it, and who wants this world to endure, that 'men may increase and multiply,' that His word may be preached, heard and believed. Remembering that, how will you do your job? Obviously honestly, conscientiously, keeping the rules, for Christians have a professional duty. But you must

look further than your professional duty, for you have much more than a moral code to observe. You will remember that the sphere of your work is part of God's world, of which God is not only the invisible and mysterious Creator, but also the patient Saviour. And you will be patient with the world, without harshness. You will not adopt a pharisaical attitude, not even comparing it with your ideal, which is another way of being a pharisee. Yes, you will get on with your job, with joy, with simpleness of heart and with affection.

"The Word of God is, that whatever you have decided or will decide about your profession, you cannot and you never will be able to live, but on one thing, the love which God reveals to you in Christ. Your job, however well you do it, will have to be forgiven. But it will be, for the God to whom one says, 'Here I am, O Lord, to do Thy will,' is the God who has done all things for us, in giving us His son."

Thanks are due to all the speakers and to the chaplain, the Rev. Ralph Morton. Also we are grateful to the chief group leaders, Miss Eleanora Iredale and the Rev. Tommy Bendelow, and to their fifty assistant leaders. They worked extremely hard and patiently to help students make the message their own, and take something of essential value away with them, for the present years.

J. L. COTTLE.

STUDY SECRETARY'S NOTES

HOW far detailed plans which were made last term or at Study Swanwick can be put into operation this month remains to be seen. Different colleges will doubtless be differently situated, according to local conditions, and no general advice will be applicable. Those colleges which find themselves in new surroundings, and those which find themselves in the position of host to students from evacuated areas, will have to act quickly and with determination, if they are to make a prompt start with their study work. The possibilities of co-operation with S.C.M. groups from other colleges which have now moved into the locality should be explored, as there may be much to gain from pooling resources. It is to be hoped that study leaders will be ready to assume the initiative as soon as term begins, since in an abnormal situation there is great need for responsible leaders who will act decisively and promptly at the beginning of term without waiting to be pushed by someone else. The restrictions imposed by black-outs on many of our customary evening activities may mean that there are extra possibilities for gathering small groups for study and discussion in somebody's room.

* * *

A difficulty which will be experienced everywhere in the changed situation of this year will be that everyone is so confused and perplexed that they will not be ready to sit down to serious study and discussion. They will be pre-occupied with matters of the moment, with questions about

National Service, evacuation work and A.R.P. They will not be in the right frame of mind for study. It is to be hoped that here again all college study leaders will realise their responsibility, and will recognise what is surely obvious, if only they will sit and think for a moment: that study is not less but more important than ever before. It is important that we should try to sort out our ideas about God and His purpose for the world: it is important that we should understand the Bible and its message—since bad theology and false ideas about God and man always flourish in times of crisis and bewilderment, and a badly-grounded faith cannot resist the strain: the house built upon sand collapses when the wind arises and the rain falls and the storm comes. Bible study, the study of Christian doctrine, and the meaning of Christian prayer are more than ever necessary at a time like this.

* * *

During the last few terms international and social study in the Movement have been noticeably deficient both in quality and quantity. Perhaps we have felt that the facts were too complex, too obscure, or too unpleasant. No longer can we refuse to face these facts, because public opinion must be formed in such a way that when the war ends constructive work for peace may be undertaken, and the mistakes of Versailles may not be repeated; and also that it may now insist that the war be conducted in such a way that we do not lose at home the very things which we are fighting

for abroad. Yet how are we to create a public opinion which shall be equal to these tasks, unless we are prepared patiently to seek to understand the facts of the present situation and those which have led up to it since 1918? Our political, social, industrial and international study is more important than ever before. As students who are Christians our duty is clear in this regard.

* * *

And what of the Church? The clouds of war and bitterness will obscure, for those who have not yet clearly seen it, the vision of the Church as a world-wide community which transcends the barriers of class and race and nation. Our Federation and missionary study-work, and our study of the world-wide Church, will serve to remind us of certain truths about the universality of Christian

community which we shall be in sad danger of forgetting.

* * *

In short, the duty of study leaders is to carry on. The task may be more than usually difficult, but the urgency of it should be more than usually obvious. A list of study outlines, with information regarding their contents, price, etc., is now available from Annandale, price 1½d. post free. The Study Secretary will be glad to try to answer any questions which may be worrying you, if you will write to him at Annandale. Finally, may we again remind you of the existence of the pamphlet "Hints to Study Leaders"? It contains a good deal of general advice about how to lead study groups, and is obtainable from the S.C.M. Press, 58, Bloomsbury Street, London, W.C., price 4d. post free.

ALAN RICHARDSON.



Federation News



A Message to the French S.C.M.

The following letter has been sent in the name of the British S.C.M. by the Staff Council held at Annandale, September 6th—12th.

Dear Brothers and Sisters in Christ,

At this time of tragic conflict, we of the staff of the British S.C.M. affirm our membership in the World's Student Christian Federation which binds you and us with those in the enemy country into one fellowship in Christ in the universal Church. We remember with gratitude a visit made on our behalf to Paris last year, and the visits of Isabelle Schlemmer and Pierre Maury to England this year, by which the old friendship between our Movements was recently deepened.

As British men and women we are deeply conscious of our share, as a nation, in the injustice and betrayals which have contributed to the present situation. "If we say that we have no sin, we deceive ourselves, and the truth is not in us."

At the same time we are convinced that the spirit and methods of German fascism, with its aggression and destruction of human dignity and freedom, make justice and world order impossible for us all.

We humbly believe that it is God's Will for us to resist this spirit, some affirming that the use of arms is the only means now left open, others maintaining for themselves their allegiance to non-violent defence. Yet war in itself is no solution and our greatest task lies ahead.

We pray that in our struggle we may oppose all enmity towards the German people, and may give ourselves, now, to understanding the conditions of

a just and world-wide peace settlement. There is need also, for us to support a constant vigilance, in our two countries, for the preservation of that in Western Culture which derives its value from our Christian heritage.

We have decided, in our Movement, to observe the first day of every month as a special day of prayer for our fellow members of the Federation, in all the Nations involved in this world-wide conflict. We invite you to join with us in this act, symbolising our unity in the Federation and our œcumenical responsibility. We have written to Robert Mackie asking him to tell other Movements of our decision.

May God bless you and keep you and us more than ever faithful. "None of us liveth to himself and none dieth to himself. For whether we live, we live unto the Lord: or whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. For to this end Christ died and lived again, that He might be Lord of both the dead and the living."

Yours in sincerity and love,

W. D. L. GREER.

A message was also sent to friends of the S.C.M. in Germany and Poland, via the Federation office in Geneva to be delivered in any form possible.

A Message from the Federation Leaders

For the last two years the Federation has been able to go on giving information about the Chinese and Japanese Movements in time of war. Now war has broken out in Europe and threatens to spread its baneful influence throughout the

world. The ordinary work of many Student Christian Movements has been or will be, drastically affected by the drafting of men into the armies. But new tasks will arise for the Movements and for the Federation.

Let us remember that the word of God is never silent or inactive. Experience during the war of 1914-18, and in the Far East to-day proves that there will be opportunities of evangelism of unsurpassed importance. Circumstances and methods change but our commission to preach the Gospel remains. May His Spirit be with us in all the corporate and individual efforts we make for Him in the days that lie ahead.

Above all we shall want to pray for one another, as many Movements and individual members are already doing. No one can measure the power of intercession in a time like this. We therefore suggest that *Sunday, October 15th*, be considered as a special Day of Prayer, when student groups and Friends of the Federation everywhere may pray for peace with justice in the Far East and in Europe, and for all the members of our Federation that their faith fail not.

W. A. VISSER 'T HOOFT.
ROBERT C. MACKIE.

Days of Prayer

In addition to the suggestion of October 15th, S.C.M. branches and members please note the suggestion in the letter to France that the *first day of each month* should also be thus used.

From a friend in Germany

"Thank you so much for having thought of us in these days of tension. Let me assure you that I never shall be able to forget all the human and spiritual gifts of our great movement to me, and all your kindness and brotherliness as well. That experience can never be lost and that spiritual unity never be broken. We shall remember all of you before the Throne of Our Lord."

The Nunspeet Conference

An account of the Federation Conference held in Nunspeet, Holland, after the Amsterdam Conference, will be published in the November STUDENT MOVEMENT.

The Amsterdam Conference

An article describing the Amsterdam Conference has been held over until the November issue of the magazine. All that it is possible to say at the moment is that we must do all we can to remember that it was held, and to lose no opportunity of making use of it. The British Report, *Amsterdam—What Next?* is already in print and can be ordered, price 4d., either through Annandale or through the Commission for International Friendship and Social Responsibility, 20, Balcombe Street, Dorset Square, London, N.W.1. This Report contains a brief impression of the Confer-

ence as a whole, a summary of all that was done in the seven special commissions and some suggestions for action by ourselves. Details as to the official Report to be published in Geneva will be announced as soon as they are known.

David Paton

In spite of the war, David Paton still hopes to be able to take up his job with the Y.M.C.A. in Shanghai. In preparation for this work he was ordained deacon at Chester on St. Michael and All Angels' Day.

When he arrives in China we shall look to him to keep us still alive to the needs and achievements of the S.C.M. in the Far East.

Our New International Secretary

It is a bit of Federation News to be able to say, with great pleasure, that our new International Secretary has arrived safely from China. C. S. Tsai comes from Fukien Christian College, and he could not have arrived in England at a time when he is more likely to feel at home!

The many S.C.M. members who knew Malcolm Adiseshiah will give a warm welcome to his successor and do all that they can to help him as he starts his work.

I.S.S. AND OTHER STUDENT ORGANISATIONS

I.S.S.—We are informed that the Geneva international office will continue in a reduced form during the war. International conferences are now impossible and national conferences will have to be re-arranged. The British I.S.S. office will be closed in a month or two, but means will be found to continue the distribution of relief to Central European refugee students, at present in Britain. Enquiries are being made as to the possibility of continuing work for Chinese universities. The secretary, Harold Lydall, can be written to at 49, Gordon Square, London, W.C.1. The S.C.M. which has worked closely with I.S.S. is eager to help I.S.S. to keep alive during wartime, so that its invaluable experience can be used in the post-war period.

The British Youth Peace Assembly is continuing at its offices, 118, Chandos House, London, S.W.1. It is affording opportunities for youth organisations of every description to meet and exchange views on common problems. The student committee of the B.Y.P.A. is not continuing to meet, but its membership will continue regular meetings as a body working in close collaboration with the National Union of Students. It is planning to co-ordinate the work of student organisations for the maintenance of the freedom and well-being of the Universities. It is enquiring into the possibility of issuing a newsheet to all colleges.

The University Liberal societies and the University Labour Federation are planning to continue their work, somewhat curtailed. The Federation of University Conservative associations is at present in abey-

ance, but may make new plans at a later date. The *Student Forum* will not be issued this term.

The National Union of Students is continuing at its office, 3, Endsleigh Street, London, W.C.1. It is

giving special attention to the many problems of organisation and finance which will face several local Union Societies. It hopes to hold its Council later in the Autumn.

PROBABLE ARRANGEMENTS FOR UNIVERSITIES

BIRMINGHAM UNIVERSITY to continue.

BRISTOL UNIVERSITY with addition of
King's College, London.
King's College Theological Dept.
Middlesex Hospital Medical School

CAMBRIDGE UNIVERSITY with addition of
University College, London (School of Architecture).
Queen Mary College, London
London School of Hygiene (mainly research staff)
St. Bartholomew's Hospital Medical School
London Hospital Medical School
School of Oriental Studies
London School of Economics (Peterhouse)
Bedford College (Newnham)

DURHAM UNIVERSITY with addition of
Newcastle, King's College

EXETER UNIVERSITY COLLEGE to continue.

LEEDS UNIVERSITY to continue

LIVERPOOL UNIVERSITY to continue, but it is believed there is a possibility of evacuation to Welsh Colleges

MANCHESTER UNIVERSITY with addition of
St. Mary's Hospital Medical School

MANCHESTER COLLEGE OF TECHNOLOGY to continue

NOTTINGHAM UNIVERSITY COLLEGE with addition of
Institute of Education
Goldsmiths College

OXFORD UNIVERSITY with addition of
University College (Slade School)
Westfield College
Guys Hospital Medical School
St. Thomas's Hospital Medical School

READING UNIVERSITY with addition of
Royal Veterinary College
Southampton University College (arts and economics)

SHEFFIELD UNIVERSITY with addition of
University College Medical School (Women)

UNIVERSITY OF WALES.

ABERYSTWYTH UNIVERSITY COLLEGE with addition of
University College, London
And possibly also Liverpool

BANGOR UNIVERSITY COLLEGE with addition of
University College, London
And possibly Liverpool

CARDIFF UNIVERSITY COLLEGE with addition of
University College, London
King's College of Household and Social Science
College of Pharmaceutical Society

SWANSEA UNIVERSITY COLLEGE with addition of
University College, London
Imperial College, London
And possibly also Liverpool

Students will also be going as follows :
Camborne (School of Mining) from Imperial College
Harlech from Liverpool

UNIVERSITY OF ABERDEEN
London R.F.H. School for Women.

UNIVERSITY OF ST. ANDREWS
London R.F.H. School for Women

UNIVERSITY OF EDINBURGH
Imperial College, London.
Newcastle, King's College

UNIVERSITY OF GLASGOW
King's College (Medical Faculty)

THIRD INTERNATIONAL CONFERENCE OF THE WORLD STUDENT ASSOCIATION, PARIS

August 15-19, 1939

THIS conference included delegations from thirty-five countries in which independent student organisations exist, the larger delegations being from China, Indonesia, India and Great Britain, and representatives of all the international student organisations. The conference was chiefly important for the preliminary work that was done for it. Nearly all the national delegations submitted memoranda on the conditions of student life in their countries, on the place of the university in their national life and culture and on the work of student organisations. These memoranda form a source of original and valuable information, of which those who attended the conference will doubtless make use. But the conference itself failed to benefit by the quite considerable work that had been done, partly because of time and partly because open discussion was excluded from the

programme and the conference instead had to listen to a long series of addresses largely repeating the contents of the memoranda. The work of the conference, divided into commissions on Illiteracy, Student Press, Relief and High Schools, was, on the other hand, valuable. Information was pooled and plans and recommendations made which, if war had not broken out, would have borne much fruit in many countries—and, indeed, may still do so.

The World Student Association may continue even in war-time, but in any case collaboration between student bodies in different countries has become a firm tradition which will survive even if activities are for a time curtailed. And those who went to Paris will value the contacts made and, especially, the inspiration given by the strong delegation from China at war. P. K. PIERCY.

LETTERS TO THE EDITOR

The Nature of Political Study

DEAR EDITOR,

The Christian study of society and politics is now an accepted part of every S.C.M. programme. If nothing else, the reports of C.O.P.E.C. and Oxford force us to take this study seriously. But while its importance is almost universally realised, its nature is not so clearly understood. Too many S.C.M. groups discuss in terms of the rival merits of different ideologies, in terms of abstract social and economic theory, in terms of "what it would be like if society were Christian." Too few are really aware of the immediate facts of their social and political environment. How many members of such groups, I wonder, read more than one paper, or even read that properly? How many make any attempt to cover the political and semi-political periodicals? The answer is, I am afraid, very few. There are, of course, excuses—there is little time, in term time at any rate, for careful reading of newspapers, and papers themselves are difficult to come by in common-rooms and expensive to buy. Yet how can we expect to discuss politics if we are unacquainted with the political situation, or economics if we are ignorant of the industrial and financial situation?

This attention to the daily press is even more important in time of war when events happen so fast, when news is scarce and often inaccurate or incomplete, when the truth is hard to discover and propaganda holds the day. We must not just swallow our daily diet of news. We must carefully collect and sift it and make our own judgment upon it.

In this connection I would urge that speculation is a Christian duty. Rumours and theories thrive in times like the present and many Christians are inclined to discard them as idle, harmful or even sinful. "Let us wait till the truth is revealed," they say, "and get on with our job meanwhile." But I would contend that speculation about what is happening and likely to happen is useful and profitable in two ways:—

(1) It keeps up our interest in the otherwise dull newspapers if we have some scheme into which we can try and fit such items of news as are given us; also, reading the news with some theory behind us will help us to attach significance to facts which might otherwise go unnoticed.

(2) Facts may force us to change or even to reject our theory. The constant process of formulation, rejection and reformulation will produce in us a greater sensitivity to and awareness of the political situation, which will enable us in time to make sounder political judgments.

There will be others to urge the necessity for prayer and Bible study in seeking the Will of God at this time. I would simply suggest that it is only

as prayer and Bible study are harnessed to the activity I have outlined, that the kind of Christian opinion can grow which will really be a force both in our present struggle and in the new peace which we trust will emerge.

Yours,

PEN PIERCY.

The Movement and Pacifists in War-time

DEAR EDITOR,

Coming from the outer darkness of Geneva at the beginning of September I was very grateful for the opportunity of attending, as a visitor, some of the meetings of the S.C.M. Staff Council. I learnt a great deal from those few days—but I also came away with some concerns about the relation of the Movement as a whole to its Pacifist members during the weeks, and perhaps years, that lie ahead of us.

The first is that the attitude of the majority of its members to this war should not, *ipso facto*, become the attitude of the Movement itself. The majority of the membership is not Pacifist to-day—but I should say exactly the same if it were. To those who know the Movement it may seem quite unnecessary to say this. Perhaps it is. But I did notice, in the staff discussions, a tendency to assume that there was only one constructive attitude. We have struggled for so long on the question of taking sides in the political field that it would be a tragedy if we now unconsciously abandoned the truth for which the Movement has always stood, namely that membership commits you to nothing but the desire to understand the Christian faith and live the Christian life.

Then I am deeply concerned that the presence of Pacifists in the Movement should be the cause of a real and creative tension and not merely an opportunity for charity. I was aware of a very real desire to stand by the Pacifists, especially in this business of tribunals, but I found little or no interest in their contribution on the intellectual or practical plane. In the social sphere we condemn outright the attitude which is content to give to the poor without attempting to understand their problems—don't let us fall into the same error in another sphere. As a Pacifist I know I shall have need of the fellowship of the S.C.M. as this war goes on, and those who have to face tribunals will have more need of it than I, but it will not be a true fellowship unless it admits the reality of the contribution I have to make.

Having said this much I must now confess that it is the Pacifists themselves who are largely responsible for the attitude of other people towards them, not only in the S.C.M. but in the Church and nation as a whole. There is a political and social unenlightenment among so many which is

the justifiable despair of the intelligent student of international affairs. There is a question mark in one's mind as one contemplates the number of Pacifists who have abandoned their position during the past year or so. And there is often an intolerance in argument on the part of the Pacifist which belies everything for which he is supposed to stand and shows that he is not willing to concede to the non-Pacifist an equal integrity of thought. What we do not always realise, however, in relation to our own members is that the S.C.M. itself has a responsibility for the inadequacy of much of the Pacifism within its ranks. It is through their membership of the S.C.M. that many students have come to hold the Pacifist position at all and it should be the care of the Movement that they come to realise more fully what it means. Moreover, no S.C.M. member ought to be able to leave college, especially at a time like this, without having been faced with the implications of *both* Pacifism and non-Pacifism.

And now for the points at which I believe the S.C.M. should both look for the contribution of Pacifism to its own life and thought and give help and direction to those who are Pacifists.

1.—Pacifism is primarily a vocation to a certain way of life and as such is a matter of obedience to those who are called. In the struggle to be true to his vocation and to accept the discipline it involves the Pacifist both needs the spiritual resources of the S.C.M. and has much to give in the way of new religious insights. The very isolation of his position should drive him to a new dependence on God which, if he finds it, will help to deepen the spiritual life of the Movement as a whole.

2.—Our theology at a time like this is of the utmost importance. On all sides the name of God is being used to support and sanction the opinions of individuals. From the leaders of the Churches come statements which seem to contradict each other directly. "Force must be met with counterforce," says the Archbishop of Canterbury, speaking in the name of the British Churches. "It is not Christian or even religious to say that force must be met with force" says the Bishop of Birmingham. And both utterances appear on the same page of a leading daily paper! In the effort to discover what we may, as Christians, say in this situation, the theological grounds on which the Pacifist takes his stand must be taken into account. And if, as is unfortunately often the case, he has never considered theology of any importance the S.C.M. must help him to see that it is.

3.—In time of war the whole question of the freedom of the individual and of the community becomes acute. Pacifist and non-Pacifist must agree that a totalitarian régime is to a large extent inevitable and our concern is to maintain our freedom in those realms over which we believe the State has not the ultimate control. Where we differ is in the methods by which we maintain that free-

dom. The non-Pacifist believes that he can, from within the war-machine, defend democracy, freedom of speech and of conscience, and all the things which really matter to him. The Pacifist, recognising that in living at all he is compromising with the war-machine, believes that there is a point beyond which he cannot go and must therefore refuse to co-operate. Wherever Christian people are seeking to know what true freedom is, this dialectic must be recognised as valuable.

4.—Then, finally there is the whole question of the political and social relevance of Pacifism. It is at this point that the greatest confusion arises, and in considering it the non-Pacifist must realise that he cannot lump all Pacifists together in one category. My own point of view is one which is held by only a comparatively small group but is, I believe, one which Pacifists must increasingly explore if they are to be of use in the present situation. As far as I can see there are three main positions among the Pacifists. I can only state them, giving my own comments at the same time.

(a) There is the view that the chief relevance of the Pacifist position is that it is irrelevant and must be content to be so. It is an absolute which must be affirmed in a world which has no use for it. "Here stand I—I can do no other." I think there is always a value in this position and at certain moments in history it is the only valid one—but I do not believe that this is one of those moments.

(b) Then there are the Pacifists who, generally speaking, took the "appeasement" line because they saw no other alternative to Collective Security and those who clamour for a World Economic Conference as the cure for all international ills. We are now reaping the fruits of a foreign policy based on the former line of action and it should be evident that the latter is no solution unless it is attended by a very different set of people from those at present in power. Most of the Pacifists who were working hardest along these lines have, if they are still Pacifist at all, either been driven back to the position defined under (a) or are all out for "stopping this war"—an admirable policy provided that you have something constructive to do when you have stopped it.

(c) Lastly, there are those of us who have come to Pacifism through Socialism, and vice-versa, and for whom Pacifism is, in the present historical moment, good Socialism. For us our pledge of non-violence is only effective if it is implemented in the realm in which wars are made. What it really commits us to is a radical change in the system which breeds war because it can do nothing else. At the same time we believe that no change will be radical enough which is accomplished by anything but non-violent means. To be a Pacifist and a Revolutionary may sound incongruous—but it is no

more so than fighting Fascism with Fascist weapons which is the inevitable dilemma of the non-Pacifist in this war.

Now obviously I am expressing a personal judgment in all this and I claim no more authority for it than that which it carries in itself. All I am asking is that the S.C.M. should help Pacifists to see the political and social implications of their pledge

"THE GREAT PASS EXAM."

AND so he died, and all his relatives said it was a merciful deliverance, which was ambiguous, but no doubt they meant it well for they put up a tombstone with no less than three pious texts and two virtues—which were all they could find (lettering costs money), as well as the date.

He started off rather reluctantly, and his Guardian Angel went with him to show him the way, but it was a very sociable journey. All their nerves were a bit jumpy really, but they talked on glibly about how nice it was to be all going the same way, and there were one or two people he knew, and he was rather astonished to see them there, as they were at seeing him. The guardian angels stood in the corridor looking very bored, and answering laconically to all attempts to draw them.

When they reached the Paradise Junction and were told they must all change here, they were very much puzzled as none of them had heard of it before. And when they found that there were no trains on for a long time, except specials, they were very cross and said they were being had as they had all booked right through to heaven, although they had been told it was no use. However, since there was no help for it, they trooped off up to the gates to look for lodgings, except the Man, who insisted on finding his luggage. The Guardian Angel told him there was no luggage van and it had been left behind, and that he wouldn't want his things, and that he'd be late for the exam., but he wouldn't listen, and fussed round and bothered everybody about telegraphing for it; but they all laughed, and asked him where he wanted it sent to, and at last he started off up the hill too.

When they got to the gate there was none there except a soldier, and a school-boy looking nervous and frightened, and St. Peter in his office looking very tired and cross, and two or three angels clearing away the waste-paper baskets, and a clerk from the Recorder's office with his ledgers. The Man insisted on going up, but the Guardian Angel told him he must wait his turn.

As they came near, St. Peter got up, and said: "Well, boy, what have you been wanting?" Then the school-boy looked very frightened and said: "Please, sir, I did want to see God, but I

and that it should help non-Pacifists to see that such implications must be taken seriously.

I have been too short to avoid the error of making sweeping statements and too long to avoid trying the patience of an editor who probably has twice as much material as he can cope with! But that's life, that is!

Yours ever,

MOIRA NEILL.

By Fr. HERBERT KELLY,
Of the House of the Sacred
Mission, Kelham

know I can't." "Oh!" says St. Peter, "what's this young gentleman bin a-doin' of." "We-ell," says the clerk, "there's been a pretty good lot down one way and another, and there's some little details overlooked, and some not paid for, owing to his being called away rather sudden. Oh, yes, it's very middling, but, I say, he's only a school-boy, you know." "Oh, yes, I know; I've met the breed before," says St. Peter. "Well, boy, what have you got to say to this?"

"Please, sir, I know it's all true, but I couldn't help it, I couldn't really. First I didn't know what I was doing, and then I couldn't always stop, though I did keep trying." "Didn't know?" says St. Peter, "did nobody tell you?" "Nobody told me anything," says the boy. "It wasn't their fault. They didn't know what our school was like, and of course I ought to have known. I did try to tell some of the little chaps." "Oh! ah!" says St. Peter, "quite so! What are we to do with you now?" "Please, sir," says the boy, "I don't expect anything. I know I can't go in, but can I stay here? I can't go away with those others. You won't really send me with them, will you? I know I ought to go, but I did hate it so. Do let me stop." "I don't know, I'm sure," says St. Peter; "that would be rather unusual." "Look here," says the school-boy: "You can't send me away. You know you can't. I did love Him, and I did try, and I know He loved me. You know you can't." And St. Peter said nothing, but snapped the lock and then: "Come, Child."

Then the school-boy saw the light, and he said, "I'm not to come in really, am I?" and his heart failed him, and he sank down. And his Angel looked at St. Peter and smiled, and then he shook his two huge wings out and stooped over the boy, and said, "I see I shall have to carry you, boy. It's not the first time, but I've been waiting for this chance a good while," and picked him up. The boy slid his arm round the Angel's waist, and twisted his fingers into his girdle at the back, and hid his face. For half of him was shy at being carried because he was so big, and the other half was just all joy. So the Angel gave one beat; poised his wings, and slid through quite slowly, like a kestrel, with his feet just off the ground.

The soldier watched, and as the gates shut to he said, "Poor little beggar! I know what he meant.

"I've been at school myself. God help us all." "Now, sir," says St. Peter. "I have come here on duty," said the soldier, "I do not know at all whether I was right, but my Angel told me I had better report myself." "What have you done?" said St. Peter. "I hardly know," said the soldier, "there's been so much, one way and another. I really cannot remember it all, but I tried to do my duty as well as I could. I don't know if I made much of it. You know what India's like." "Believe I've heard of the place," says St. Peter. "What do you want now?" "I ask nothing," said the soldier. "I don't know much about these things, but I have always been in God's hands, and there is nothing better for a man. Whatever He commands is good, and I shall be content." "God is good," said St. Peter, "and you are His." And the gate opened. The soldier tried to salute, but as he saw the light, he took off his belt which he'd forgotten, moved quietly just inside and his Angel with him; then he knelt down, and the gates closed.

The Man was getting a bit irritated, for he didn't understand all this, when up came a parson all alone, rather in a hurry, nodded to St. Peter, and says, "Good afternoon. Steep hill you've got. St. Peter, I presume. Pleased to make your acquaintance. Our Church was called after you. I'm the vicar of St. Peter's, it's one of the suburbs of—." "Oh, are you?" says St. Peter, "I feel quite honoured, m'sure. Why are you late?" "Er—," said the parson, "I was detained a moment, and as I saw you had a rather promiscuous crowd up this morning I thought I'd better wait till you were a bit clear." (He'd been having a last cigarette, and as it was rather tight rolled, it took longer than he thought. There was a smoking room downstairs, but he knew it would be hot and crowded). "Hallo!" says St. Peter, "where's your Guardian Angel?" "Guardian Angel?" says the parson, "er—, now you mention it, a gentleman of that name did introduce himself to me at the Station with a rather curious habit on, but I didn't know him, and er—, I was afraid he looked rather High Church, and as some of my parishioners were about—you know the suspicions of the laity are very easily excited, and we have to advance very cautiously, you know. It really doesn't do to excite suspicions. Fact was, I asked him if he belonged to a Community."

"You mean to say you didn't know your own Angel when you saw him?"

"Well, you see, er—, of course I was aware that there was a Post-Exilic tradition among the Jews, and indeed that the figurative language of the New Testament you know, even er—, as Prof. Zumpfloppsky says—and he seemed to think he was to take charge of me this far. I didn't mean to deny his existence, of course, very poetic idea in fact, but the lay mind just now, well, it's a rather critical question, and one doesn't like to, er—, to be too definite, about what many people feel to be a superstitious belief, and as I knew of course what would be required of us, I thought I should

be able to find my own way. I understand that there's some kind of examination to be passed. Any question you like to set, I, er—"

"No thank you," says St. Peter, rather quick, "I know better than to set you parsons papers. You're too many for me. I've only one question to ask. Have you been giving your life for your people?"

"I beg your pardon!" says the parson,— "Oh, yes, quite so. The life of a busy town clergyman—no bed of roses, I can assure you. I generally had to preach twice on Sundays myself, my curate—you know, good little chap and well-meaning, and what with Mothers' Meetings, and classes, and Committees, and of course these sick calls, and we always had a sermon on Wednesdays—the curate took that—"

"I didn't ask how much rotten foolishness you were maundering about. I asked if you gave your life for your people—your own soul,—do you understand?—if you had one."

"Oh—er—yes, I see what you mean. Sacrifice and devotion, and all that kind of thing are most excellent. A high ideal is a thing of great importance, but I feel that idealism should not be allowed to prevent our doing justice to the essential sanctity of the normal forms of life. Our parish was not very richly endowed, and you know of course the demands on a clergyman's purse are very heavy. I did my little best for our congregation,—we had a fair number. St. Peter's was a difficult parish in many ways; there was not the same strong Church feeling that there is in some places. It was not like a country parish, and the lay mind has a dislike to dogmatic—"

"All the dogmatic fiddlesticks you've got to give 'em, I don't wonder," says St. Peter. "I'll tell you what it is. We had 250 odd of the animals you parsons breed up this morning. Like parson, like people. They knew nothing—they cared nothing—they had all made themselves as comfortable as they could their own way where they were, and then they went on and laid out the next world on the same generous scale for themselves. And you let 'em do it, and did the same for yourself, and talked all the flap-doodle you've talked to me, till they were quite sure they'd squared the job and booked reserve seats for the season, dress circle and all, and then you bring this howling mob up by a patent excursion train as if getting into heaven was a Sunday School treat. I sent them all packing, and you'd best go, too, and try if the lay mind will stand any dogmatic sermons now. Take him away."

And the darkness split in two, like a JE Chapter in the Pentateuch, and the High-Church Angel that "belonged to a Community" came out, and then they were gone.

St. Peter got up with a sigh of relief, when he saw the Man, and said, "Hallo! Another! Great Scott! Why's he late?" "Oh," says the Guardian Angel, grinning, "he wanted his luggage. Said he was going to make a long stay."

"His luggage! Oh, give him his paper," says St. Peter, "and let's get finished."

So the Man sat down, and filled his fountain-pen up carefully, and St. Peter and the Angel invigilated him and chatted over things in general. St. Peter was rather cross, and said: "I can't make out what they're up to. They talk, and they talk, and they talk, and they never mean anything, but they think this, and they believe that, and they cannot believe the other, because they've got a thing they call a modern mind. Precious little mind in it, I can see. I don't know what they mean. I hate these excursions."

"What about those two?"

"Oh, the boy was in an awful funk. Said he always got in a row over his exams., and the soldier said they weren't in his line. 'Passed for Colonel, you know.' So I said if they'd wait a bit, I'd see 'em after."

"Any more decent?"

"Well, there was a poor married woman, youngish, though she looked fifty. Husband drank and children pretty rotten, I expect. She asked if she might rest a bit, but she was fretting over them. I let her in all right. And there was another parson o' sorts. I viva-ed him while they were doing papers. Said he'd neglected his people, and he was a failure. Couldn't do anything. He hadn't the knack of getting on with people. Was really glad to be called away. Didn't think it right to leave of himself, and didn't know where to go, but he was doing no good, and they might get a better man."

"Do you think he was really a failure?"

"I don't know. Only the Master knows that. Probably. I expect he was an ass. I let him in though. He didn't want to come in the end unless I'd promise to be gentle with his children. I said he could square that best inside."

Just then the Man came up with his papers. He'd been pretty sure he'd get through all right, if he could only get down what he wanted, but he had never heard of such a delightful exam. The questions just fitted him, and all his ideas were right on the spot,—no remembering what he ought to have said afterwards, and as fast as he thought of anything there it was written exactly as he would have liked to write it. There were a few doctrinal questions, and he rattled off all he'd ever heard about narrow and mechanical points of view, and the essential content of the Christian something as distinguished from the forms proper to the expression of something else in other ages. The ethical answers were brimful of poetical quotations, and when he came to the personal questions, he wrote splendid about all the ideas he'd ever heard, and hedged cautiously round the necessary accommodations to business requirements; while Church observances were quite a strong point, for he'd been churchwarden in his time, and knew exactly what other people ought to do, and what the Church was justified in requiring of the spirit of the age.

So he stood smirking. St. Peter looked down it all at one glance, and said, "Ploughed. Ploughed.

Ta—" "Ploughed!" squealed the Man, "Sir, I appeal to your sense of justice. I ask to see the marks."

"Marks? What marks?"

"The marks for that paper. I insist upon it. I have answered every question."

"I know you have," says St. Peter,— "look here—" But the Man started again—"those papers are fully up to the best pass standard, and all drawn from respectable and recognised authorities. It may be possible that you would not yourself be prepared to accept all the opinions advanced, but it must be admitted that while leaving necessary room for divergencies of view—"

"What is he talking about?" says St. Peter to the Angel. This beats me hollow."

"Oh!" says the Angel, "it's what you were asking a moment ago. They're all at it down below just now, only he's a shade cleverer and more glib than most of 'em. That's the way they talk, and when they've said a thing often enough, they agree it's all right, and anyhow it will do for the examiners. Sometimes they ask one another questions and argue a bit just to make sure they have the answers handy. They used to get warm over it and quarrel, but it's thought bad manners now. Plain fact is, they none of 'em care enough. The answer don't mean anything when they've got it, and for the rest of their lives it makes no sort of difference."

"Look here," broke in the Man, "I don't know what you're talking about, but I know what you examiners want, and I have prepared accordingly most carefully. All I can say is that if I'm ploughed on that paper, it's a public scandal, and I shall write to the *New Era*, and my friend, who's sub-editor of the *Eternal Bail*, will take it up. I tell you, if I'm sent away, I'll raise Cain. I know he's down there somewhere."

"I'm beginning to understand," says St. Peter. "You know what we wanted, and you prepared. I suppose it never occurred to your blissful simplicity that what we wanted was truth, and that if you'd spent a bit less time preparing your answers, and a bit more in preparing yourself, you might have come by it here and there?"

"Truth is a matter of opinions," said the Man, "and you must be well aware that they differ widely. I do not say that mine are in all ways final, nor do I ask you to commit yourself to the exact—"

"Opinions be riddled!" said St. Peter. "If you'd been true yourself and loved truth, you would have learned truth. But there's no truth here. You don't even know what it means."

"I insist on seeing my marks," said the Man sullenly. "This is a pass exam. I have prepared carefully. If it's not what you wanted, you ought to have issued fuller instructions to candidates. I have paid my entrance fee. There were a lot of things I might have done for myself that I didn't do, because I knew what was coming."

"More fool you," says St. Peter. "You won't buy heaven at that rate. The price is a bit higher than you think. Don't you know that we examiners

are here to see whether you're fit to pass in! If we were the fools you take us for, and let you in when you were not fit, what the heavenly good do you think it would do you? I am beginning to understand, but I don't understand you creatures a bit. You're too silly for anything."

St. Peter looked at the man wondering, and the Man at him defiantly. Then St. Peter said to the Angel—"I don't know what you think. I wonder if we might slip him in. I can't open the gates, of course, but he might learn something. Do you mind looking after him a bit?" And the Angel said, "I'm rather tired of him, and I was hoping I might get a real man next time. You sometimes do. However, if you wish, it's all in the day's work." When they got his clothes off it was a precious thin soul left, and between them they just managed to howk him through the bars, with bits left behind to show where, and the Angel flew over.

Once they were out of hearing the Man drew a long breath—

"Precious close scrape. However, I got through. Thought I should." Then he started in and gave his opinion of St. Peter and examinations in general, till the Angel said, "Oh, all right. What are you going to do now?" "Oh, I'll just toddle round," says the Man, "and see the sights. Then I'll hunt up my diggings, and settle down for a spell. Where shall we go?" "Where you like," said the Angel, "I'll follow." So they went on and on, through streets and streets, and the Man wondered at the dull, hazy light, and the dank air, like a riverside mist. Presently he said, "What are all these people so busy about?" "God's Will," says the Angel, "what else should they be busy about?" "Oh!" said the Man. Then presently—after a good bit, "I thought there was to be a lot of singing. Where's it gone to?" "They're all singing," says the Angel, "can't you hear?" "Oh, that. Yes, I hear a lot of humming. I expect it's Gregorians. You know, I never could abide Gregorians. Now I like music that's music. I had a stall last month at the Albert Hall. There were some real cracks there, and the music was strictly classical. It said so on the programme. We had 'Oh rest in the Lord,' I remember. It—ah—elevates the feelings. You know what our Archdeacon said about David playing Gregorians before Saul. 'Didn't wonder Saul threw his javelin at him.' He told us that at dinner. Very humorous man, the Archdeacon. I say—do we have to see God Himself? I forgot that."

"I know you did. You always did, and you forgot He saw you. You talked too much to remember. *God is Light.*"

"I can't see any light. I wish this mist would clear off."

"You cannot see the Light. There is no Light for you, because you have not loved it."

Then the Man went on for a long time without talking. Then he said—"Look here, I'm tired of this. Where are my rooms?"

"There are none," said the Angel, "there is no place for you here."

Then he went on again, a very long time, before he said, "I'm very lonely here. Why don't these people talk?"

"They do talk, but you cannot understand them. They do not talk your language."

Then they went on a very, very long time,—the Man never knew how long, and at last he stopped dead—"Look here," he said, "I can't stand this. I passed my exam.—anyhow, I got through. And now, here are all these people, they are working, you say, I don't know what at. I can see no work. You say they are singing. I can't hear any music, I know. You say God is Light, and they can see Him. I cannot, and it's getting always darker. I thought we should have some nice company. I'm utterly alone, even you won't talk—and I'm sick of myself. I thought we were going to enjoy ourselves here, and I'm miserable. What does it all mean? What's wrong?"

"You are," said the Angel, "you would come in where you were not fit, and where you could not learn anything because you were so beastly clever and smart except just one thing, we hoped you might."

"What's that?" said the Man wearily, and he leant against the wall to think—at last!

Then at once came just one blaze of Light, and the Man saw it and shivered. "What's that?"

"TRUTH," said the Angel solemnly, and bowed his head.

"I know," said the Man, "I see—I was a fool."

And out of the darkness came a stern voice, "Take him away." "Yes," said the Man, "it's best, I think. I'm ready. I am no use here. I want to learn. I will try." So the Angel took him, and they went.

S.C.M. JUBILEE

The Jubilee of the S.C.M. which had been arranged will take place quietly. It is impossible now to adhere to the plans for the Queen's Hall Meeting, the St. Paul's Cathedral service and the other arrangements announced last term.

The **Broadcast Service on Sunday, Oct. 15th** at 8.0 p.m. will still be held, though it will be a simple studio-service, and not, as proposed, the relaying of a student service from St. Edmund's, Lombard Street.

A simple service will also be held in **St. Alban's Church** (one minute from Golders Green tube station) from 3.0—4.0 p.m. on **Saturday, Oct. 28th** in place of the St. Paul's service.

All friends of the S.C.M. are warmly invited to be present if they can. You are also invited to remain for tea in Annandale, which is next door to the church, but if you hope to be able to do this, would you please send a post-card to the General Secretary, Annandale, North End Road, London, N.W.11.

The book which has been especially written for the Jubilee is still being published and will be on sale shortly.

It is entitled *Learning Wisdom* by Eric Fenn; an excellent book, perhaps best described as a

meditation of the meaning of the S.C.M. rather than a history. In fact, it is to Dr. Tatlow's *Story of the Student Movement* what the Fourth Gospel is to the first three.



Christianity and Economics

Christianity and Economics. By LORD STAMP.
Pp. 194. Macmillan. 5/-.

Towards a Christian Economic. By LESLIE ARTINGSTALL. Pp. 142. Fellowship of Reconciliation. 2/6.

What is an *economic*? This unnecessary word is used by Mr. Artingstall but never defined. In his search for a Christian one, however, he examines the capitalist and socialist systems. He dislikes the former, and as to the latter, he concludes, without examination (p. 66), that it means Communism. This a Christian must reject because of its "inherent spirit of . . . regimentation and its inevitable method . . . catastrophe" (p. 75). If neither of these alternatives is acceptable what can the Christian turn to in his search for a more loving way in politics? The Taxation of Land Values and Co-operation! Here is the Christian economic programme.

On this four points may be made:—

(i) The author's advocacy of the taxation of land values is supported by economic arguments deriving from Henry George. All George's arguments were based on the theories of the classical economists, on whom he turned the tables in a fashion somewhat like Marx. But these theories were superseded before George died. In his lifetime he got left behind. Forty years later Mr. Artingstall is still in the same position. This is, therefore, not a technically competent book and illustrates the danger of Christians dabbling in economics without proper equipment. The same fault is found in the author's discussion of capitalism, where Frederick Allen, Lenin, Maurice Reckitt, A. C. Pigou, and later, John Strachey are all quoted as apparently equal authorities, with no recognition that between them they start from four different premisses.

(ii) The book shows no understanding of the balance of power and the ultimate coercion necessary in social life, which lies behind all law, and which is necessary if the different groups in society are to live in tolerable harmony. This is the task of politics. The author makes a revealing remark on page 20, where he can see nothing in the hostility of trade unions to non-union labour other than a "spirit of regimentation." On p. 79 powers of legislation and taxation are put on the same footing as spiritual conversion because they depend

RECENT--- ---BOOKS

upon persuasion and not coercion! On p. 122 it is forecasted that the spread of co-operation will get rid of the profit motive altogether, "but only when all were educated enough to be persuaded." Consequently the examination of Socialism is most inadequate, and the problem of democratic control of social affairs and industry, which is the crucial issue for our time, is hardly discussed.

(iii) The idea that there can be a "Christian" economic programme is never examined but assumed. The author is oblivious alike of the Catholic "sociologists" who alone provide a basis for such an assumption, and of the serious arguments which can be brought against them.

(iv) The root theological defect of the book is its uncritically optimistic view of human nature. It illustrates the bankruptcy of the liberal-pacifist approach to life (whatever may perhaps be said of other forms of Christian pacifism).

It is a relief to turn to Lord Stamp, whose ideas on such a subject must be treated with respect because of his Christian conviction, his intellectual capacity and his technical economic equipment. Yet he has written a disappointing book. Its good points are mainly those which apply against people like Mr. Artingstall. That is to say, he shows clearly where Christian insight ends and technical economic knowledge begins, and examines carefully the many pitfalls into which inexpert Christian enthusiasm can fall. The weak points are those which are due to Lord Stamp's partiality for the *status quo*; they provide an interesting example of the way in which our thinking as Christians may be influenced in many unconscious ways by our position in society. In Lord Stamp's book this shows itself in three ways:

(i) On the one hand he does not choose foemen worthy of his steel. Kagawa, for instance, is easy game. On page 161 he even resurrects the old Aunt Sally of achieving equality by dividing incomes over a certain amount equally between every family, in order to knock it down. On the other hand, he does not answer some of the most fundamental points raised by those who are opposed to modern capitalism. A whole chapter is given to quotations from the Papal Encyclical *Quadragesimo Anno*, a recent Industrial Christian Fellowship manifesto, and the Report of Section III of the Oxford Conference, but he gives us no comment on, or criticism of, them. Moreover, fundamental points raised in the Oxford report are hardly referred to; class is very sketchily treated,

there is only one paragraph on equality, and on irresponsible power there is merely a quotation from Professor Laski (p. 148) which is not developed.

(ii) He makes certain judgments, in passing, which are, in fact, questionable, though apparently he considers them self-evident, since he does not substantiate them. On page 70 he implies that mass betterment has been carried too far for economic stability. On page 148 he states that progressive taxation has "of late years been developed frankly and even cynically to redistribute wealth," and on page 150 "improving production matters far more than fidgeting over fractions of distribution." Individual initiative is presumed to be safeguarded under the monopoly capitalism of 1939, and socialism is assumed to involve a sacrifice of productivity.

(iii) His understanding of the New Testament is interesting. That its teaching is not directly concerned with economic affairs, and that direct guidance on these affairs cannot be derived from it, is true (though on page 147 he uses the parable of the talents as an argument against equality!) But the perspective of Christ's teaching as the law of the Kingdom of God, which recent New Testament scholarship has emphasised, is missing. He can, therefore, say on page 26 that Jesus insisted "that the measure of personal authority actually given to each person in the system by higher authority must not be exceeded" which is the perfect rationale of feudalism! Again, on page 27 he says that Jesus "called for the highest personal morality within the system," the perfect Tory principle! He regards the Christian contribution as one of "ideals," which are advanced by individual example, since they cannot be legislated. This leads to the astounding statement on page 187 that not till men on a wide scale have a religious experience, will forms of government matter. It is true that the law of love cannot be legislated, but he never seems to realise that the dynamic social process is always presenting us with choices, relating to institutions, which have to be made within the perspective of that law, even though none of them completely fulfil it. He remains, in fact, an example of the finest type of Puritan business man, whose evolution he describes in what is probably the best chapter in the book, that on "Christian Doctrine on Economic Affairs in the past."

RONALD PRESTON.

Preface to Faith. By L. A. REID. (Allen, and Unwin, 214 pp. 6/-. 1939).

Just over ten years ago a wise old Scot, who occupied the Chair of Philosophy in a Northern University, was describing to the present Study Secretary of the Student Christian Movement and the writer the way in which a philosopher's mind grapples, as it grows in maturity, with different problems. Whitehead's *Religion in the Making* had just been published and he pointed to a copy of it lying on his table as an illustration of his words. Whitehead's first concern had been with the

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foundations of mathematics. Then he had turned his attention to the philosophy of the sciences; further speculation had led him to a consideration of the impact of the scientific movement on Western civilisation, and hence his well-known *Science and the Modern World*. But now, concluded this sagacious Professor, Whitehead has arrived at the point which all philosophers reach, sooner or later, if they set out to do their job properly, namely, of considering the significance of religion.

At the time of the above conversation L. A. Reid, the writer of the book under review, was second in command to the Professor whose remarks we have just quoted. Since then, the range of Reid's thought has shown a development strikingly like that of Whitehead. A few years previous to the above conversation, Reid had written *Knowledge and Truth*; his next book, *A Study in Aesthetics*, concerned itself with beauty; and last year he wrote *Creative Morality*. Truth, Beauty and Goodness—in that order has Reid's thought moved. Now he has written a book which it is no exaggeration to say is in some respects as significant as *Religion in the Making*. It begins with the conviction that whilst religion is by far the most important element in human life, yet many of the most religious people are outside the Churches. Professor Reid, therefore, sets out in this book to ascertain what are the essential elements in the Christian tradition which have been basic to the life of Western Europe, since what we need, says Professor Reid, "is not a new religion but a renewed religion." He undertakes his quest not as an expert in theology nor as a member of one of the Christian Churches, nor, in the technical sense, as a philosopher, but as a sympathetic observer who is convinced of "the absolute and unassailable truth in the permanent elements of Christianity" but who is yet alarmed at the present position where "theology (which should be linked to common experience) and common life have become so cut off from one another."

There is no chapter in the book which is more worth careful study by any who profess and call themselves Christians than the chapter on "Psychology, Morality and Love," which follows the Introduction. It is much the best exposition we have met of the need for a "psychology which frankly recognizes the self-effacing, self-transcending tendencies and needs of human nature."

In subsequent chapters Professor Reid examines, with a fascinating combination of logical analysis and deep insight into the Christian tradition, subjects such as popular ideas of Christianity, the historical Jesus, and the theology of the Creeds. There is no doctrine of traditional Christianity which the writer does not touch without saying something of striking originality, however much those who pride themselves on their orthodoxy may reject his conclusions. His Christology strikes at least one reader as being far more in accordance with the New Testament tradition than that of many whose allegiance to the Christian

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Church is not questioned either by themselves or anyone else. Dr. Reid rejects with equal force the assertions that Jesus was literally identical with God and that Jesus was merely man, and he presents instead a view of the Incarnation in terms of his theory of the relation of the aesthetic content of a picture to the painting.

In the last two chapters on "Christianity and Morals" and "Christianity, Politics and the Church" he relates the basic convictions of Christianity to the problems of actual living in a fashion which very few professional theologians could surpass, and when we remember that the Christian thinkers in this sphere who receive most attention from Dr. Reid are A. D. Lindsay and Reinhold Niebuhr, no one can doubt that he is

dealing with the heart of the problem, even when, as in the case of Niebuhr, he expresses his disagreement. Would that all Christian preachers would read, mark, learn and inwardly digest Dr. Reid's all too brief words on the relations between politics and Christianity.

There are two problems which it is hoped will receive Dr. Reid's attention in the near future. The first is the difference between his theological position and that of traditional modernism, and the second is further light on his view of the relevance of the scientific knowledge of the economist or the political theorist in the application of Christian principles to social life.

A. S. NASH.

1789 and 1939

The Necessity of Freedom. By DOUGLAS JERROLD. (Sheed and Ward, 7/6).

The social order of Europe was based on three Christian principles—First: "Man has an inalienable right to save his own soul and the Christian Church is God's instrument for the purpose." For this purpose the Church must be free and independent. Second: We have to secure and increase freedom, especially economic independence, for all. Third: No purely political liberties can weigh in the balance against the freedom of the Church and the economic independence of the individual." (p. 123). Since the end of the Middle Ages, and especially since the French Revolution, which enshrined the ideas ("delusions") of the Enlightenment, freedom has been destroyed by large-scale capitalism, concealed by the gift of limited political freedom. The "planners" (especially the Communists) will destroy what political freedom we have in order to make final our economic bondage. Fascism, on the other hand, must not be too readily dismissed, since there are two kinds: the heretical German brand, and the Christian Spanish or Portuguese brand. The latter may be the most significant European development of our time. We English Christians are being bamboozled by the Left and the relics of the Enlightenment (the two are really the same) into accepting their criteria. This is not only wrong of us, since these criteria are anti-Christian, but also unnecessarily foolish, since we are in the majority. Let us therefore demand that our statesmen re-order our foreign and domestic policy in accordance with Christian principles. This will imply an alliance with the Christian powers against the Anti-God powers in foreign policy, and the strengthening of the independent family against the big monopoly.

So cursory an account of Mr. Jerrold's views does him scant justice; and much of what he has to say is very good for us to hear. But there are some things to be said on the other side.

First: There is no analysis of the Church. The Church is "God's instrument for the salvation of men"; it is also a human institution, subject to all the corruptions of humanity. With Mr. Jerrold's

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enthusiasm for the present régime in Portugal, compare "In Portugal political conditions make any S.C.M. work impossible." (STUDENT MOVEMENT, February, 1939). Second: Has God no use for the Enlightenment? It is true that "liberalism" is in decay; and that it exalted a combination of truth and falsehood into The Truth. But no movement of ideas is wholly worthless. Third: History is not readily reversible. However great our hatred of capitalism, we have surely to accept the fact of large-scale industry. Our problem is to make it amenable to discipline. Even if we could reject it, we should reject with it the possibility of a decent standard of living for every one. This is a prospect which middle-class intellectuals will accept more readily than some other sections of the community. Fourth: The family represents the first extension of love from the individual to some other persons; it may also prevent its being extended further. No human institution is incorruptible. Fifth: The Russians and others are "Anti-God." Modern atheism is a tragic blend (for which we are in part responsible) of evil philosophy (which must be fought) and justifiable protest against an unworthy view of God. In the parable of the Last Judgment *both* sides got a salutary shock.

This is an interesting, welcome, and dangerous book. It should be read. But when it is finished, follow it with Maritain's *True Humanism*, Murry's *Heaven and Earth*, and Niebuhr's *Beyond Tragedy*. It is not without significance that all these offer what Mr. Jerrold has omitted—a *serious* examination of Marxism.

DAVID PATON.

THE CHRISTIAN AUXILIARY MOVEMENT

WE have had two meetings of the Executive since the war began and have discussed (1) practical arrangements and (2) the task and message of the Movement.

1. *Practical arrangements.*—As long as Annandale is available our office will remain there, although we have been forced to reduce our staff. For this reason we have asked about 100 members to help in the distribution of the magazine and other literature and this they have readily agreed to do. We still hope that General Committee will be able to meet on November 4th and 5th as arranged.

2. *The task and message of the Movement.*—The following points were emphasised in this connection:

(a) *Prayer and Bible Study.*—The war raises its own peculiar problems for Christian theology, but a knowledge of the Bible gives us a key to the situation which will help us to understand the nature of God and of the world and so to see what God is doing in the world now. We hope, therefore, to publish in the magazine suggestions for intercession and Bible studies.

(b) *Social and Industrial Problems.*—Rapid changes are taking place in the social and industrial life of our country. We are entering upon a period of intensified State control. The Evacuation Scheme is providing new opportunities and also creating new

problems. We need to get our minds clear as to the nature of freedom, the effect of these great changes upon human personality, the place of the Church in the national life, the result of the impact of the townspeople in the country and many other problems, the significance of which we are only beginning to realise.

3. *Public Opinion.*—Together with other Christians we have the task of keeping public opinion sane and free from hatred. We have special responsibilities towards refugees of German and Austrian birth. We need to prepare the way for a just peace free from vindictiveness.

Many of our members have been evacuated or have voluntarily moved to different parts of the country. The fellowship of the Movement is proving of great value in these times and we are determined to keep it alive in spite of the great difficulties which lie ahead.

JOHN DREWETT.

STUDENT MOVEMENT HOUSE

On Sunday, September 3rd, the following notice was placed on the Club notice board:—

To-day Great Britain has declared war on Germany. Once again in history the Student Movement House finds itself existing as enduring proof of international friendship in the midst of a world full of cruelty and hatred. The peoples of the world do not wish to fight, not even the people of Germany. Let us remember especially the German members of the Student Movement House, many of whom will be thinking of us and of the time they spent in the Club. This is a memorable day in history. Will all those who come to the Club this day sign their names and their countries on this sheet of paper, which will be preserved in the Club records.

Seventy names were signed by the time the Club closed that night, and fifteen different countries were represented. They included Poland, Germany, Czechoslovakia, and Austria.

Nearly twenty-two years ago this Club was started—in the last year of the Great War. There are many who will remember how they sat in the cellar playing games during air raids, and the many war-time restrictions and difficulties.

Are we proved to be wrong, when we talk of international friendship being possible? Have we really gone backwards instead of forwards? Have we learned nothing since the last war? Surely exactly the opposite if true. The very fact that the Student Movement House has survived and flourished for twenty-two years is a proof that we are talking sense. The "impossible" of 1917 has become the possible. Though this war is the greatest tragedy that we have lived through, because of its vast scale, it is by no means the only tragedy. We do not forget our Abyssinian, Italian and Spanish members, we do not forget our Chinese and our Japanese members, and, what is quite as important, we know that they do not forget us. Thousands of young men and women have been members of the Club since 1918, and few of them will forget the friendships that they made here. A seed has been sown and has spread all over the world, a seed of sanity, of tolerance and of freedom in individual relationships. Now we know that, since we must fight this war, it must be a war for liberty; liberty for the German people, liberty for many who have suffered untold misery under the Nazi régime, liberty for the world.

The Club remains open. Except for the Refectory, which has been replaced by a nightly Snack Bar, we can say Business as Usual. There can be no place in London where greater courage is shown. Most people have had no contact with their families for weeks, some have to hear of their home towns being bombed, many are strangers in a strange land and have to suffer all the indignities of being officially called Aliens. Yet a casual visitor to the Club Room would find it hard to detect anything out of the ordinary. We hope that we shall be able to keep at least a nucleus of our members together for the duration of the War.

MARY TREVELYAN,
Warden.

Student Movement House, 103, Gower Street,
London, W.C.1.



The Bishop of Sheffield.—Many old members of the S.C.M. will have heard with great pleasure of the appointment to the see of Sheffield of L. S. Hunter, previously Archdeacon of Northumberland. Leslie Hunter was Theological Colleges Travelling Secretary of the Movement 1913-14, Bible Study Secretary 1914-19, and Literary Secretary 1919-21. During that time his great gifts enabled him to make a contribution to the life of the S.C.M. of which the results have never disappeared. We wish him all happiness on his appointment to a crowded industrial diocese, especially since he begins his work at such a difficult time.

* * *

Our congratulations also to Helen Macnicol (S.C.M. Woman General Secretary 1933-1935) on her appointment as Head of the Women's Missionary Training College in Edinburgh.

* * *

Thanks to an Anonymous Donor.—We acknowledge with very grateful thanks an anonymous gift of £20 addressed to the S.C.M. Secretary, South Park House, Glasgow, from Stirling.

* * *

Association for Promoting Retreats.—The Second List of Retreats, June, 1939—January, 1940, compiled by the Association for Promoting Retreats, is now ready and can be obtained from the Secretary, A.P.R. House, 36, Eccleston Square, London, S.W.1. Price 7d. post free.

* * *

Engagements.—Our congratulations to R. W. B. Holland on his engagement to Joan Morton and to John Montague on his engagement to Beryl Evans.

FOR PRAYER

October, 1939

October

1. Day of Prayer (as suggested by the British S.C.M. to friends in France and other countries) for fellow members of the Federation in all countries, especially in those at war with one another.
15. Day of Prayer, suggested by the officers of the World's Student Christian Federation, for the whole Federation and for the achievement of a just peace.

LET US PRAY ESPECIALLY

For those who were in the leadership of the S.C.M. in Germany and for those who, during the war, will be responsible for such work as is continued;

For all officers of the Federation, especially for the Chairman, W. A. Visser 't Hooft and the General Secretary, Robert Mackie;

For students of all nations who are serving now in the armed forces of their countries;

For all who believe they are called by God to refuse the claims of the State.

For all overseas students, particularly those cut off from news of their homes; and

For all who work for overseas students, particularly the Staff of the Student Movement House.

A DAILY PRAYER:

Give peace in our time, O Lord, and fill my heart and the hearts of all men everywhere with the spirit of Our Lord Jesus Christ.

Jesus said—"In the world ye shall have tribulation, but be of good cheer, I have overcome the world."

St. Edmund's, Lombard Street and the Institute of Christian Education.—As London University is sending its students elsewhere there will be no student services for the present at St. Edmund the King, Lombard Street. The church being shut, Dr. Tatlow is working with the Institute of Christian Education at Home and Overseas, of which he is Honorary Director. The Institute is carrying on its work at Seward House, Badsey, Evesham, Worcestershire, and letters to both Dr. Tatlow and Miss Juliet Sladden should be addressed there.

* * *

Overseas Students in Difficulties.—The migration of colleges and other reasons may well be imposing personal difficulties of various kinds on overseas students. The Editor would be grateful to know of individual cases of hardship, whether financial or otherwise, so that the best advice could be sought.

* * *

S.C.M. Members in the Forces.—Details will be announced later of a register to be kept of all old S.C.M. members who are in the Forces or otherwise interrupted in their academic studies. But it will be a great help if, as soon as possible, postcards giving name, unit and home (or other permanent address) can be sent to the General Secretary at Annandale.

BIRTHS

NEWBIGIN.—To Lesslie and Helen (*née* Henderson) Newbigin, on June 15th, a daughter, Margaret Rachel.

MILFORD.—To Dick and Margaret Milford (*née* Nowell-Smith), on August 14th, a son, Oliver John.

HARDIE.—To Archie and Sheelagh (*née* Jacob) Hardie, on September 11th, a son, Patrick Dunbar.

MARRIAGES

BROWN—MEGAW.—On August 15th, at Cochin, Leslie Brown (St. John's, Highbury, 1933-35), to Winifred Megaw (Queen's University, Belfast, 1932-37).

McLUSKEY—CALAMINUS.—On September 1st, in the Pleasance Church, Edinburgh, J. Fraser McLuskey to Irene Calaminus.

HOWE—BROWN.—On September 8th, at West Town Friends' Meeting House, G. Ronald Howe to Caroline Cadbury Brown.

TOMKINS—DUNN.—On September 27th, in Kingswood Parish Church, Oliver S. Tomkins to Ursula Dunn.

WHAT THE MOVEMENT STANDS FOR

Condition of Membership.—The Student Christian Movement is a fellowship of students who desire to understand the Christian Faith and to live the Christian Life. This desire is the only condition of Membership.

Aim and Basis—being an expression of the convictions which guide the thought and life of the Student Christian Movement as a whole:—

As a Christian Movement we affirm our faith in God, our Father, Whose nature is creative love and power.

God is made known to us in Jesus Christ, in Whom we see the true expression of His being and the true nature of man.

Through His life and triumphant death, and through the living energy of the Spirit, we share in the redeeming love which overcomes evil, and find forgiveness, freedom, and eternal life.

Faced with the need and perplexity of the world, we desire to give ourselves to Christ and to follow Him wherever He may call us.

We seek the Kingdom of God, the re-creation of all mankind into one family, without distinction of race or nation, class or capacity.

We desire to enter into that fellowship of worship, thought and service which is the heritage of the Christian Church.

STATISTICS OF THE SWANWICK CONFERENCES, 1939.

	STUDY CONFERENCE.		GENERAL CONFERENCE.	
	Men.	Women.	Men.	Women.
Agriculture ...	1	—	3	—
Anthropology ...	1	—	—	—
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Communications with reference to the work of the Student Christian Movement, and subscriptions or donations, should be addressed to the Rev. W. D. L. Greer, Annandale, North End Road, Golders Green, London, N.W. 11, and orders for books to The Book Room, 58, Bloomsbury Street, London, W.C. 1.

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EDITORIAL

The Christian Warfare and the War of Nations

This is a confusing war. It is not merely that we all thought that when war was declared war would start. This twilight may linger on or it may deepen to night, but its political causes so far are obvious. The German rulers hoped that the Allies would accept their own estimate of the invasion of Poland as a border-skirmish now finished. The Allies hesitate to plunge Europe into a carnage, which once begun could hardly be restrained, while any traces of an alternative could be seen. But there are signs, on the Western front and in more serious attempts at air-raids, that we may be drifting now into irrevocable activity.

It is a confusing war in a deeper sense because no one is quite sure what it is about. No one is quite sure what we are fighting against or fighting for. At least, it is to be hoped that no one is. The assertions that we are fighting against "one man only" and that we are "fighting for the rule of law in international relations" are simplifications too grotesque for anyone who knows any European history, if only of the last 25 years.

We are uncertain what we are fighting against. Questions have been raised in the world which will not be settled by the mere overthrow of Hitler. And a miasma of unreality lies over all official political pronouncements because of their silence on the central question of Russia. Is she a bogey or an angel in disguise? Are we fighting with her or against her? Is there room for anything as big as Russia to be "neutral" in our overcrowded world—especially now that she is so much bigger than she was a month ago?

We are uncertain what we are fighting for. Many of the traditional forms of the democracy we are sworn to defend are temporarily closed. Are we sure they will be re-opened? We want the help of India, but we hesitate to assure her that she will get for herself the freedom we ask her to defend for others.

Wanted—a hope for cynics

What is really wanted is a new hope for dis-abused idealists. Most men and women who have ever thought at all are in that need. The affair is simple for those who never think. Our cause is entirely just and we want to stop one wicked man. The affair may become simple for many more if suffering increases and hatred extinguishes thought in a simple desire for revenge.

But meanwhile, for most of us, the dilemma is as painful as it is obvious. On the one hand we are involved in a revolution of vast dimensions and bewildering novelty. The map of Europe can never be re-drawn along the lines of liberal free trade and sovereign national states; the social life of Britain has been, not temporarily adjusted, but permanently altered. Our axioms have been upset and our dreams shattered. Our plans have miscarried and our road has disappeared in a universal black-out.

On the other hand, this very chaos makes decision imperative. The only thing we cannot do is refuse to move. Nearly everyone is committed to making a personal decision about how they will

use their time and gifts in ways they have never before thought of; everyone has to decide how they will eventually use a life which may, for the moment, be going on much as before.

There is no longer a place for spectators, but the play in which we are forced to act baffles interpretation.

A dialectic answer

The only answer possible must be what some would call a "dialectic answer." In simple English, an answer which drives *straight* home because it is held in position between two opposites. I must act. I don't know how to act. *Therefore*, I decide to do so and so.

It sounds foolish. It is the ancient Christian foolishness. Christianity knows how to talk to a situation like this because it is the only situation which it has ever recognised. It is the only situation that men are ever in.

Sin—we are paralysed. Salvation—something happens. Sanctification—we can move.

The whole New Testament is a commentary on this situation. St. Paul said "though we walk in the flesh, we do not war after the flesh; for the weapons of our warfare are not carnal, but mighty through God" (II. Cor. x 3-4). We walk in the flesh—part of the confusion and decay of the world we have to live in. We do not war after the flesh—because we fight with weapons given us by God and not of our own devising.

The Christian warfare

The Christian can betray his cause in two ways—by warring after the flesh and by not warring at all. Part of the Church is in danger of becoming merely yes-men to the politicians. It is not that we ought not to agree with the politicians, but we ought not to agree with them *simply* because they are politicians. Part of the Church is in danger of an equally un-Christian "No" to the politicians. Merely to ignore the world is to ignore the only place in which God's will can be done.

Our Christian task is obvious, but it will take the grace of God to enable us to do it. It is to do the clear will of God in the chaos of our time. To do it, we must learn the political significance of God's forgiveness. That means that you know you are not fit to do anything and that you know that you have something that you must do.

The explanation of that paradox it is not for this editorial to give fully. It is the permanent task of the whole S.C.M. and of every issue of the Magazine. The ingredients are here. Part of this number consists of the first of a series of articles on the issues raised by the war. It is the symbol of the unremitting work of trying to understand the historical situation in which we have got to live and it must be supplemented by study, thought and experiment. Part of it is concerned with prayer,

Bible-study and news of what other Christians are doing—the symbol of our acceptance of God's gift of Himself to all who, individually and in fellowship, really seek Him.

The result of bringing the two together was—and is—the Cross. How and when God uses the giving of ourselves to Him, in the circumstances of our time, in order to show that His weapons are mighty, is His concern. We have enough to be getting on with.

* * * * *

The S.C.M. in Dispersion

As we intimated last month, the S.C.M. are proposing to adopt a scheme for keeping in touch with old members who for various reasons have been compelled to leave their universities or colleges. This "S.C.M. in Dispersion" defines its membership as "open to any men and women S.C.M. members whose college course has been interrupted by war and who have joined any of the services for duty at home or overseas, or who as conscientious objectors have been given other occupations."

Aims.—To strengthen men and women in their desire to understand the Christian faith and live the Christian life.

We have not yet finished fully working out the means by which these aims will be achieved, but they will certainly include giving help in Bible reading and prayer, passing on the best thought of the day concerning international reconstruction, giving news of Christians in other countries and of the World's Student Christian Federation. These aims will probably be carried out through a monthly bulletin, through supplying books to and visiting those in convalescent homes, and of course through contact by means of the magazine, which, although it cannot be supplied free, will, for those who can continue to take it, be the best means of keeping in touch.

This scheme has obviously tremendous possibilities, both now and for the future. There must be hundreds and will probably eventually be thousands of men and women who, in the ordinary way, would have been members of our branches, but in war will no longer be able to take part in S.C.M. activities. It is tremendously important that they should have the opportunity now of that kind of Christian fellowship and mutual support in witness to the Christian faith which membership of the S.C.M. would have given them. It is equally important that such men and women should, throughout the war, be in the leadership of those who are thinking ahead, who are seeking the grace of God to keep their hearts and minds uninfected by the dangers of the war situation and replenished with positive and constructive ideals. It has become a truism to say that one of the deepest dangers of our situation is our inner surrender to the very forces we profess to oppose, but the devis-

ing of practical means whereby our Christian enthusiasm can be turned into action is less easy to achieve.

Will all who wish to be enrolled or to suggest the names of others send a postcard to the General Secretary at Annandale, and they will be sent the special card which is being prepared.

The Christian News-Letter

On October 18th the preliminary number of the Christian News-Letter was published. This is a venture that may prove to be of tremendous importance and should be known and supported by all members and friends of the S.C.M.

The News-Letter, which quite frankly borrows its technique from the King-Hall News-Letter in that it will consist of a letter, together with a supplement each week, for an annual subscription of 10s., will be edited by Dr. J. H. Oldham. It has a connection with the Council of the Churches on the Christian Faith and the Common Life, of which Dr. Oldham is Secretary, and which was founded eighteen months ago in order to provide the Churches with an instrument to carry out the urgent task of bridging the widening gulf between the Churches and the common life of the country. A large panel of collaborators, representing every variety of experience and background, will help in supplying material. The preliminary issue of the News-Letter gives two reasons for its existence: "The first reason is that a grave situation calls for new concerted action. . . . The situation is crowded with danger, needs and opportunities. If an adventurous Christian faith is to bring hope and renewal to a decaying civilisation, the first thing to be done is to pool our available resources of Christian understanding and insight. . . . A Christian News-Letter provides a means by which this common thinking may be made available to a wider public. . . . The second reason for embarking on this venture is the evidence that comes from many diverse quarters of a real need which may be met to some extent by the personal link of a News-Letter."

Copies of the preliminary Letter and subscription form may be obtained from The Christian News-Letter, 20, Balcombe Street, Dorset Square, London, N.W.1. The rates of subscription are: 10s. a year, 5s. 6d. for six months, 3s. for three months.

The Student Movement House

Last month we published in the news from the Student Movement House a remarkable document signed by the members of the House on the day on which war broke out. Student Movement House news for this month tells us how the Club is being able to carry on under present difficult conditions, and the news should be a matter for great encouragement to all friends of the S.C.M.

One signal difference between 1914 and 1939 is that, when the war broke out this time, there was in the country a far wider experience of international friendship amongst people of all types. International travel, the development in the last 20 years of the means of information and transport, but, above all, the conviction that only co-operation amongst nations would make the world tolerable to live in, had combined to produce a sentiment which even the tragedy of present events has not yet fully destroyed amongst us. This kind of conviction is one light still left burning in a darkened country, but unless it is carefully shielded, it too, is threatened with extinction.

We in the S.C.M., who have learned through the Federation some of the deepest truths we know, cannot be too thankful that, at a moment when our ideals of internationalism are again threatened with destruction, Student Movement House still stands as a witness to the truth we must try to express. It is a matter for deep gratitude that the appeal for Student Movement House had reached a satisfactory conclusion. If war had broken out last September, as far as one can see, Student Movement House would have been finished. Even if it has to close now, its present strengthened position gives strong grounds for hoping that the work could either be transferred to other centres or have the resources needed for the day when it can again open its doors in London.

The S.C.M. Jubilee

As was pointed out last month, plans for celebrating the Jubilee of the S.C.M. on a big scale were necessarily abandoned. In place of the meeting in Queen's Hall and the service in St. Paul's Cathedral, was substituted only the little service in St. Alban's Church, Golders Green, next door to Annandale. This service was conducted by Canon F. A. Cockin, and the preacher was the Rev. Eric Fenn. Many friends came round to Annandale to tea afterwards.

Although we could not celebrate on the scale we had hoped, the main fact remains that we of the S.C.M. of past and present days give thanks to God for fifty years of His kindness to us, and dedicate ourselves afresh to His service.

Two points in connection with the Jubilee are worth mentioning. The first is that, although the Jubilee was never meant to be a finance-raising campaign, we had always intended to accept Jubilee thanksgiving offerings. This intention still holds good, and with a new importance. The experience of the last war suggests that if, when the war is over, things return to anything resembling a normal pattern, there will be enormous opportunities for the expansion of the S.C.M. Last time this was only made possible by the foresight of having provided a small capital fund. Again we are convinced that a capital fund must be built up

ready for the day of opportunity. The day-to-day work of the S.C.M. will be continued as far as the ordinary subscriptions and donations allow, but any friends of the Movement who care to send to the General Secretary Jubilee thanksgiving donations for this capital fund, can feel that they are investing; so far as we can see in days of widespread uncertainty, in as good an investment as lies open anywhere.

The second point is that a special book, called *Learning Wisdom* has been written by Eric Fenn. It might be described as a meditation on the life of the Movement. As most readers of THE STUDENT MOVEMENT know, the classical history of events is still Dr. Tatlow's *Story of the S.C.M.*, published in 1933 (obtainable from the S.C.M. Press, price 12s. 6d.). Eric Fenn has not attempted a factual history, but has selected various main themes which go to make up the life of the Movement, and shown their relation to one another and to the Church as a whole. To all who know and love the Movement, and to all who would understand its genius more thoroughly, this book is warmly to be commended (S.C.M. Press, 2s. 6d.; post free, 2s. 9d.).

Selling the Magazine

Now that it is possible to get an exact analysis of the figures of the circulation of THE STUDENT MOVEMENT for last year, it is encouraging to note that the average monthly circulation amongst STUDENT subscribers (omitting the far larger proportion of senior friends) was 1,514, which is nearly two hundred more than the figure for 1937-8.

Also, for the first time for many years, the Magazine account (after allowing for free copies at cost) showed a substantial profit. For this the Editor must pay a warm tribute to his assistant, Miss Dale, to whose care and enthusiasm in the whole matter of subscriptions and of advertisements, this satisfactory result is largely due.

But when one considers that the membership of the S.C.M. is something over 10,000, a bare 1,500 readers is absurdly inadequate.

THE STUDENT MOVEMENT is *your magazine and every serious member of the S.C.M. ought to take it*. Of course, in some colleges and for some people, a shared copy is all that can rightly be expected. But there is plenty of room for improvement!

Here are a few suggestions:—

(1) See that the Magazine secretary does his job. Never let a committee meeting go by without considering whether the Magazine is being well used.

(2) Try the composite-subscription scheme, *i.e.*, add 9d. to the term's subscription so that each member is then entitled to a Magazine.

(3) Ask all readers of the Magazine to have secured another subscription by next month.

(4) Above all, *care about it*. One of the best things we can do in times like these is to get good Christian literature into as many hands as possible. Have a drive at it this month.

And, if you do not like the Magazine well enough to feel convinced about selling it, write and tell the Editor why, and he will do his best!

WHAT THE MOVEMENT STANDS FOR

Condition of Membership.—The Student Christian Movement is a fellowship of students who desire to understand the Christian Faith and to live the Christian Life. This desire is the only condition of Membership.

Aim and Basis—being an expression of the convictions which guide the thought and life of the Student Christian Movement as a whole:—

As a Christian Movement we affirm our faith in God, our Father, Whose nature is creative love and power.

God is made known to us in Jesus Christ, in Whom we see the true expression of His being and the true nature of man.

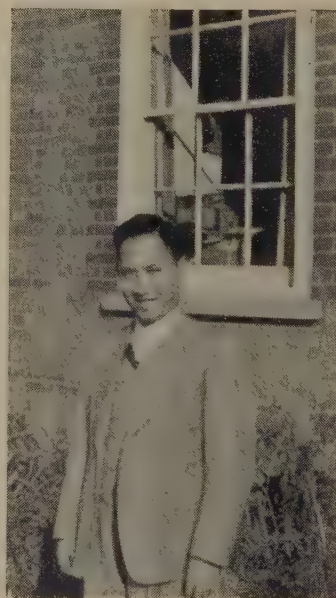
Through His life and triumphant death, and through the living energy of the Spirit, we share in the redeeming love which overcomes evil, and find forgiveness, freedom, and eternal life.

Faced with the need and perplexity of the world, we desire to give ourselves to Christ and to follow Him wherever He may call us.

We seek the Kingdom of God, the re-creation of all mankind into one family, without distinction of race or nation, class or capacity.

We desire to enter into that fellowship of worship, thought and service which is the heritage of the Christian Church.

LOOK OUT FOR THIS MAN!



C. S. TSAI,

Our New
International
Secretary;
formerly of
Fukien Christian
College and a
Secretary of the
Student Y.M.C.A.
in China.

THE CRISIS IN DEMOCRACY

By Professor A. LÖWE
Of Manchester University,
formerly of Kiel and Frankfurt

*The first of a series of articles by many
writers on the issues at stake in the war*

MOST of us are convinced that at the moment democracy is in mortal danger from forces threatening it from without. Many of those who, a few months ago, were quietly discussing the future of democracy, have been called up to defend it. However, it is no less true that it is in danger from within. In the act of defending it we are more and more taking on the armour of our enemy and moving in a totalitarian direction. One needs only to mention the frustration of Parliament, with its overwhelming concentration for some time past on foreign policy; the growth of the power of bureaucracy, and the checks which central administration imposes on self-government. Inevitably, war has enforced severe limitations on personal freedom, and these we are likely to see grow considerably more severe. But these things do not constitute the deepest crisis in democracy.

The crisis in democracy manifests itself not in what is actually happening, but in the manner and mood in which we take it; in the spirit in which we conduct the war and reorganise the state and society. For some time many have doubted whether democracy is not, after all, an inefficient system of government. Many, too, doubt our moral right to fight. Are we reaping what we have ourselves sown? we ask, with uneasy memories of colonial history, the treaty of Versailles, and the betrayal of collective security. Will the world be any better after this war?—to revive the dishonoured cliché, will it again be any “safer for democracy”? Yet we know that, inefficient and laden with guilt as they are, the democratic nations stand for some priceless values. It is the only system of government which has made the liberty and equality of men its constitutional principle. In a deeper interpretation, is it not possible to maintain that democracy stands for what little has been realised in politics of Christian ethics?

A Moral Issue

Now one thing is clear, the issue at stake, the true crisis of democracy is a moral issue. Our perplexities are of a religious nature. We are uncertain as to what is ultimately demanded from us in this hour. But we cannot decide the moral issue before we have cleared up an intellectual muddle which paralyses our will power.

What is this democracy which we are being called up to fight for? It is to this preliminary question, which precedes the moral and religious decision on democracy, that I want to make a few remarks. Quite intentionally I want to keep within the secular confines, as only here do I feel com-

petent to say something; and, as you will have to make a concrete decision, you must, at any rate, have a concrete interpretation of the situation.

What is Democracy?

The fundamental meaning of the word is obvious; the rule of the people. But does this not imply something almost impossible?—rule by the ruled: that means self-government. We talk about self-government in an easygoing way, but we need to remember that, even for the individual, to master one's self is a most difficult thing. It is very much harder for a group. To consent to compulsion, and to submit voluntarily is a great moral achievement. Consequently the balance in democracy between compulsion and freedom is much too delicate not to be constantly destroyed by over-emphasis of one of its elements.

There are two principal misconceptions of democracy, about which we must be clear. The first is that democracy is the rule of the majority, irrespective of what this rule imposes on the dissenting minority—a misconception very popular on the Continent. But we must remember that the imposition by the majority of sweeping changes against the minority will be revolution and not rule by consent. The other misconception makes democracy a cover for licence, and raises the will of the individual to the sovereign power. Many an irresponsible intellectual cherishes democracy as the system under which he can do as he likes. But—more important—holders of political privileges or property rights invoke the name of democracy and self-government in order to defend a system beneficial to themselves.

Both these misconceptions agree on a decisive point. They both regard democracy as a political method, as a revolutionary or conservative method of government, as a formal technique. This is a very different conception from that of the true originators of modern democracy. For a good statement of this it is impossible to improve on Dr. Lindsay's *Essentials of Democracy*, and the dramatic story of the birth of the new principle is related in the Clarke Papers, describing the discussions in Cromwell's army. With the progress of the Puritan Revolution there was a split among the revolutionary groups. Some fought for the dictatorial “rule of the Saints,” later on tried in Cromwell's Protectorate; others fought for government by discussion and consent of the people, and they triumphed in the final victory of Parliament. Yet both had the same ultimate aim—that man might “walk in the ways of the

Gospel." The difference was one of the method by which the Christian society should be realised. But these founders of modern democracy knew what all too many have forgotten to-day, that democracy is not a formal technique applicable in any order of society, but that it is a peculiar order of society, which inspires the individual member freely to participate in, and to consent to, the conduct of public affairs.

What order of society is this? It can only come about if there is free consent to the existing order. And this is only given if that order satisfies the fundamental needs both of the material and spiritual life of all its members.

There are three main conditions which might be defined as the criteria of democracy: (1) Security, the basis of physical existence; (2) Equality, the basis of human dignity; (3) Responsibility, the basis of self-government.

The Paradox of English Democracy

Are these conditions fulfilled in our society? In early Liberalism, the child of the Puritan Revolution, such a society was promised, but it is important to notice what capitalism has made out of those early Liberal promises. It has destroyed rather than established social security, under the impact of the trade cycle and constant technical revolutions. It has reduced rather than increased personal responsibility in the mass organisation of political and economic life. What visible responsibility does parliamentary franchise confer and what sphere of responsibility exists for the ordinary worker in large-scale enterprise under mechanical technique? As to equality, the meaning may be ambiguous, but 6 per cent. own 80 per cent. of the national wealth, 4 per cent. earn 30 per cent. of the national income, 60 per cent. of the English population earn less than £125, and 30 per cent. of the English population live under the minimum requirements of modern nutrition. As to equality of opportunity, over 90 per cent. of the children end their education at 13 or 14, and the selection is not primarily one of talent. I do not mention this to arouse your passion. It confronts us with the strangest puzzle of social history: the real paradox of English democracy.

Obviously the fundamental conditions for basic agreement are lacking. Nevertheless there has been full success of the democratic method and of parliamentary government for the last 200 years. How was this possible?

The answer is that during this period some unique historical factors were at work, which did not establish the true foundations of democracy, but which compensated for their lack by creating outlets for the dissatisfied sections of society. Here we see the other side of the "industrial revolution," indeed promoting the "wealth of nations," since real wages have more than doubled during the last 100 years, and the national capital has trebled.

There has been no reshaping of the social pyramid, but a constant rise of its basis. Growing wealth has defeated the class struggle; and liberal economy opens an outlet to the dissenting individual. There was social ascent and power through business, and colonisation for those who resented the religious, political or economic order at home. But this tremendous success of the industrial system in England was bound up with two accidental conditions: (1) isolation, with political security and concentration on economic progress; (2) advance in industry and colonisation—Empire-building in an expanding world.

The solution of the puzzle is that political isolation and economic expansion have made up during the last 200 years for the lack of social security, equality and responsibility of the masses. They have made it possible to keep the State down and assure individual freedom; they have produced a working agreement between the classes, and have kept tradition alive—even Christian tradition, in the secularised form of public fairness. But these substitutes have proved self-defeating. By colonising and industrialising the world, England has destroyed its advanced position; the open frontier is being closed. Industrial technique has revolutionised warfare and made an end of isolation. General education has defeated "animism," which believed in the inevitability of war and poverty, and social evils are recognised as "man-made."

This self-destruction of the capitalist foundations of democracy is not a new phenomenon. The last war was a grave warning that the "era of evasion" had come to an end. We failed to understand; but we can no longer deceive ourselves. There is the foreign situation, economic instability (structural unemployment), the check on material progress to bewilder us.

What can we do?

I hope I have made it clear by now that our first step has to be a relentless diagnosis. English democracy has never rested on the social foundations envisaged by its early champions: a Christian society built on social justice. It evaded the true issue by putting material progress in the place of social justice; but, in doing so, it surrendered itself to the rule of transitory external forces of industrial technique and imperialist expansion. These sham foundations of democracy are crumbling, and this has brought about the material and the moral crisis in democracy.

How can we break through the vicious circle? We must start from the hard facts. The political, economic and cultural system of the West was built up in, and for, an expanding world where the great industrial powers took the lion's share and where England was top nation.

This system has now to be adjusted to the conditions of a closed world, national consciousness and productive development of overseas countries—on a basis of national equality.

This adjustment implies a complete re-organisation of the European system of production, of international trade, of location of industries, and of settlement of population—to speak of economic organisation only. It imposes the most terrible strain on the civic, moral and psychological power of resistance of the masses, so terrible already that all unstable political systems have broken down under it.

Totalitarian states are at bottom emergency constructions; but the totalitarian solution is reactionary, even from the purely technical point of view of readjustment to the new conditions. It is an attempt to maintain the outgrown order of national and social divisions by force; a forcing open of the closed frontier by military imperialism; and a renouncing of the "inner light."

Is there any other way of readjustment equal to the task? The only other way is an appeal to the spontaneous co-operation of the average man in carrying through this tremendous task of reconstruction. The idea is almost Utopian, and has never been tried yet. It offers no promise of a speedy harvest, but a demand for voluntary sacrifice. It sets the task of building up a new national and international order by laying the true foundations of democracy. To do so, the new order will have to fulfil the democratic criteria. I offer a few hints, so as not to remain abstract.

First of all, there must be economic security for the masses; much more than the "dole"—stability of employment. It presupposes the elimination of economic depressions—a very difficult problem of economic policy and planning. It must provide for some degree of economic equality, involving the abolition of private monopolies and some redistribution of ownership. It must establish new responsibilities—public control of economic and social power and new outlets for self-government in industry and administration—and a thorough reform of our educational system. But all this cannot even be tried unless security is established in the international field.

This brings me to a final word on this most urgent task of democratic reconstruction. In no other field is there an equally bad perversion of the democratic idea. I am not speaking of the open violations, but of the fictitious adherence to international law. I am speaking of the Covenant of the League itself. The Covenant is the embodiment of that purely formalistic and irresponsible conception of democracy which threatens democracy everywhere. It believes in the working of a system where the basic agreement on fundamentals does not exist between those who have to work the system. There does not exist yet an international society with common ideas, habits and aspirations of its members. How, therefore, can you expect observance of law, even if imposed by a majority?

The result is the farce of a limited liability company where no one moves because he waits for the

other to move. The popularity of this is a very bad symptom of the democratic sense in England. It has never been regarded as the revolutionary instrument for the building up of a just world order, but as a substitute for lost isolation—a shield of egoistic protection.

There is no way to collective security other than by unlimited commitments of each nation for the establishment and maintenance of international justice. If others are not willing, the strongest democratic nation in Europe must bear the burden. There is more honesty and hope in the British guarantees for Poland, Rumania and Greece than there was in all the Geneva discussions of twenty years; and, given three years ago, they would have transformed Europe.

But there is no stopping short at the door of the home policy of other nations. The world has become too narrow for this distinction handed down from the age of national sovereignty. Every nation which violates the principles of democracy, that is to say, whose government does not rest on the free consent of its citizens, is a potential danger to international stability. There is only one ultimate criterion in foreign affairs: the will to build up an international order—a family of nations—and it implies, if necessary, the will to police the world.

To sum up, democracy cannot be defended, or established, without unlimited commitments within and without. What does this imply for the individual? It leads straight on to moral questions. Christians cannot survive as citizens without a rebuilding of democracy. In the modern state there is no free space left for the individual to choose for himself. The state itself must be based either on Christian or on pagan principles.

At the same time, no true democracy is possible without a Christian lead. Everything depends upon whether there can be agreement on fundamentals, and this presupposes a community of conviction as to what matters in life. You cannot have this unless you have a common religious basis.

As Englishmen you have a special responsibility. The idea of democracy was the gift of English Christians to the era of the national state. To some degree it is still practised, though on an unstable basis. Reformation you must have, but there are existing foundations on which to build.

In this task there are no certainties: it is full of the most dangerous risks. There is a great religious risk—the danger of Utopianism—but Christians, above all others, should bring to bear upon society a judgment derived from beyond it, without capitulating either to the false despair or to the false hopes of other men. There are many and dangerous risks, but you will have to face them. This is an enormous task, for which centuries of development have prepared the way, and this generation has been chosen to see it through.

AMSTERDAM STILL

By THE EDITOR

THE two important things to remember about Amsterdam are that it happened at all and that it is happening still.

It was a month to the day between the end of the Amsterdam Conference and the beginning of war. So naturally the atmosphere in which the conference opened was partly one of uncertainty and apprehension. Those who had approached Holland from the east could not fail to notice the elaborate frontier fortifications, and all day long, secure and insular Britons were meeting people who had lost the habit of talking freely, and who could not be quite certain that they would have a country to go back to.

But the note which overwhelmed the note of anxiety, even at the beginning of the conference, was one of jubilation and thanksgiving. To start with, it was such fun having so many people from so many different places. There were sixty-seven countries represented, more than ever the League of Nations had rallied. I felt that the first few days must be rather like the first few days in heaven—seeming to meet sooner or later everyone you had ever known in any part of the world, and wondering whether so-and-so had got in too, after all.

But Christian fellowship is not merely fun, though it includes it. As time went on some sterner notes crept in which annoyed at first, but finally were heard as part of the harmony.

There was the whole difficulty of language. You soon get tired of the novelty of a babel of tongues when you find it a barrier to expressing the things you long to talk and to hear about. But this is only the symbol of a deeper difficulty—the division of understanding. This article is not going to attempt to give a full account of the Conference, because I hope that *everyone* will get hold of and read the British report. This is a fourpenny booklet called *Amsterdam—What Next?* and is obtainable from Annandale or from the Secretary of the Commission on International Friendship and Social Responsibility, 20, Balcombe Street, Dorset Square, London, N.W.1. This report gives a brief survey of the whole conference, an impression of the work on the seven subjects discussed in the study groups, and finally some suggestions about how to carry on.

In addition to this short report, there is also the official report, prepared in Geneva, which can be obtained for 4/- from the same addresses as the 4d. booklet. This gives the full text of the addresses given to the whole conference and a



much fuller treatment of the study-group and Bible-group discussions.

In this article I want to fasten on two points only. The first is that *Amsterdam was difficult*. Take as read all the thrill, pleasure, novelty; all the exhilaration of big meetings, hymn-singing, endless opportunities for contact and friendship. All these things were there, and they were real. You need only to look at some of these pictures to realise something of what must have been involved in those meetings in the big concert-hall, in the service in the lovely Nieuwe Kerke, the crowds of delegates in the streets, the charm of Holland's cities and country side. But look too at that banner over the



The Concert Hall during the Conference.

platform, *Christus Victor*, for what we also learned was that that claim, Christ the Conqueror, is no easy slogan. You cannot learn its truth without learning in some small measure the meaning of the Cross.

The difficulty came out in many ways. Every day for two hours, the forty-two study groups into which the conference was divided worked at Bible-study. There we had to struggle hard to get below our differences of outlook and tradition in order to find the One Lord we were seeking. The same groups met again in the afternoon to discuss one of seven subjects which the delegates had chosen. International relations, Nation and State, race, marriage and the family, the economic order, education, the nature and mission of the Church—you must know in what depths of misunderstanding, ignorance and impatience you may get lost if you try to discuss these subjects in a college group. But multiply any difficulties you have known there by about ten to allow for the extra confusion that

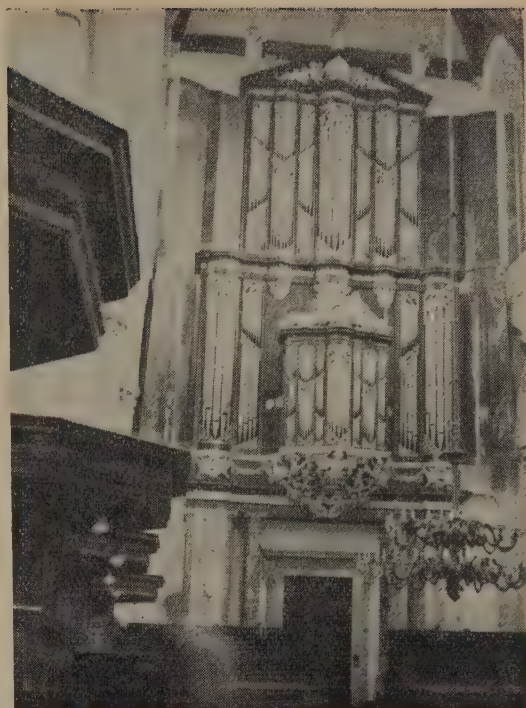


After a Discussion Group—Unsolved Questions.

comes in when your group is divided by race, nation, class, religious tradition; allow for the strain that some of these subjects imposes on some people—a South African negro discussing race or a Czech or an Hungarian discussing international politics.

Another difficult thing for most to accept was the arrangements for the services of Holy Communion. The Church of Christ is divided; we all admit that though we do not often realise it in a way that hurts. And because it is divided on things that really matter, it is naturally divided on its interpretation of the central act of Christian worship. There is no way in which all Christians in the world can unite fully at the Lord's Table.

We knew that that would be so. We might have ignored it by letting each church hold its communion services in a corner and have had a big united service that was not a communion



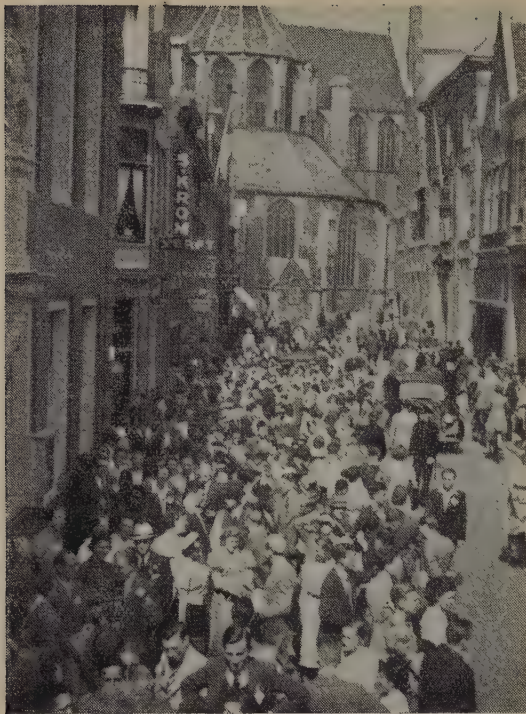
Inside the Nieuwe Kerke, where the Chief Communion Service of the Conference, after the manner of the Dutch Reformed Church, was held.

service. But that, for many, is to cut the heart out of worship.

We might have achieved a false feeling of unity by holding an open communion service to which all but a comparatively small number of Eastern Orthodox and Anglicans would have felt free to come. Neither course seemed honestly to fit the facts, so after a united service of preparation (which alone made the experiment bearable) we had a week-end of services representing the four great traditions in the Conference—Calvinist, Lutheran, Orthodox and Anglican. Each tradition held a



Three Russian Orthodox Priests.



Delegates in the street.

service according to its own rite, inviting to make their communion at it all who were permitted to do so by their own conscience and the rules of their church and of the church concerned. But to every service, *all* members of the conference were invited, if they could not partake of the communion, to be present as sharers in the worship.

This was hard for many to accept. It seemed to introduce disunity at the very point where unity was most to be desired. But where irritation was changed to penitence, we saw that this tragic situation was a true reflection of the state of the church, and that only penitence spurring us on to change this intolerable state of affairs could bring the church again to unity.

The second point I want to make is that *Amsterdam is still going on*. Its difficulties are still the difficulties of the church. Now that war has come those national barriers that we saw there have become sadly more obvious. The misunderstandings between Christian churches are still there.

But the triumphs of Amsterdam too are still going on. Wherever Christians bear with one another, they find the victory over these divisions, as we found it there. They find, as we found, that everything that does not lead towards Christ breaks down; that everything that does lead towards Him leads towards victory. *Christus Victor*; that does not mean that Christ may win, but that Christ has won.

The last part of the British report consists of suggestions as to how, in every town and village, the life of the universal church can be made more real. It is in these ways that Amsterdam still lives

—in countless experiments and adventures undertaken by small or large groups of Christians, which demonstrate the transforming power of Christ in the lives of individuals and communities.

God knows when 1,500 men and women, of an average age of 26, coming from 67 countries, can again be got together in one place to raise the banner of *Christus Victor*. But so long as the work they began at Amsterdam becomes the daily concern of millions of their contemporaries throughout the world, whether they can meet does not greatly matter.

Get hold of that British report. Then get hold of your friends and see where *you* can start to keep Amsterdam still alive—to the glory of God.

STUDENT MOVEMENT HOUSE

Business as Usual

WELL, perhaps not quite as usual, though as nearly as possible. Come in one weekday evening, about 8.30 p.m. You will find some difficulty, we hope, in discovering which is the entrance to 103, Gower Street, though not all our zealous Air Wardens would agree with me. Having got through the front door you would then have some interesting moments getting tied up with two flowing black curtains which protect the inner doors, but, with a little perseverance you would then find yourself, somewhat dishevelled, in the hall. Harvey, our porter, can be discerned in his Box, under the delicate shade of a blue light. He will direct you to the Refectory. There you will find an unusual air of frivolity. The once sedate black tables are now spread around in a most haphazard way, at one is a group of people playing Happy Families—surely an excellent game to distract the mind from the horrors of war!—"Please, give me Mr. Bun the Baker!" . . . another group are in danger of apoplexy, all standing with their heads down, absorbed in a jigsaw puzzle. Chess is exclusive, and as far as possible removed from the general populace, though there are generally some interested and too helpful spectators. Few nights pass without the Warden challenging (and often beating) some country in the art of Shove Ha'penny. Not a quiet room exactly, for above the noise of Happy Families is always the wireless, a confusing jumble of "news," depending largely on the mood of the latest comer—German, English, Italian, French, English from Germany (the most popular) and, as we travel rapidly round Europe, we throw in a passionate opera singer, who is kindly allowed her fling for a few bars. Then there is the Snack Bar, ably operated by the lady members of the Warden's staff. Free apples if you will buy, and eat, a sausage roll first, coffee, lemonade, apple tart, cheese and nut sandwich . . . Cash and Carry is our motto!

If you get tired of the noise, try the main Club Room. At present we cannot get our black-out

blinds, so the room is practically in darkness, with only four heavily shrouded yellow lights, but you will find a fire, and generally a Hungarian member playing the piano delightfully. Upstairs, if you wish to work, you may find a vacant seat in the writing room, though not often, so you go instead to the Games Room, where a nightly competition takes place for a position on the Table Tennis Ladder. To-day the four top rungs in the First Division are held by India, England, Syria and China, but this evening all may be changed.

On Saturdays and Sundays concerts and lectures are held at 5.30 p.m., instead of 8.15 p.m. As far as possible we keep to the programme already arranged, but when it is impossible to secure this, other speakers and performers come instead. Very soon we shall be starting our discussion groups again.

Aliens

A large number of our members are, of course, aliens, enemy or friendly. We are having a busy time assisting the former to be registered as the latter, after they have been duly examined at their various tribunals. These tribunals seem to be very fair, though their examination is thorough. The worst feature is the length of wait that is necessary, owing to the large number of people who have to be examined. A wait of two and a half hours is severe test to the strongest nerves, but so far all who have had to endure this test, have emerged with flying colours (red, white and blue?)

Urgent Needs

1. *Blinds for the Club Room.*—Half of our very large roof in the Club Room is glass. This is a great advantage in the day-time, as we get all the sun there is. We are most anxious not to have to black-out this glass, as we should then have to use electric light all day. But blinds will cost £25 and that we cannot afford. Could anyone help us towards raising this sum? This would not be merely a war-time device, but would be useful and indeed necessary, in peace time. We had hoped, before the war, to raise the money to have them made.

2. *Stranded Students.*—Inevitably many students are now finding themselves completely stranded, with no financial resources whatever, particularly students from Poland, Hungary, Czechoslovakia. Our so-called "Loan Fund" will soon be exhausted, for it has to be used unceasingly. In time we hope that it will be possible to draw on outside sources to help these students, but at present there seem to be no funds whatever in London from which they can get even temporary relief. The Warden would very gratefully receive any help towards our Loan Fund, even the smallest sums.

MARY TREVELYAN, Warden.

Student Movement House,

103, Gower Street, London, W.C.1.

LOVE, PRAYER AND SUFFERING

By MICHAEL BRUCE

Theological Colleges Secretary

(1) The Basis of Prayer

"TO pray is not to talk or think but love." I got a bit stuck after thinking of that quotation when I started to prepare for this article, for there didn't seem to be much more to be said. If you don't understand what it means it is difficult to see how I can help you; and if you do you don't really need any help.

Of course there is a lot more to be said about method; about how we express our love, and how we nourish it. All that should come "naturally." Instructions on the art of making love are rarely needed by the newly engaged; but we have lost the tradition of the expression of our love of God, and so people do need help about that. I suppose most people don't realise that when they express their love for a girl they are drawing on a tradition, but they are; and the traditions vary in different parts of the world. I am told that the Maoris rub noses instead of kissing! In the expression of love between a man and a woman the tradition is so much a part of us that we use it spontaneously. It is the curse of our secularised world that we have lost the tradition of expressing our love of God, and so we have to learn it anew

before we can hope to be spontaneous. But there are lots of excellent books about this if we take the trouble to read them. Reading three short articles in THE STUDENT MOVEMENT would be a poor substitute for that, and I have no intention of encouraging you to indulge in that kind of laziness.

What is there to say then? So many of the problems people have about prayer just make nonsense if you see that prayer is love. "Does prayer really work?" Try asking your friend who has just fallen for a girl, if love works! He will either look at you pityingly or kick you downstairs. It is such a silly question.

The trouble really is that most people don't know what love means. We have debunked so many things of late that we have most of us lost the power of being positive. We have chopped love into little bits. We know a lot about sex and personal relationships and what not, but how many people can even conceive of a grand passion? "Necking," flirtation, and even many "successful" marriages miss the glory of it. Well! We must get past that if

we are to understand love. Even if we have never really fallen in love ourselves, never been dominated by a consuming passion which gathers the whole of life together into a single theme, we have probably seen it happen in at least some other people or read of it in the masterpieces of literature.

Prayer is like that. It is an absorbing love which draws the whole of life together and makes the odd bits and ends of our personality a unity. It is the total utterance of our being.

It is a response to a love so inconceivable in its fervour that we mostly ignore it. "God so loved the world that He gave His only begotten Son." The words are too familiar. They slip over our consciousness without penetrating.

Yet that is all there is in prayer. It is a story of the Lover and the beloved. That is all there is in prayer, but in prayer there is all that is. Prayer isn't a part of life. It isn't a queer mental activity in which we engage spasmodically when we don't get up too late in the morning. It is a consuming passion in which no part of us is left out; and special times and seasons are only the means by which we prevent our slack natures, slipping away and betraying our love. Love is not easy, it hurts.

The greatest spiritual director of our age, speaking to the greatest mystical theologian of the last hundred years, said:—"Holiness and suffering, it is the same thing. You will never do good to others but by suffering, only by suffering. Our Lord gained the world not by His beautiful discourses, by the Sermon on the Mount, but by His Blood, by His agony on the Cross."

Of course you can twist that into utter nonsense, and make it mean that suffering is good in itself. But there is really a great gulf fixed between this vocation to suffering and masochism. The masochist indulges in a perverted pleasure in the sensation of suffering for his own satisfaction, the Christian has no pleasure in suffering for its own sake, but bears it joyfully for the sake of what may be achieved through it.

Love certainly hurts. If you want to avoid suffering, shun love and friendship like the plague. For every tie of love will be a means through which you are made to suffer and, above all, shun prayer for it will lay you open and sensitive to all the suffering of the world. The love of God is for every man—for the Poles, the Chinese, and for Adolf Hitler. What that love costs we can only dimly realise, but if we look at the Cross we shall begin to understand. "If I be lifted up I shall draw all men unto me." It is by His suffering, by His Cross, that Christ draws men to Himself. If we allow ourselves to be drawn, if we accept His love and respond to Him, if we really begin to pray, we shall not avoid the Cross, for love draws us into unity with the Beloved and His suffering becomes our own. Yes! If you want an easy, comfortable life the thing to do is to avoid all temptation to pray.

But if you avoid love and prayer you will lose a lot of other things, too. If you cut the bonds of love you may escape the piercing agony they bring, but you will also have cut the bonds of life and joy. The self-centred creature who has walled himself round to defend himself from the suffering of the world, has built a prison cell in which no light enters and he is utterly alone. That, in short, is the tragedy of hundreds of men to-day. They aren't bad, they live perfectly respectable lives; they are just dull, enclosed in their defensive shells, insensitive to the pain or the joy of their fellow men; dead. Life has lost meaning for them, they do not live, they merely exist.

The way of love and prayer is the way of suffering, but also it is the way of life, and of joy. If you know anything of love on the human plane you can begin to see the truth of that. The only real joy we ever experience is through love. Oh! of course we can get a bit of a kick out of passing amusements. They are good and useful in their place but they will never save us from loneliness. It is only love that can do that, and if we are not saved from it we can know no true joy.

But beyond this glimpse of the matter on the human plane, there is a deeper theological truth. We think of joy and suffering as being opposites. We may suffer gladly but suffering itself is not a joyful thing. There is agony and a sense of frustration and incompleteness in it. God is not frustrated. He is not incomplete. There is in Him the perfection of joy unspotted or marred by any inadequacy. He cannot suffer. Yet all we have said about the Cross and God's care for each individual and His entry into all the pain of the world is true.

I don't think we need worry particularly that we cannot see our way round that paradox. We would really need to be God in order to be able to do so. We must hang on to both sides of the truth; the Cross and the perfection of the joy of God. But again it seems to me we can begin to get a glimpse of the resolution of the paradox on the human plane. Something happens to suffering when it is undertaken for love. A man suffering for a friend, a mother suffering for her child, finds that suffering transfigured by the joy of being able to express love in this way, until the suffering is scarcely felt as suffering at all. Is it not possible that when love is perfect and eternal, as is the love of God, suffering is utterly transmuted? Jesus suffered on the Cross, and we must be careful not to separate God and Christ. The Cross is not just a sacrifice offered by a human hero to placate an outraged God. It is God Himself Who reigns from the Cross, and the suffering of Calvary is deep in the heart of God; but there, in the eternal perfection of the Godhead, the word suffering is no longer appropriate, for the incompleteness and frustration are filled and conquered by the infinitude of love; so that the joy, which to our finite minds and spirits must be incomplete, so long as suffering continues, is there already in its full eternal perfection.

Words are inadequate to express this properly, but I hope that what I have written may help a few people whose minds work along the same lines as my own. What I want to emphasise, however, is that all I have said about prayer being the path of suffering is not to be taken in separation from the fact that it is the path of joy. Prayer will draw us into unity with Christ crucified, but that is the sovereign joy of Heaven, for Christ also rose triumphant. He gives us His peace; true, it is a peace which "passeth understanding," but it is a peace which not only passeth understanding because we find it where we least expect it, amidst pain and suffering, but also because in its depth and height and richness it is beyond our wildest imagining.

I have said little about the war in this. Do I need to? The whole sorrow and pain of the world is there for us to share, the thirst and agony of the

wounded, the sorrows of the bereaved, the terrors of the anxious, the fears and torments of the deceived, the frustration of the well-meaning. It is all there. It is ours to bear. We cannot do that alone. But the Lover of all mankind draws us to Himself, and as we accept His Love and respond in love to Him we share in His love and therein bear up the whole creation in unity with its loving Creator.

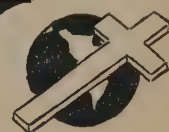
"To pray is not to talk or think but love."

Stir up our hearts, we beseech Thee, O Lord, that as Thou didst thirst for the souls of men and give Thyself to be lifted up on a Cross that all men might be drawn to Thee, so we, losing ourselves in thirst for Thee, may lift up Thy Cross in our lives and sharing in Thy thirst may draw men to Thy love.

This is the first of three articles on Prayer; the other two will be entitled "Prayer and the Universal Church," and "Prayer and Action."



Federation News



"Friends of the Federation"—an appeal from Robert Mackie

If the Federation is to maintain its work at full strength in these difficult days it must receive all the financial support it can from its 'Friends.' Can you, reader, become or find a new 'Friend'? If you are already a 'Friend' will you be sure to keep up your own subscription when a reminder is sent to you? We do very greatly rely on your help. The minimum subscription (covering *News Sheet*, *The Student World* and occasional publications) is 10 Swiss francs (about 10s. at present exchange).

R. C. M.

The War and the Federation: A survey

This short survey, selected from news received from Federation headquarters, will help us to keep our picture of the Federation vivid and up-to-date when things are moving so fast.

Belgium

The pioneer Movement has made a fine offer to help the Movements in France, Great Britain and Holland, with which it is closely related, in relation to interned soldiers and prisoners. Plans for the groups already established in Brussels and Ghent and for a new group at Liège include study of the Amsterdam Conference literature and the Gospel of St. Mark. Pierre Mahillon, the secretary and founder, writes: "I think we should have something better than vague discussion circles! . . . Human brotherhood . . . one can hardly believe in it; and yet the Federation continues to

be a proof that it exists, or at the very least that it has a foundation for existence."

Bulgaria

Detailed plans have been made by the Executive both in the event of Bulgaria remaining neutral, and in the event of Bulgaria being involved in the war. In the first place work will go on much as usual, but with special attention to the needs of students who are affected by the strain of neutrality, and a meeting of leaders of Movements in neutral states in S.E. Europe will be very welcome. If Bulgaria is involved, about 400 members and ex-members would be mobilised. Plans have been well laid to keep in contact with these men, to continue the ordinary work of the Movement among schoolboys and women students, and to do special work in connection with the Red Cross and religious publications for soldiers.

China

The secretaries of International Student Service and of the W.S.C.F. in Geneva are of one mind in judging that the largest area of student need in the world to-day is in China. They therefore hope that students who are able to raise or contribute funds for relief purposes will not be deflected by more recent events in Europe from the purpose of helping to maintain student life in the far interior of China.

The following cable to I.S.S. shows the kind of terrible situation for which money is required. "Over twenty planes bombed Wuhan University outside Kiating, 19th August, defenceless city, without military objectives. Six students killed

instantly, twenty odd student staff wounded, one dormitory destroyed. Prepare usual £50 relief. Cable approval."

On the constructive side comes news of the self-help prospects on Kunming and Kweiyang, e.g., publishing an "English News Digest," manufacturing ink, paste, etc., embroidery, tailoring, printing, bookbinding, etc. Chinese students are showing courage and resource; they deserve the help of their fellow students.

The Czech Movement

A representative writes of increased activity amongst schoolboys and girls, of closer contact with the evangelical churches which results in "fruitful tension between our students and the theologs" of the fact that "there never was such a general and living interest in reading the Bible," of two seminars in Prague, one sociological, and philosophical, and of the possibility of a third—which will be medical. They are publishing in Czech *Learning to be a Christian*, by Dom Bernard Clements, the "Three Year Plan" of the Federation, and Walther Luthi's article on "What the prophet Amos saw." After the summer conference, 35 students took part in a work camp; after morning prayer they worked in gardens and fields until midday; in the afternoon they studied; every other day these studies were based on "Ten Studies in the Gospels."

France.

The president, Pierre Maury, the secretary, Jean Bosc, and many members have been mobilized. A system of news letters for members in the army is being organised, and the Movement's publications "*Le Semeur*" and "*Notre Revue*" will continue to appear. Claire Jullien and Denise Duflo, at La Roche Dieu, Bièvres, are taking the initiative in these matters, and also have plans for developing the work in the schools. The financial difficulties of all work dependent on French Protestant support are considerable, and owing to evacuation it is very difficult to make plans.

Hungary

The General Committee of this Movement had its usual yearly meeting on September 7th. The following resolution was passed: "The Hungarian Student Christian Movement will do its best to see that the unity in Christ, which is uniting through the love of God the different national movements in the World's Student Christian Federation, shall not be broken even in time of war, and that the community of prayer shall be preserved with all S.C.Ms."

Japan

Four particularly interesting summer conferences have been held. Fifty students, including fourteen women, took part in the Tokyo Y.M.C.A. conference on Lake Yamanoto. In a country where men's and women's education is totally separated from childhood, the complete naturalness with which

the men and women worked and played together was very striking. Not more than 60 per cent. of these enrolled in any one year are Christians, but a surprising number subsequently become so. At the house of the Anglican Brotherhood of St. Andrew forty men students and twenty leaders had a week's study conference which was remarkable for the systematic teaching in the Christian faith and the central place of liturgical worship. One hundred and seventy students took part in the largest conference which the National Y.W.C.A. have ever had. The Student Y.M.C.A. national conference also had a record attendance of a hundred and forty. The subject was "Christian Responsibility and the New Order." A spontaneous plan for a student evangelistic campaign in the autumn and a new interest in the Church were notable features.

The Netherlands

The Dutch S.C.M. has organised, since September 11th, an excellent series of weekly circular-letters to mobilised members and other students in the army. Each contains a suggestion for Bible study and a short meditation, followed by various practical suggestions. Members of the Movement in the army are organizing small groups for Bible study and so-called 'evenings of education,' at which talks have been given on such men as Kagawa, Schweitzer, Niemöller. The Movement is already concerned in special plans which are being made to enable mobilised students to continue their studies, and former members have generously opened their houses for the use of students in hours off duty.

This message has just been received:—Student Christian Movement, Annandale—Colossians iii. verse 15.—Dutch Student Christian Movement.

Poland

A minute of the General Committee of the Federation in August, 1938, reads: "The Committee recommended that the friendly relationship established during the last few years with the Protestant Student Association 'Filadelfia' in Warsaw be continued, that the 'ethical section' of this association be encouraged to develop its Bible Study work as outlined in the Three Year Plan; and that the Federation keep in touch with any new developments in the Polish student field." It is good to remember that the President of 'Filadelfia' was present at the W.S.C.F. camp in Holland in August. He was particularly keen that the informal link with the Federation should be strengthened. At present we have no news of him or of other collaborators; but the time will come when the Federation will again welcome Polish students to its conferences.

Roumania

Father Galdau has many plans for the work of the Orthodox Movement this winter, and if the States of South Eastern Europe continue to be

neutral, hopes to be able to organise an international conference for Orthodox Youth leaders next summer. In view of the actual situation, women members of the Movement have been taking first-aid courses organised by the Red Cross, and all the members kept the first week of September as one of fasting and special prayer for peace.

Russian S.C.M. outside Russia

The outbreak of war considerably dislocated the various summer camps of the Russian Movement in France. Some of these have now had to become permanent camps for evacuated children. Of subsequent developments Leo Zander writes: "In general I may say that usual normal activity can no longer continue, but on the other hand the very tragic and abnormal events . . . present us with new challenges and new needs for Christian service. Our local Movement (in Paris) is helping to solve the many problems presented by evacuation of children, and in this it has the support and encouragement of French authorities. Our 'centre' of course ceases to be literally a centre for lack of periphery, but it is also faced

with new tasks, mostly, as I see them, along the lines of religious service to our mobilised young people . . . It goes without saying that all our other means of income—financial campaign, choir tour, etc.,—are not practicable at present. In these circumstances support from the Federation is especially significant, and constitutes practically the only reliable source of income."

From a friend in Germany

The following is an extract from a letter received at Federation headquarters:—

"Very special thanks for the greetings from the friends at Annandale, which are heartily reciprocated. We know that we are in fellowship with them as we believe in the word of the apostolic preaching, I. John 1, 7.

For the time being my work is at a standstill, as there are only a few Universities open where work is encouraged to go on. All our students are determined in all seriousness to stand by their country in the place where God would have them be. So far as I know at the moment, we have only lost one of our friends in Poland, apart from two German-Polish friends who were murdered."

THE FEDERATION CONFERENCE NUNSPEET (Netherlands)

By MARGARET FRASER
Scottish S.C.M. Secretary

TO attend an International Conference at any time is a privilege, to have attended one this summer is something one cannot easily forget.

The W.S.C.F. Summer Camp was held at Nunspeet from August 3-10, and 180 students from 32 countries took part in it, many of them having come straight from the Amsterdam Conference.

The programme was divided into two parts. During the first three days there were discussions on the social and œcumenical task of the Federation, and some time was devoted to a review of the Amsterdam Conference. The theme of the second part was "The Christian Vocation in Times of International Conflict" and was centred in a series of Bible Studies led by Suzanne de Dietrich on "The Message of Jeremiah." Each evening there were devotional addresses. On the Sunday evening Rose Terlin spoke of "The Peace which Jesus Troubles." At the same time as He gives his disciples peace, Jesus troubles the peace of those who listen to Him. He challenges conventional morality and the worldly conception of righteousness, which is to Him as filthy rags. In the modern world men are used in the service of institutions, monopolies and competitive business, where the goal is profit. This must inevitably produce discontent, and point to the necessity of rediscovering man's true nature. On Monday evening

D. T. Niles (Ceylon) spoke of "The Peace which Jesus Makes." He reminded us that peace is made between God and man through God's love to man made manifest on the Cross. But there is also peace between man and man, because while it is humanly impossible to love while one is wronged we now know that he who wrongs is a brother for whom Christ died. On the Tuesday evening Theo. Priess (France) spoke of the Œcumenical Church. The Universal Church is a fundamental fact, but it is a fact of faith, for it is a gathering of people from all parts of the world, divided at the heart of their theological thinking. The function of the church is to proclaim the judgment and the forgiveness of God, and the truth that it is only as repentant sinners that Christians are one in Christ. Now as never before it is the duty of members of the universal church to be faithful in prayer—prayer for and with those on both sides of the conflict, for this is the only hope of combating the lies and prejudices to which both sides will fall a victim in modern war, and prayer is one channel through which God can help us to see a solution to the present agony of the world.

A large part of the time was spent on discussing "The Christian Vocation in Times of International Conflict," and this was introduced by Robert Mackie, who gave us a vivid account of his recent

meetings with groups of Christian students all over the world, and pointed out that many of them were making decisions about participation in, and preparation for war.

There is a sense in which participation in an international conference is a selfish thing. This is because it is an experience which no words can adequately convey to those who were not there. And yet in another sense its message can be communicated because those who have had the experience also gain a new outlook, so that their thoughts and actions after it are coloured by it and must in a measure pass on to others what they have seen.

While a report of the Conference may give a summary of the talks and discussions, if that is all it does it has missed the most important aspect of the gathering. This was a Federation gathering. But what is the Federation? Every morning we assembled for prayers at which we used the Federation Hymn and Prayer Books. During the singing of a hymn one could hear German, French and English at the same time and the same was the case during the repetition of the Lord's Prayer. Surely here in actual fact, before our very eyes, was the universal church. Here was in very truth a unity. Yet ten minutes later at a discussion on the "Christian Vocation in Times of International Conflict" that unity was gone. We were sadly divided when we sought to discover what as Christians we ought to do in the present situation. "That they all may be one"—the motto of the Federation. But what is the Federation? Either it is mere sentimentality or else we are in it, by the Grace of God, members of the universal church at its deepest and most meaningful point.

It was possible to distinguish roughly three sections of opinion as to our action as Christians. There was the Pan-American group, who for the most part adopted a liberal theological view and tended to be almost pacifist. Mid-way was the British group which did not hold any distinctive theological position, but was rather attempting to understand for itself and then to pass on to others the Niebuhrian position; and who perhaps because of the introduction of conscription felt compelled to reconsider its view in relation to the international situation. And at the other extreme there were the Continentals who accepted the Barthian emphasis and were almost entirely non-pacifist.

How can we understand this diversity within seeming unity? Why do we not have a united Christian front? Why are we divided when we consider our responsibilities? Is our spiritual unity just something which gives us a momentary thrill, or is it the reality which makes possible fellowship and discussion between Japanese and Chinese, pacifist and non-pacifist?

So many decisions which Christians take are not Christian, but are arbitrary and are taken in other capacities. In many questions our attitude is dictated

by national, racial or class considerations, and we are all inclined to pick and choose parts of the Bible which underline our opinions. Then again the Bible is not a manual of ethics. The nature of the Christian ethic is not such that it gives particular and universally recognisable guidance in every case. Christian ethics mean obedience to God, and through our study of the Bible we are able to see how God has guided others who sought to follow Him. But we live in a world of sin, and there is an element of sin in every choice which we make, so that we stand in continual need of God's forgiveness. Each one of us must make his own decision, but in doing so we cannot neglect the fact that we are members of the Christian Church, the body of men and women to whom Christ has spoken in the past and to whom He would speak to-day, if they would only listen. Our membership in a world Christian community is more important to-day than ever before, for it is in and through it that Christ can gather together all the nations that they all may be one in Him.

A Message from the Society of Friends to their Fellow Christians

"It should be possible to recognise a Christian because he is a Peace Maker.

During the past month there has been very little bitterness against the German people. Welcome appeals for maintaining a spirit of neighbourliness have been made by both Christian and Political leaders. Recent history shows on the one hand, that in the absence of this spirit no lasting peace can be made, and on the other hand, that with every day war is prolonged, ideals fade, and hatred grows. Whether peace comes early or late the need for Peace Makers now, is urgent.

Notwithstanding the persistent efforts of the Democracies during the past year to maintain peace, had they shown a neighbourly spirit when they were in a position to dictate policy, the existing régime in Germany might never have appeared. All Christians must share the blame, because they acquiesced in the plea of political necessity and did not insistently demand that policies be based on right standards.

May there be no more acquiescing by Christians in the pleas of political, or military, necessity. Peace Makers must keep alive right standards now!

The fact that our country may have left itself with no way to meet aggression but that of force, is no reason for those to forsake their faith who have consistently urged that evil cannot be cured by war. All convinced Pacifists, whether of long-standing or of recent date, should remain firm, declaring the truth as they see it in the spirit of Peace Makers.

Many Christians are trying to worship God, Whose character is revealed by Jesus Christ, and at the same time to throw all their energies into the prosecution of war which is inconsistent with His life and teaching. Their sincerity need not be doubted, but they are treading a perilous path, for in these matters, as with coinage, the inferior is likely to drive the better out of circulation.

There is a way of God for every situation. If out of the suffering and perplexity of our time a world is to be born in which men live together as members of one family, it must be by the way of Christ. His way means the indefatigable effort to overcome evil by good, whatever the consequences. This is Peace Making."

ARTHUR J. EDDINGTON.

STUDY SECRETARY'S NOTES

SEVERAL requests have reached Annandale for a Discussion Outline on the relevance of the Christian faith to the present European conflict. We hope to produce for use next term a full outline upon this subject; but in the meantime it has seemed advisable to circulate a *Questionnaire* in these Notes which might be used by study groups, in conjunction with the outlines which they are already using, or by discussion groups which wish to meet specially to consider this theme. Here, then, is a list of questions for discussion:—

(1) How can God allow there to be a war?

Is it because God is weak, or because He does not exist? Is there some sense in which it can be said that war is the judgment of God upon the children of disobedience? (cf. Amos ii. 4; iii. 1, 2; v. 20-24). Would God be just if He "stopped the war"? Could we worship a God Who was not just? Is justice incompatible with Love? (cf. Hosea xi. 1-11).

(2) Whose fault is this war?

Hitler's? Germany's? The capitalists' and imperialists'? The politicians'? Theirs who made the Versailles Treaty? France's (for invading the Ruhr, enforcing reparations, opposing Revision, etc.)? The pacifists'? Great Britain's? Ours? Can it be said that things like the Versailles Treaty, Reparations, the invasions of Manchuria, Czechoslovakia, Albania, the war in Abyssinia, China, Spain, unemployment, are our fault? What about our insensitiveness?

(3) If we are at least in part to blame, is there a clear issue now? Do our sins of the past invalidate our decision that it is right to fight now? Does the decision that we can do no other than fight now absolve us from our sins of the past? Can we say that "our cause is righteous," that "our consciences are clear," that "we have no selfish aims"? (Cf. Mark xii. 13-17).

(4) If we claim that it is right to fight now and yet acknowledge war to be fundamentally contrary to the Will of God, is our position untenable, or can our Christian faith contain the paradox? Is the paradox due to the Christian's position as, at the same time, a member of the redeemed society, the Church, and a sharer in the corporate guilt of the nation? What does it mean to bear the sin and suffering of the world, to enter into the sufferings of Christ? (cf. Jer. viii. 18-ix. 1; Luke xix. 41, 42; II. Cor. v. 21, i. 3-8; I. Pet. iv. 13; Phil. iii. 10, i. 29). Can Christians stand aloof? (cf. Rom. viii. 18-26; I. Cor. xii. 26). Can the sufferings of Christians become redemptive? (cf. II. Cor. i. 3-7).

(5) How far is our conviction that it is the Christian's vocation to suffer relevant to the decision to fight or not to fight? Does our tendency always to try and escape suffering, whether consciously or sub-consciously, restrict our view of the situation? (Cf. Heb. xiii. 11-14). Does the fact that the Christian must always be identified with the outcast and oppressed, with "publicans and sinners," affect his decision on what to do? What is our attitude to those who decide differently? Can we forgive our enemies? Can we pray for our enemies? (Cf. Luke xviii. 9-14; Mark xi. 25).

(6) What is the duty of Christians in war-time? In forming public opinion about the way in which war is conducted? In educating the popular conscience about making peace by negotiation and not by imposition after the war? In protesting against the making of a false or selfish peace? In defending at home those things we say we are fighting for abroad? (Cf. II. Kings ix. 17-22; Jer. vi. 14). In planning and working for a society approximating more nearly to the Christian pattern?

(7) What is the significance in time of war of the Church as a supra-national, universal fellowship? What is the value of prayer? Is it at least the one form of Christian co-operation which is still possible across the boundaries of national frontiers? Is the Church still a "fellowship of His sufferings" (Phil. iii. 10), as it ought to be?

(8) "The duty of the Church in war-time is that it should continue to be the Church." What are the implications of this statement?

* * * * *

The following books and papers will be found a useful background for our discussion of these problems: *The Christian Answer to the Problem of Evil*, by J. S. Whale (S.C.M., 2/6); *This Christian Faith*, by the same author (S.C.M., 3/6); *History and the Gospel* (last chapter), by C. H. Dodd (Nisbet, 6/-); *The Healing Cross*, by H. H. Farmer (Nisbet, 6/-); *The Universal Church and the World of Nations* (Oxford Conference series, Vol. VII. (Allen and Unwin, 8/6); Cmd. 6106 (H.M. Stationery Office, 1/-); Clarence Streit, *America Speaks*, published by "Federal Union," 3d., (cf. his larger book *Union Now*, Jonathan Cape, 10/6); *The S.C.M. in the Far Eastern Conflict*, Federation Grey Book, obtainable from Annandale, 1/6; *Christians in Society*, by E. Barker and R. H. Preston (S.C.M., 5/-).

A more difficult book which is worthy of serious attention is *The Religious Prospect*, by V. A. Demant (Muller, 7/6)—reviewed overleaf.

ALAN RICHARDSON.

PEN PIERCY.



RECENT--- ---BOOKS

The Religious Prospect. By V. A. DEMANT.
Pp. 253. (Fredk. Muller, 7/6 net).

This is a good book, but one that S.C.M. members are likely to find difficult; however, those who are prepared to do some fundamental thinking will be well rewarded. If they survive the Introduction, in which the author plunges immediately into his theme and terminology, they will find that there is a good deal of judicious repetition later, which makes that theme clear.

In a short review it is impossible to do justice to the many issues raised. Basically Mr. Demant is concerned with the breakdown of the liberal world view, both its decay from within and the attack on it by totalitarian movements from without. This, he holds, is due to the fact that the consciously held theories or "doctrines" of liberalism—of an objective truth and right, and of universalism—were in conflict with the assumptions it took for granted as the pre-supposition of thinking about reality, *i.e.*, its "dogmas." Liberal dogma has been one-dimensional, believing that there is no absolute which is not in the moving process of history. Christian dogma, on the contrary, is two-dimensional; on the one hand it affirms that man is linked with the eternal and unconditioned and hence that creation is in itself good, whilst on the other it asserts that man is false to his true nature and perpetually prone to deny his dependence and to give absolute and unconditioned value to the relative and conditioned aspects of existence. Only on the basis of such a dogma can liberal doctrines be sustained. Liberalism, however, has denied these truths (which are expressed in the myths of the Fall and Original Sin) and rested in a rationalistic immanentism. Consequently it has degenerated into mere individualism; moreover man, instead of being free when the shackles of Christian dogma were removed, has become the slave of particular aspects of his existence, *e.g.*, the economic man of bourgeois capitalism, or a mere unit in a collective process as in the vitalist totalitarian movements of our day, which only substitute another one-dimensional view of reality for the liberal one. Human thought has moved by a dialectical process from one pole to another. In this connection a quotation from page 164 gives a good impression of the book:—

"Religion is man's consciousness of his being—that is of his direct dependence upon the absolute, unconditional, eternal Being of God. It includes also his consciousness of a certain definite estrangement from God and therefore from his own being. But man is moved by the fact of his being and not by his consciousness of it. It is actuated by God whether he has religion or not. Absence of religion is not absence of being or separation from God. Where there is no religion, or where there is a religion that has no transcendent God, man will nevertheless be moved by the

pull of his being, that is by God, but his movements will be ceaseless alternations in the temporal order between opposite poles. In that case God acts not as the Way, the Truth and the Life, but in judgment, wrath and tragedy. He moves men away from one false position through the pain of frustration man experiences in it. And so long as there is no awareness in man of the reality that is moving him, he goes over to one opposite position for relief until that too reveals its contradiction of his true being."

Mr. Demant's plea for a recovery of the true Christian dogma of man (to use his term) should win wide acceptance in these times. The pressure of external events, and the oecumenical movement, are together producing a much closer agreement among Christians on this point, as the well-chosen quotations and references in the book indicate. Indeed similarities with Niebuhr's treatment of Time and Eternity in *Beyond Tragedy* and Maritain's exposure of anthropocentric humanism in *True Humanism* are striking. Its title challenges comparison with Tillich's *The Religious Situation*, though it lacks the breadth of that great book. Mr. Demant moves almost exclusively on the cultural and philosophical plane; this is apt to get out of proportion unless its inter-relatedness with the economic and ethical planes is shown. The few references to these two (*e.g.*, to experts on page 181, and to "the natural order of economic activities" on p. 241) are not very satisfactory. Neither the "natural law" of Catholicism nor the Protestant doctrine of "orders" succeeds in relating Christian insight to a judgment based on secular knowledge, on which Christian moral conduct has to be based.

Space permits reference to only three more queries which this thought-provoking book raises. First, the dialectical method has led Mr. Demant to allow what many will think too much weight to the truth in the romantic vitalist reaction from liberalism. Even without a basis in Christian dogma, is not liberalism nearer the truth? A common-sense analysis of the human situation indicates that men are one immediately in creation not only ultimately in Christ. After all the argument of the late Prof. L. T. Hobhouse (who is not referred to) in *The Rational Good* goes a long way. Secondly, the author appears to identify the Christian dogma about man with the "Catholic" tradition of the Middle Ages. Certainly there is such a *Christian* tradition, but whether Medieval Catholicism embodied it is another matter. Could it not be argued that the latter was an unstable synthesis between the Biblical view of life and classical philosophy which split in opposite ways into the movements of the Renaissance and Reformation? Lastly, Mr. Demant is surely wrong in implying on p. 183 that the S.C.M. has gone over to "a doctrine of transcendence that relieves

from judgment upon secular events, and an eschatological theology which has no relevance to the ordering of society." The denial of such a gulf is the main purpose of those in the S.C.M. who stand for a "prophetic" religion, *i.e.*, the re-statement of liberal theology in the light of a restored place given to transcendence and eschatology, which liberal methods have now shown to be necessary.

RONALD PRESTON.

Britain's Health

A Pelican Special based on the P.E.P. Report

Few people realise how early ill-health and crime begin, nor how deeply the causes of disease lie in society. Our ideas of 'Health Services' reflect this: should not our hospitals, nursing associations and insurance schemes be called 'Sickness Services,' for do they not tackle disease—symptomatically at that—rather than health? The blame for this cannot be attached to any one place: it is intimately bound up with every part of society. To illustrate this I cite the following case: 1,666 people in 500 families were examined, all of whom were well, that is to say, were not attending a doctor for any complaint; only 144 were found to have no diagnosable disorder. Ten years later a number of these people would be needing medical attention: they would be 'ill.' Indeed, it would be economically profitable to spend large sums of money now on the care of children and families in health, rather than have to support costly institutions for their treatment when they are ill in ten years time. This has been shown to work: the expensive provision of a clean water supply has enormously reduced the call on public money for the sick (masked to some extent by other changes).

Thus the problem of 'Britain's Health' is a big one, and it is essential that people know how general a change is needed when they clamour for some reform. This little book gives an interesting account of the intricacies of the 'sickness services,' and points out some of the ludicrous overlaps and anomalies. For example: the increase in the price of milk as the result of its being advertised—and advertisement there must be if it is to compete with commercialised scientific tit-bits for worthless beverages. A brief account is also given of some of the exciting experiments in medical co-operation: Peckham Pioneer Health Centre, surgical units, Gloucestershire Medical Services Scheme, etc.

By the end one is impressed by the enormous amount of machinery which is involved in bringing about these desired measures of co-operation, and by the dangers of the resultant bureaucratic power. But however complicated and ominous all this organisation may seem, it has got to be. It then falls to us, to whom people will look for responsible judgment, to know what changes must be made and in what scheme these changes lie. No doctor,

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teacher, business man, etc., can escape the responsibility of knowing something about the present system and the basis of reform. This basis must be some kind of integrated national health policy and will include a change of attitude to most of our present services. For example: Physical Training must have a real place in education for the science of living, and can no longer be a 'subject' with Cinderella status in the curriculum. For medical students in particular the book is important, for without much fuss it shows how much of their interest must lie in the City Council, Works Management, etc., as well as in the surgery and hospital: it impels a very serious view of society.

The greatest defect of the book is the omission of any mention of medical treatment for crime; this is only a reflexion of the general opinion. But I am sure that no health policy is adequate that does not consider crime a disease, and then allow for treatment: child delinquency is an obvious example and illustrates well how deeply medicine is embedded in social conditions.

The book itself is a remarkably interesting and well-written summary of a Medical Survey carried out by Political and Economic Planning: it sounds sticky but it isn't. Groups of people who accept the importance of all this will do well to study (together with this Pelican) a short pamphlet: 'A General Medical Service for the Nation' (can be obtained free from the office of the British Medical Association, 19 Tavistock Square, W.C.1), in which are given authoritative suggestions for a planned service.

R. H. GOSLING

fitted, as for example in the organisation of the youth movement, or for cultural work in the prisoner of war camps, and here we hope that students will play their part. In this work also I.S.S. will work in close co-operation with the Co-ordinating Committee of Student Organisations.

I do hope that all those who have worked for I.S.S. in the past, or who are interested in our present plans, will write to me, to tell me what they are doing and to get whatever advice and assistance I can give them. I shall be visiting the Universities this term and I want to meet anyone who will help.

HAROLD LYDALL, Secretary in England.

International Student Service,
49, Gordon Square, W.C.1.

INTERNATIONAL STUDENT SERVICE

LAST month we had to announce that so far as we knew it would be necessary to shut down the General Office of I.S.S. for lack of funds and staff. I am very glad to say now that this decision was never carried out and that the I.S.S. committee has decided to keep on a general secretary and an office. Our financial resources are naturally very much restricted, but we rely on our friends and supporters to give us as much as they can afford in these difficult times, and we are very fortunate in having the continued financial support of the S.C.M.

The war has brought a great change in the nature of I.S.S. work. In the past our programme was a closely integrated international programme, the focal points of which were our well-known international conferences. These are no longer possible, and the British committee had therefore to work out a new programme designed to meet conditions in this country during the war, always bearing in mind our international affiliation and our aim of producing international understanding.

The first point in this programme is the organisation of study-groups and conferences on international and social affairs. The outbreak of a new European war and the threat of mass destruction makes it tremendously important to study these things, to discover the causes of war, to examine the theories of those who claim to be able to avoid them, to make a supreme effort to show the peoples the way to construct a world in which the greatest wish of all of them is realised and men can live together in peace and friendship. I.S.S. is not the only organisation in the Universities which is trying to achieve this goal, and we shall co-operate fully with all organisations who wish to hold study-groups and discussions on these subjects. We shall, for example, participate in the educational work organised by the Co-ordinating Committee, and we hope to use its study outlines for our own study-groups.

The second main point in our war programme is Relief and Social Service. This has many aspects. For example we have still a responsibility for many refugees in this country, and one of the best ways in which we can show that we have "no enmity against the German people" is to care for those of them who have been driven from their homes. We also remember that the war in China continues and that Chinese students are suffering terrible privation and want. So long as we can, we must continue to help them to carry on their magnificent work for the culture and the national regeneration of their people.

But the main emphasis of our relief programme now rests inevitably on the students and people of our own country. And here it will be necessary to work out our plans with the greatest flexibility. The defence of the interest of the students, for example, is the task of the N.U.S. I.S.S. therefore can only act in a supplementary capacity, discovering problems, advising their solution, and helping sometimes to launch schemes of self-help. Similarly, the relief of general distress will be undertaken by the government, with the assistance of the voluntary organisations. But there are many things for which students are best

(Continued at bottom of left-hand column).



- NEWS FROM - THE COLLEGES

There is still insufficient information from the various universities and colleges affected by evacuation, etc., to be able to give much news, but we hope in December to be able to give some in more detail.

Cambridge.—Pouring rain and a complete blackout were no deterrent to about 2,200 people who went to the Regal Cinema on Sunday evening, October 15th, to hear the Archbishop of York. The cinema held only 2,000, so many had to be turned away. The meeting was arranged by the S.C.M., who had sought the co-operation of local churches, so that the meeting could be a united Christian witness and a united welcome to all who were strangers to the town and university. The chair was taken by the Master of Christ's College, Canon C. E. Raven. The Archbishop spoke of the Judgment of God which for the Christian is the lesson of the present crisis. "God creates His world and man brings catastrophe upon himself." Turning from this assertion of the principle of life to the means whereby individuals and nations might make that principle effective, Dr. Temple emphasized the necessity of justice in group relationships; until men have achieved justice they could not have love. In the life of the individual, he said, love of one's neighbour would only be a dominant and effective motive as that individual worshipped God. After a helpful description of true worship, the Archbishop concluded by stating that when the present war stops, we shall have to determine whether it is to continue under another guise. Only by the belief in God's love can we find the way, the truth and the life.

Although no full description of conditions in Cambridge can be procured at the moment, here are some inadequate notes made after a short visit. The influx of London students, civil evacuees, Government officials and the R.A.F. has increased the population of the town by half. In most colleges students are sharing rooms. The R.A.F. have accommodation in Colleges and are kept in strict isolation by order of their own command. The chief difficulties of London students are the cramped accommodation for lectures and student societies, the scattered lodgings and disorganisation of college offices, which makes it impossible to obtain the names of those who are in residence.

One student concern relates to the probable effect of rationing on student life. Some colleges have already made all meals compulsory in college, involving increased costs to students. The charge made by one college of 5/6 is reasonable from the college view, but marks an increased expenditure for some visiting students. This system may seriously affect social and extra-curricular student activities.

During these first few weeks there are many students in residence who shortly expect to be called up. Some are continuing their studies, but the majority are unsettled, and naturally there is a great deal of political discussion.

While the S.C.M. will have to help its members in the problems raised by their calling-up, it is to be hoped that members will be able to see beyond the purely personal difficulties to the problems of University government and welfare, calling for co-operative student action, and will make a real attempt to study and understand the issues, both political and theological, raised by the present state of war. Such study has still to be undertaken.

Manchester Branches Preterminal Retreat, —St. Hilda's House (Sept. 30th—Oct. 1st)

IN days when wartime conditions have compelled a drift of men, women and children from town to country, it is perhaps interesting and refreshing to hear of some whose movement was in the opposite direction! The Preterminal retreat of the Manchester branches had been originally arranged to take place at Bowden in Cheshire, but the outbreak of war compelled us to alter our plans and meet in the more familiar surroundings of St. Hilda's. The change was in many ways not an unhappy one, for there was something reassuring in being able to get to grips with new problems in well-known surroundings, a fact which perhaps symbolised the changeless nature of God in a situation which appears at least bewildering, if not terrifying, to the majority of us.

We were fortunate enough to have Billy Greer from Annandale and Fred Pryce Parry, our new inter-collegiate secretary, among us to help and lead us in our discussion. The subject of our discussions, naturally enough, was—"The S.C.M. and the War." We considered the problems which the war presents to us as a student Christian body from three angles, directing our attention first of all to the wider aspects as embodied in our relationship to the W.S.C.F., then to the more personal problems of the war and our Faith and finally to the question of our task in college and the material problems it involved.

Billy Greer introduced our first session on "The Federation and the War," and we considered how the war with its disruption of communications must inevitably interrupt the material ties of the Federation. But physical disruption does not mean spiritual division. Our common bond of fellowship in Christ can only be broken if we allow our spiritual life to become self-centred. To prevent this death of the soul—far more to be feared than physical death—we must set ever before us the fact that, as Christians, we belong to a supra-national body, that whatever our differences, be we German or Englishman, pacifist or non-pacifist, we have a common denominator in the belief that God rules. There are two practical means by which we can keep this ideal of Christian brotherhood within our range of spiritual vision; firstly by missionary work, using that term in its widest sense, and secondly by more intensive study, always striving to prevent our inquiry from becoming on the one hand too pietistic or on the other too divorced from our Christian faith and experience. As students we are apt to ask "What

can we do?" but we should not neglect the answer that is lying at our door, for the continuance of our study may be the most vital contribution we can make to the welfare of the community and the only true return for the peculiar privileges we enjoy.

Our second session on "Our Faith and the War" was introduced by Fred Parry. The war has profoundly affected the faith of many: to them we owe a special duty but it is necessary, first of all, that we examine the foundations on which our own faith rests. Too many of us have enshrined our faith in a material temple, and when the temple has tottered, so also has our faith. Only by building a sure and eternal foundation for our own faith can we hope to make ourselves able to convince men and women that the great truths of the Gospel are as true to-day as they have ever been. The way to such a faith is through complete submission to God's will. We may well be asked how a loving God can allow war and suffering to exist in His world: but we must remember that the war is made by man, not by God; that it is because we have neglected God's laws and not sought to discover His will that war has come upon us. Our task, in short, is first to stabilise our own faith and then, our own faith more firmly established, to bring men and women to realise that God is eternal love.

We devoted our final session to a consideration of our work in college at this time. Our task is fundamentally unchanged: all our energies must be devoted to the bringing of other people to God and to a knowledge of the inner stability which communion with God alone can give. Our opportunities are great: many people will be facing the fundamental facts of death, suffering and separation in a way that they have never done before. But we can only play our part fully as Christian students if we attend to three main tasks, namely:—

1. *Prayer.*—We must discipline ourselves in our praying and not allow our minds to become jittery or to disintegrate. We should not ask God to do what we want Him to do, but rather ask Him to use us to do His will.

2. *Study.*—We face the grave danger both nationally and individually of the complete atrophy of our mental powers. We must extend our study of the Bible and also of the international situation in the light of Christ's teaching.

3. *Evangelism.*—Our aim must be to bring men and women to God through making personal contacts and so let the light of God shine within us that we testify to Something outside ourselves but working through us.

With these tasks ever before us, we must plan and carry out our term's programme.

None of those who attended this Preterminal could but have felt that considerable as were the difficulties which lay before us, correspondingly great were the opportunities. Our retreat enabled us to envisage the problems which lie ahead and the main lines upon which our work must run. It is up to the Manchester S.C.M. to see that the essentials of our task are not forgotten in the more detailed and practical work of the term.

In conclusion we must thank Billy Greer, not only for his leadership and his Sunday morning address, but also for his part in our Saturday evening's entertainment. Our gratitude is also due to Deaconess Lister who made us feel as much at home as ever in that "Home from home," St. Hilda's. A. J. TAYLOR.

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FOR PRAYER

A Prayer in time of War

(This prayer was written for a service attended by Chinese and foreigners and sponsored by the Shanghai Union of Student Christian groups on Sunday, July 9th, 1939).

Our Father! We come before Thee with great sorrow and heaviness of heart for the suffering and destruction that is now sweeping over this land. We think of the millions who are homeless and destitute and who have suffered the loss of their dear ones and their earthly possessions. We think of those who have to live and work under dangerous conditions and who do not know what may befall them at any moment. Have mercy upon them, our Father! Comfort them, guide their steps and help them to face courageously and patiently the trials that are before them.

We praise Thee, our Father, that even at this hour of darkness we can come to Thee with confidence and unflinching faith. We know that Thou art the Ruler of Nations and the Maker of history; we know that nothing that men do can ever frustrate Thy holy and righteous will; we know that Thou canst make even the wrath of men to praise Thee. Help us, Father, to learn the lessons that have come out of this devastating conflict; help us to work for the new day that will come upon the ashes of ruin and grant that it may bring us one step nearer Thy Kingdom.

Forgive us for the sins which we have all committed against Thee. Forgive us for our feverish ways, our pride, our egotism, our self-righteousness and our failure to let Christ reveal His mind to us in situations of tension and conflict. Take away from our heart any hatred we may harbour against those who have done us wrong. Grant us sympathy and tenderness of feeling toward those who are innocent victims of a social system which divides men and makes for war. Help us to work for the abolition of conditions which compel men to sin in spite of themselves. Grant us a holy passion to fight against the evils that have afflicted mankind, but fill our hearts also with that sorrow for our corporate guilt which will forbid us to become harsh and unforgiving in word and deed.

In the midst of widespread want and suffering, help us to be always mindful of the needs of others, generous in our offer of services to relieve them and thankful for the many unseen gifts which Thou hast brought into our own lives.

Dear Lord and Father of mankind, grant that the day may not be too far off when the nations will become one, when wars will be abolished and when we shall all live peacefully together as brethren in Thy Holy Family. Amen!

PRAYER CALENDAR

November, 1939.

November

- 3-4. *Birmingham: The Guild of Undergraduates in Birmingham University is holding a Conference on "The University in War Time."
- 4. Edinburgh: S.C.M. Jubilee. Joint Edinburgh-Glasgow Day.
- 11-12. Technical Colleges' Commission.
- 14-30. Visit of Dorothea Ferguson to Scotland.
- 17-19. Annandale: Student Industrial Committee.
Meeting of Standing Committee.
Durham: Missionary Week-end. Speaker: Robin Woods.
- 23-25. Liverpool: Missionary Week-end. Speaker: Robin Woods.

Jubilee Meetings of the Movement in Ireland.

In Trinity College, Dublin:

- 24. "God is King." Speakers: The Archbishop of Dublin, the Moderator of the Presbyterian Church in Ireland, the President of the Irish Methodist Church.
Chairman: Donald Kennedy, Chairman of the Irish Council.
 - 26. Service in Trinity College Chapel. Conducted by the Rev. W. D. L. Greer, Mr. Alec Gaudin and the Rev. Alan Booth.
-
- 25. Dublin: Meeting of Irish Council Executive.

**NOTE.—It should be recognised as a courageous effort for a modern University at such a time as the present to go into conference on the subject of the basic direction of its own teaching. Birmingham students have realised what should be clear in all modern universities, that a university has a greater function than that of turning out competent technical workers and specialists of all sorts, and in the present war it appears to them to be more than ever relevant that in equipping "useful citizens" for society, the university should also provide these citizens with a standpoint of criticism of the society they serve and should force them to a questioning of the ends to which their citizenship should be a means.*

Special interest should be attached to the conference, not only for its outcome in terms of practical proposals, but also in view of the S.V.M.U. Conference on vocation to be held next January.

A Prayer

O Lord, our God, who hast reconciled us to thyself and to one another through the death of thy Son, and hast entrusted to us the ministry of reconciliation, keep ever before our hearts and minds the price that thou hast paid for the salvation of the world. Crucify our pride, destroy our enmities; and let the cross of thy Son bear in us all its fruits of righteousness and peace. Amen.



· IN THE · COMMON— —ROOM

Magazine Subscriptions.—Our grateful thanks are due to some of the senior subscribers to the magazine who, doubtless realising that production costs will be considerably greater this year, have of their own accord added a little to their 1939-40 subscription to **THE STUDENT MOVEMENT**. Help of this kind is most welcome and encouraging.

* * *

Engagements.—Our congratulations on their engagement to J. Davis McCaughey (formerly S.C.M. Irish Secretary and now at Assembly's College, Belfast) and Jean Henderson (Queen's University, Belfast); also to Brynmor Price (Regents Park College, London) and Margaret L. Watson (Edinburgh School of Art); and to Bill Abel (Edinburgh University) and Margaret Clark.

* * *

A German Call to Penitence.—Bishop D. Meiser, in a pastoral message to the clergy of the Church in Bavaria, says:—

"We must not forget the note of repentance. For God is only merciful to the penitent. Only penitence leads to forgiving and only forgiveness brings the strength to live a new life. We must not forget that unloving condemnation of another's sin and criticism, which takes upon itself to judge, is not preaching repentance. Words must be weighed carefully so that there may be no room for mis-interpretation. Moreover we must not pass over in silence the fact that measured against God's holy commands we stand before Him with our manifold sins, and that we ought never to take His help for granted. But let the testimony of God, Who on the cross of Jesus Christ showed forth His great compassion in the face of our weakness and sins, Who saves us even when He judges us, Who makes us glad even as He troubles us, Who gives us life even as He causes us to die, let this form the central point of our preaching."

MARRIAGES

DAVIDSON—TWEEDIE-STODART.—On July 13th, at East Mayfield Church, Edinburgh, by the Rev. A. C. Craig, Lewis Davidson to Jean Eleanor Tweedie-Stodart (both of the Scottish S.C.M. Staff).

ROBINSON—RHODES.—On August 2nd, at Girlington Methodist Church, Bradford, Wilfred Robinson (Manchester Intercol., 1937-39) to Muriel Ann Rhodes.

DAWSON-BOWLING—SKEMP.—On August 4th, at St. Alban's, Golders Green, Jim Dawson-Bowling (Liverpool Intercol., 1936-39) to Margaret Skemp (London Intercol., 1935-39).

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Rev. JOYCE RUTHERFORD (*for Women*),

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POWELL—ALLANWORTH.—On September 7th (civil) and September 18th (religious), Kenneth Powell (University College and Hospital) to Rhoda Allanworth (Royal Hospital, Sheffield).

THOMPSON—EMMET.—On September 16th, James N. L. Thompson (Birkbeck College, London) to Winifred M. Emmet (London School of Medicine for Women and Royal Free Hospital).

JONES—POLLARD.—On September 26th, at the Baptist Church, Sevenoaks, Victor Jones (Queens', Camb., General Council 1936-38) to Winifred Pollard.

KIRKPATRICK — MCGREGOR.—In September, William E. Kirkpatrick (Assembly's College, Belfast, and Kingsmead, Selly Oak) to Agnes M. M. McGregor (St. Colm's, Edinburgh).

EMERY—ROWLEY.—On October 7th, at the Baptist Church, Calcutta, Ralph V. Emery (Regents Park College, London, and Oxford) to Kathleen A. Rowley (Carey Hall, Birmingham).

Communications with reference to the work of the Student Christian Movement, and subscriptions or donations, should be addressed to the Rev. W. D. L. Greer, Annandale, North End Road, Golders Green, London, N.W. 11, and orders for books to The Book Room, 58, Bloomsbury Street, London, W.C. 1.

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CAROL

There was a Boy bedded in bracken
Like to a sleeping snake all curled he lay
On his thin navel turned this spinning sphere
Each feeble finger fetched seven suns away
He was not born in good-for-lambing weather
He took no suck when shook buds sing together
But he is come in cold-as-workhouse weather
Poor as a Salford child.

JOHN SHORT.



NO ROOM

The crowded caravanserai was full—
"No room!" they cried;
And so the Lord of light and love
Began His reign—outside.

Drive out the lurking fears that throng
Your heart this Christmas tide;
Fling wide the gates
For He still waits—
And bring the Christ inside!

M. H. Noël-Paton.

THE STUDENT MOVEMENT

The Church in War-Time

By J. H. Oldham

Love, Prayer and Suffering

By Michael Bruce

For He Had Great Possessions

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THE STUDENT MOVEMENT

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EDITORIAL

God with us

The Message of Christmas

"The word become flesh" is the message of Christmas. It is the joyful message of an impossibility come to pass. The Word, the living, creative, absolutely good, power of the eternal God has to come into the world of flesh, the world that dies, destroys, is sinful and weak in its finiteness. The two cannot be expected to meet and religions usually give up the hope that they could. Most religions get rid of the awful possibility by denying one side or the other; either they affirm that the Word alone is real and the flesh an evil illusion to be got rid of, or that the flesh is real and the Word a spirit that grows out of it, with no real conflict. The Hebrew religion held, with valiant hopefulness, to the truth of both sides of the contradiction. The Jews lived in hope, the hope of the Messiah who would at last reveal, in the evil of the world, the full glory of the good God. And they came at last to a day when shepherds heard of a child born in the city of David and when a priest of the old Temple sang a new song—"Blessed be the Lord God of Israel, for He hath visited and redeemed His people."

Identification with Good and Evil

We believe that Jesus, the Christ, was very God and very Man; that He was identified with both good and evil in the sense that He went His steady way both expressing, in all His life, the love of the Father and also bearing the cost, as a man, of the sin of men. He claimed no privileges. He "emptied Himself" and was hungry, tired, tempted, forced to choose like other men. Like other men, He died in the end.

In that way He found *peace*, a peace He claimed to be able to give to others, not peace as the world understood it (for in the world we have trouble) but the peace of one who had overcome the world. For this Jesus, whom men slew, God raised from the dead. And that is the peace to which we Christians lay claim. That is the peace, which, in the strife of the world, we proclaim to others. It is a peace neither dictated nor negotiated, but offered in the inexhaustible patience of God's love.

There are many who cannot find that peace to-day. Confusion as to the meaning of events, doubt about the things we are forced to do, fear of the future and the strain of the day-to-day awaiting of developments seems to make peace impossible. It can only be found through accepting Christ's conditions of the Word made flesh, identification with good and evil as the means of doing God's will in the world. Part of our difficulty is that we accept *only* the good or *only* the evil. It is a distressing and barren alternative.

Identification with good

Last month's editorial called forth some protests from senior friends (though none, that reached the editor, from students) at the suggestion that it is "a confusing war . . . because we do not know what we are fighting against." It would have avoided confusion to have said "We do not know *all* that we are fighting against." The extermination of Hitlerism is not adequate even as a negative motive, but there is a universal recognition that right and wrong are at stake. We differ as to the mode and strategy of combating it, but we agree that Nazism certainly embodies an evil which must be resisted to the last by the most effective means which we believe God would have us use.

There is a call to identification with the good there. Those who have accepted military service or who have sought it, those who are seeking with determination and self-sacrifice to further the cause of justice in other ways (whether pacifists or not), have taken a decision which can truly be taken before God, in a sincere determination to witness and work, whatever the price, to the imperative necessity of justice, freedom and peace. These things are *good*, and we must be given to their service.

Identification with evil

But it is very widely felt that, though the immediate responsibility of war lies with the German leaders, the good in our cause is confused so much with evil that a clear and strong decision is impossible. We are paralysed by our identification with evil. Possibly the confusion in the minds of many students, of which more than one contributor this month speaks, may be attributed to one or more of three doubts:—

(a) The doubt whether war really abolishes evil. This is felt not only by pacifists but by many others who regard the Treaty of Versailles as the chief source of our present evils—though the many good points in the Treaty are often unknown or ignored.

(b) The doubt whether the vanquishing of Hitlerism (the inevitability of which is generally, though not lightly, assumed) will be the end of our troubles. Here perhaps the final alignment of Russia is the crucial question.

(c) The doubt as to whether the Government is honest in its professions to fight, against Hitlerism, for freedom, justice, etc. In view of the condoning of aggression (for whatever reasons) in China, Abyssinia, Austria, Spain, Albania, Czechoslovakia, why does the same group of people in power now resist aggression unless a further motive of self-interest has at last given decisive force to the high-sounding, but hitherto ignored, moral reasons? And are we to see increased at home the freedom and justice for which we fight abroad?

These doubts are real. They hurt and they stultify decision. They reflect confusion in the world around us and are not simply "adolescent" or picky.

Identification with Christ

To see only the good in our cause is to become pharisaical, jingoist and, in the end, cruel. To see only the evil is to become morbid, frustrated and, in the end, useless. It is never given to men to choose the perfect course. But the Christian way is the way of seeing the good, yet knowing it is not of ourselves but of God's righteousness, and of seeing the evil, yet knowing that God grants forgiveness to those who repent and repentance to those who sin. Seeing that, we can decide and act.

That way lies peace, the peace of Him Who did good and Who bore evil. We must not be deterred from taking action because it is action we share with those whose motives we believe to be wrong. We must not take action in careless ignorance of the evil mixed in with anything we do. But we must decide and we must act, committing ourselves to the good we see and asking forgiveness for the evil we cannot escape.

Once more the mystery of the Godhead cradled in a manger will be celebrated or ignored in a world at war. Many of His own will not receive Him still, but to as many as do receive Him is given the peace, in the middle of conflict, that comes to those who trust God and forget themselves. We cannot escape the conflict, but we can find the peace if we accept the conditions of the Word made flesh. He has revealed goodness and conquered evil, finally, for all men. Identified with Him, we become the agents of His goodness and partakers of His triumph over the evil that He bore.

This is the good news of Christmas. May you know it and share it.

WHAT THE MOVEMENT STANDS FOR

Condition of Membership.—The Student Christian Movement is a fellowship of students who desire to understand the Christian Faith and to live the Christian Life. This desire is the only condition of Membership.

Aim and Basis—being an expression of the convictions which guide the thought and life of the Student Christian Movement as a whole:—

As a Christian Movement we affirm our faith in God, our Father, Whose nature is creative love and power.

God is made known to us in Jesus Christ, in Whom we see the true expression of His being and the true nature of man.

Through His life and triumphant death, and through the living energy of the Spirit, we share in the redeeming love which overcomes evil, and find forgiveness, freedom, and eternal life.

Faced with the need and perplexity of the world, we desire to give ourselves to Christ and to follow Him wherever He may call us.

We seek the Kingdom of God, the re-creation of all mankind into one family, without distinction of race or nation, class or capacity.

We desire to enter into that fellowship of worship, thought and service which is the heritage of the Christian Church.

THE CHURCH IN WAR-TIME

By Dr. J. H. OLDHAM

Editor of *The Christian News-Letter*

The second of a series of articles by many writers on the issues at stake in the war. Owing to pressure of the new venture of the News-Letter, the author has not time to write a new article, and the following is reprinted, with kind permission, from "The Listener."

I WONDER whether any subject ought more deeply to engage our thoughts in this crisis than the prospect of that Christian tradition which has given to our Western civilisation the values we most highly prize.

It is plain to everyone that the fate of that Western civilisation is in the balance. We must all have wondered whether we are about to sink into a barbarism in which the lights of what once was known as Christendom are extinguished, perhaps never to be relit. Or is it a possibility that, as the nature of the great choice before mankind becomes clear, seeds of truth and justice may be planted which may grow in God's time into a society deserving of the name of a new Christendom? It is only by a great and bold venture of the spirit, of which as yet there are few signs, that we can hope to escape the degradation to which human life is exposed by the hideousness of war and to keep alive the higher life of mankind.

The Ultimate Triumph of Spiritual Values

The courage and hope which such an effort requires can only come from faith in a reality beyond the changing flux of time. We must lay hold of—or rather be held by—a truth that lies beyond the plane on which the war is fought. Satanic forces are raging in the world. They can be overcome only by the triumphant conviction that they are contrary to the ultimate nature of things. Christianity is not, as many people think, primarily a proclamation of high ideals. It is an assertion about what *is*. The central Christian affirmation is that *God is*, and that He is the Father of our Lord Jesus Christ. If He is that, He is, as the New Testament says, Light and Love. We are surrounded by darkness and evil. The first step towards deliverance and true victory is to believe in the Light, to live in the Light, to expose our minds to the Light. Mankind and our own people can best be served to-day by those who are living inwardly above the conflict, whose hearts are without fear and who have an unshakable faith in the eternal forces of goodness and truth.

To believe in God is to believe in the ultimate triumph of spiritual values. They may for a time be trampled under foot. But they must rise again, for they are eternal. There is no basis on which mankind can order its life except that of truth and justice. Man was made for brotherhood and community, and will be unhappy till he finds it. However long men may wander in darkness and error, to these eternal verities they must in the end come back.

The system with which we are at war is satanic. Evil stands forth unashamed. It proclaims that it

is the good. We are resisting, as the Prime Minister said, brute force, bad faith, injustice and persecution. Between these and the principles in which we believe there is a deep gulf. We have failed as a nation in many directions to apply those principles. But we know that the contrary principles mean the end of anything that can be called civilisation.

Yet no greater or more fatal mistake could be made—no mistake more certain to defeat the ends for which we entered the war—than to fall into a crude simplification of the issues and to find all the evil in those whom we are fighting and nothing but righteousness in ourselves. Nothing could be more contrary to the Christian insight which knows evil to be universal, and bids men look for it, and fight it, first and foremost in their own hearts. The Nazi system is the embodiment of anti-Christ. But anti-Christ is everywhere. He has a lodging in ourselves. The Christian has thus to wage a war simultaneously on two fronts—against the enemy without and against the enemy within. The penalty of failing in the latter fight is that we become the same kind of people as our external foes. It is not surprising that this dual necessity has led to differences among Christians about the Christian attitude to war.

There are some Christians who regard the contradiction between the Christian spirit and the violence of war as absolute, and feel that they can have nothing to do with the evil thing. Our country has recognised by its legislation that it is good for a society to respect the conscientious scruples of its members, and that it may properly allow a place for those who dissociate themselves from its aims and are, as it were, the symbolic representatives of a higher order not yet attainable. But in proportion as war becomes totalitarian, as it is to-day, the pacifist finds himself in a dilemma. If he engages in any practical activity, he is assisting the national effort in war; if he refuses to serve the community at all he becomes dependent on the labours of others—a dependence which only an extraordinary devotion to his prophetic mission can justify.

This is, however, not the only Christian view: there is also another, which has solid theological foundations. It is that the Christian has been made in Christ a member of a new, redeemed order of which love is the law, but that God has also placed him in this earthly life in a natural and social order that is still unredeemed. He belongs to a political community from which he can no more completely detach himself than he can get out of his skin. From this dual relationship arise all the tensions of the Christian life. The problem of war cannot be isolated. It is part of a wider

problem. The same difficulties as those relating to war arise in regard to Christian participation in a sinful and unjust economic order. When the community in whose common life Christians participate takes up arms in defence of its liberties or those of others, or in honourable fulfilment of its obligations, it is open to Christians to believe that their duty to God and their fellows is to share to the full, at whatever cost of pain of spirit, in the struggles, sufferings and sacrifices of their brethren.

Ends and Means

But the Christian conscience can never cease to be troubled by war. There is a deep incongruity between the highest ends for which a war is waged and war as a means of attaining them. At no point is the contrast between the Kingdom of God and the present sinful order so glaring as in the violence and bestiality of war. Being in war, the Christian will be second to none in his devotion to duty. He will give his utmost to the cause. But the national cause can never, as with the Nazi's cause, be the Christian's sole end. He has a prior and higher loyalty. The worst thing that could happen to us is that under the strain of war we should consciously or unconsciously adopt a Nazi religion. If we forsake the worship of the God of righteousness and truth, Who is no respecter of persons, for the worship of a tribal deity, there is from the Christian point of view nothing to choose between Britannia and Hitler. England is worth dying for only if she is, and can become, the servant of ends greater than herself.

It is therefore a vital national necessity as well as a clear Christian obligation that the national effort in war should evoke a corresponding effort to maintain and deepen the values which are denied by our enemies and are imperilled by war. Recourse to violence must be matched in other spheres by an outburst of spiritual energies of a contrary nature. If we hate Nazism we want to be as different from it as possible. When savagery is rampant we must cherish all the more the virtues of humanity and magnanimity. Amid strong tides of passion we must strengthen our hold on the forces of reason and sanity. In face of mounting hate, love must find new forms and opportunities of expression. Now is the time to overflow with kindness—to those who bravely bear the brunt of the conflict, to those who suffer from its cruelties, to the refugees and strangers in our midst, to those against whom we are fighting and who as a people, as our leaders have told us, are not our enemies. It is the most dangerous of illusions to suppose that, if we leave these virtues unpractised during the war, they will be at our disposal for making a wise and magnanimous peace. The only hope of achieving a new order after the war is that we should begin to create it now.

The only thing which can compensate for the sacrifices that have to be made is the creation of a new order founded on truth and justice. That can only be done with the co-operation of the German people. We must somehow establish touch with

the liberal and humane elements in the German tradition which have been suppressed by the Nazi régime but are still slumbering in the German soul. These are the ends to which our nation through the voices of its leaders is committed. But is the nation at all aware of the colossal spiritual and intellectual effort needed to achieve them? The evils which find extreme embodiment in Nazism have infected deeply the whole life of Western society, including our own country. Their eradication is a stupendous undertaking. Nothing but an outburst of new spiritual energies will avail for the task. But that is a gift which it may please God to give us if we humbly put ourselves in His hands.

STUDENT MOVEMENT HOUSE

The 22nd Birthday Party, November 25th.—Before this article comes into print the Club will have celebrated its 22nd Birthday Party. This year our festivities cannot be on such a grand scale as last year, but we do hope to see many of our old members who can get to London for a few hours. Canon Cockin, one of the few people who remember the S.M.H. in the last war, will be taking the Service and giving the address. We shall have great cause for thankfulness that we are in a position to celebrate our birthday party this year and we would particularly like to say a word of thanks to the many S.C.M. members in colleges all over the country who contributed to our appeal so generously.

Called up.—Already several of our members and one member of the Staff are serving in the Forces. Christopher Ollard is in the R.N.V.R. and left us at the beginning of November. The Club Committee has decided that all members of the house and of the S.C.M. who are in the Fighting Forces shall be given free membership of the Club when they are in London on leave.

Urgent needs.—In response to our appeal in the last issue of the Magazine we have had two or three contributions to the Loan Fund and to the general funds of the Club, for which we are very grateful. We still need help urgently with the Loan Fund and hope that at Christmas-time some of our friends will remember particularly the Continental students and their sufferings.

We have fitted up a temporary Chapel for use during the War. This has cost us £5 which has had to be found out of the general funds. If anyone would care to contribute towards repaying this sum, we should be very thankful.

Christmas plans.—Many students will find Christmas this year more than usually sad as many of them have now no homes and are completely out of touch with their families. We hope to perform our Nativity Play on Sunday, December 17th, at 5.30 p.m., and we shall have Christmas parties on Christmas Eve and Christmas Day. If any readers of this report know of lonely students in London who would care to join us at Christmas-time, but who are not members of the Club, will they please let me know.

MARY TREVELYAN, *Warden.*

The Student Movement House,
103, Gower Street, W.C.1.

LOVE, PRAYER AND SUFFERING

By MICHAEL BRUCE
Theological Colleges Secretary

(2) Prayer and the Universal Church

IT was a lovely autumn morning; war seemed very remote. It was hard to believe, as I walked along the quiet streets of the French concession, that Shanghai was a beleaguered city, that for the past month the noise of the Japanese bombardment had been incessant from dawn till sunset, and that Chinese air-raids had peppered the night with sound. This Sunday morning, for some reason, was dead quiet; there had been no raid during the night, and not even the pop of a machine gun broke the calm. Indeed the only thing there was to remind one of the war was a barbed-wire barricade ready by the pavement to be thrown across the street, and against it a Chinese flower-seller had piled up his masses of golden chrysanthemums. It all seemed a bit unreal.

I got to church and started the service. Just six weeks before the war broke out I had been with Kiang Wen Han in Japan. The memory of the many delightful meetings we had had with our fellow Christians there was still vivid in my mind and, as I said the opening words of the Lord's Prayer at the beginning of the Eucharist I was thinking of my Chinese and Japanese friends. "Our Father," . . . we are all included in that "Our."

At that moment there was a roar of aeroplanes flying low overhead (they were not, of course, supposed to cross the International Settlement, but they usually did). About thirty seconds later there was a deafening explosion, followed by two others. The whole building shook and the windows rattled like peas in a box. The Japanese had started their attack on the second Chinese line of defence at a point rather less than half a mile away from the little chapel. Throughout the service the bombardment continued. My voice must have been inaudible most of the time.

You see the contrast there. A controversy between the Church and the Devil. Bombs do not speak in words but let me try and express in verbal form the sort of dialogue which went on in my mind:—

"I believe in one God, the Father Almighty . . ."
"Bang! Do you? I believe in blood and steel."

"I believe in one Catholic and Apostolic Church . . ."

"Bang! Ha! Ha! Isn't it nice the way the members of your precious church kill each other?"

"Let us pray for the whole state of Christ's Church . . ."

"Bang! Silly fool! We've bust all that to bits. You don't really think your weak words, and these

poor fools on their knees, are as powerful as my aeroplanes and bombs?"

"Who of His great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto Him. Have mercy upon you, pardon . . ."

"Bang! Do you really think this sort of thing can be forgiven? There are hundreds of homes just along the road being smashed to dust; women and children running round helpless and lost, waiting for the next bomb to destroy them; odd bits of limbs strewn here and there, and some unfortunate people who haven't been quite killed—forgiveness, nonsense!"

"Lift up your hearts."

"Bang! That is really funny! What have you got to lift up your hearts about?"

"Let us give thanks unto our Lord God. . . ."

"Bang! You poor hypocrite! Thanks indeed!"

"Almighty God, our Heavenly Father, Who of Thy tender mercy didst give Thine only Son, Jesus Christ, to suffer death upon the Cross for our redemption, Who made there by His one oblation of Himself once offered a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world."

The bombs went on as loud as ever, but the dialogue was over. The Devil has no answer to the Cross. Bombs, torture, suffering, death; the Cross goes beyond all that. In our own situation we find our calvaries, through them we share with Christ in His suffering, His thirst for the souls of individual men and for all mankind. Out of the stuff of this troubled world, within the temporal, we show forth the eternal. We cannot do it alone. It is only possible in Christ. We cannot climb on to our own calvaries, but He draws us to Himself.

"There is really one prayer to God," writes Father Andrew, S.D.C., "and that is the one prayer of the one Son to the Father; our prayer is only real prayer inasmuch as it is taken into that prayer."

"Our Father"—the great prayer of sonship. Yes, we can say it because Christ has made us members of Himself. It is His Will that all men should be drawn into unity in Him. Mankind only fulfils the end for which it was created in so far as it becomes the Church of God, the Body of Christ, the family of our Heavenly Father.

But are we really convinced about this? Is the dialogue closed by the Cross? So far probably few of you have been directly touched by the war, apart from the minor inconveniences of the black-out and things of that kind. At the time of writing, at least, there have been no serious air-raids, and not many people have lost their relatives or friends in the fighting line. But most people have got a pain in their minds, even if they do not talk much about it. The world is in a pretty mouldy sort of mess, and a good many people are beginning to realise that even if an entirely satisfactory peace could be signed to-morrow we should still be a long way from getting out of it.

I came across an article I wrote in 1934 the other day, in which I said: "... my dreams are not of Utopia, but of chaos, war, revolution, destruction and disintegration of every kind. The general drift of things is in that direction. I have no hope at all that 'things will right themselves'." ... I do not know if my dreams will come true, but I do know that whether it be my dreams of co-operation and peace or those insistent nightmares of war, revolution and destruction which win the day, our one hope will still lie in men who are possessed by a faith in God.

"This is no dream. The men are there. They may save our civilisation from the destruction which seems ready to engulf it. Or it may be theirs to rebuild after the cataclysm has spent its force. But whichever it is, these men of all nations are bound together in a common loyalty to Christ which nothing can break."

A lot of my friends told me then that I was far too pessimistic. They would not do so to-day. The naïve faith in the inherent goodness of human nature, and the belief that mankind could raise itself to Heaven by its own efforts have worn very thin. People are bitterly disillusioned. The Devil seems to be having the best of the dialogue. "The Cross," "A common loyalty to Christ which nothing can break"; isn't that perhaps too neat an answer? It requires a tremendous act of faith to believe in it, but it is not our answer but God's.

"What think ye of Christ? Whose Son is He?" It is only if you can say sincerely. "I believe in one God, the Father Almighty, Maker of Heaven and earth, and in Jesus Christ, His only Son our Lord," that this article will make any kind of sense to you. If there is a God Who created, rules and judges the world, and Who loves men so deeply that He could give His only Son to suffer death on a Cross, then there is hope.

For those who are sensitive to the pain of the world there seem to me to be the alternatives of the Cross and Hell. We shall not avoid our share in suffering. If we believe; that suffering may be borne in communion with Christ, and it is thereby transfigured by hope and love. If we do not believe; we bear it alone in disillusionment and bitterness.

Perhaps one of the first conditions for real understanding of our share in the prayer of the Universal Church is that we should neither condemn nor grow impatient with those who are disillusioned, but remembering that it is God's Will that they should be fellow members with us in Christ's Body, we should on the contrary show them that we know and share their suffering, and so lead them on to the love of Christ on the Cross, where that suffering ceases to be a frustration and defeat, and becomes united with the passion He suffered for the redemption of mankind.

There is, of course, another attitude to the pain of the world; that of insensitivity. Perhaps it is the commonest of all. "It's all too much bother. We will forget about the war. We won't think about the sufferings of the Poles or the Chinese. We will be blind to economic injustice, unemployment, slums, and everything else that is unpleasant"; that is the road to death. Those who would protect themselves from the suffering which love and sympathy bring, can only do so by building a wall which shuts them off from both love and life. If we refuse to allow ourselves to be touched by the tragedy of life, and content ourselves with "getting on with the job," going to the pictures and indulging in mild flirtations, our life will be like that; dull, colourless, flat, and getting duller and flatter as we grow older, and the newness of things ceases to tickle our palates.

The prayer of the Universal Church is offered in communion with Christ on the Cross. It is offered for all men. Our prayer, if it is real prayer at all, is always a part of it. We never pray alone. Even at our own bedside we always pray as members of Christ's Body, united in Him with all our brethren, sharing His passion. It may not always go tidily into words. Sometimes it will be an agony of mind we cannot verbally express. "The spirit groaning within us" St. Paul called it. In Church services, in S.C.M. prayers, in our private prayers, it is always "the one prayer of the one Son to the Father"; Prayer for all, in Him Who unites all to Himself by His love and through His suffering.

I think it is in the communion service that we shall learn this most easily, for it is His gift to us. It is not "my communion," nor is it the communion merely of the congregation, but it is the communion of Christ and of His whole Body on earth and in Heaven. It is supremely the prayer of the Universal Church, and all our other prayers and Church services are centred on it. It is not only "The Great Intercession" but "our sacrifice of praise and thanksgiving"; not only a communion with Christ crucified but also with Christ triumphant; not only "a memorial of His death and Passion," but also a Eucharist.

Let us open our hearts to the constraining love of Christ, that He, our Crucified Lord, may draw us to Himself, and that in His Body, the Church, we may share in the one prayer of the one Son unto the Father of all.

FOR HE HAD GREAT POSSESSIONS

By ERIC FENN

Assistant Religious Director of
the B.B.C.; formerly S.C.M.
Study Secretary and Editor of
The Student Movement

An address given on the occasion of the S.C.M. Jubilee.

THIS Jubilee is very different from our expectations; it is celebrated in deeper shadow than any of us really believed possible; in deeper shadow, perhaps, than any of us know. It is not only that we celebrate our Jubilee at the beginning of another war, but that the issues involved, behind and beneath the actual war, are so vast and complicated that none of us can dare prophesy what our world will look like when it is over. Humanly, Europe seems now delivered into the hands of one of two despotisms; and the more successful we are against one of them the more we play into the hands of the other. Moreover, in our own country, a protracted war of the dimensions and nature of this war will, undoubtedly, change the social setting of life almost out of knowledge. We rejoice in the past fifty years of the Student Christian Movement. It is there, in our lives, as a solid, abiding fact, which has made all the difference to us and to countless others. And yet—it would be a brave man who would foretell what the war will leave of the Student Christian Movement! Even now, within a few short weeks of the outbreak of war, we have certain clear indications of the place education occupies in the scale of values created by the war; and education is the framework within which the Movement operates. We cannot even foresee what tasks will be required of the Movement two or three months hence, let alone discover the lineaments of the world it may be called to work in after the war is over. But, we do know something of the past; we do know something of the kind of fellowship we have tasted in the Movement and which now we seek and seek to create elsewhere and always; and we know—or may know if we will—the conditions under which anything that is of abiding value, in the Movement or in ourselves, can survive in this, the end of our times. It is because those conditions are so clearly shewn in the story of the rich young ruler that I have taken the text from that story. It has always seemed to be peculiarly appropriate to the Student Christian Movement; for we, also, have great possessions.

Jesus did not question the fact of possession, but the uses to which possessions may be put. The young man was rich—and not only, nor chiefly, in money. He had religion—a very good religion. He had morals—very high morals. For in that affirmation, “All these have I kept from my youth up,” is contained that love to God and to one’s neighbour which Jesus accepts as the fulfilment of the Law. There was nothing finer in that ancient world than Jewish religion and morality at its best; and Jesus seems to recognise this—else the story would not include that great simplicity, “Jesus,

looking at him, loved him.” Moreover, he had youth, and an assured career. He was very rich. And yet, none of these things could bring him into the Kingdom, because he wanted to keep them. Jesus’ simple, direct imperatives stripped them away from him, and left him poverty-stricken and sorrowful. “One thing thou lackest. Go—sell—give—come—follow.” That demanded the one thing he was not prepared for—that he should change his religion, his morality, his possessions into the common coin of the people so that he could share them with the poor. Only by giving them away could he be free; only by absurd generosity could he be rich. And that was too much; he went away sorrowful, to keep his “great possessions” in penury. The corn of wheat would not fall into the ground and die; so it had to abide by itself—alone.

The Possessions of the S.C.M.

We, too, in the Student Christian Movement, have great possessions. Not, perhaps, in money—though even there the past shews the triumphs of God’s grace in the astonishing generosity of friends of the Movement, just as the present finds some people alive to the need of those intangible things the Movement stands for. But our true riches lie not in money, but in the realm of religion and of faith, in the genius of the Movement; in its astonishing secret of perpetual youth; in its living tradition, moulding and being moulded by successive generations of students; in its vision of the essential wholeness of Christian faith and fellowship; in its breadth of horizon as it understands the Christian task in the world; in the great background of the Church Catholic in all the world which the Movement has served and which gives the Movement its stability. Yes—and in that “great cloud of witnesses” who now, after fifty years, compass the Movement about, some already part of the Church Triumphant, some still part of the Church Militant here in earth, but all alike enriched in faith and fellowship by the life of the Movement. These are our riches. Jesus does not question them, for they are His. But He does ask what we are doing with them; and His imperatives still hold good—go, sell, give, come, follow. If we would save our own souls, we must lose them. If we would save the Movement in this hour of testing, we must find ways and means of changing its riches into the coin of the market-place, so that others, who have not such possessions, may share our riches.

Take the two most important things—the vision of wholeness of faith and the experience of whole-

ness of fellowship. We know, beyond question, that the Church Catholic *exists*. We have felt it as reality in the life of the Federation. It is not only that we have many friends in other countries; it is not just that for us this war is fratricide because we are ranged against those who stand with us in the comradeship of the Gospel. In this world friendship, mere friendship, is tragic. I remember a remark of a German friend to Robert Mackie, as they walked together to his home: "The next war will be very difficult for me, for I have so many friends in other countries." The next war is upon us, and it is very difficult for us. For mere friendship it is not just difficult; it is sheer tragedy. No, there is more in it than that. What we have known in the Federation, the reality of the Church Universal, cuts beneath all our little perceptions of right and wrong, beneath all talk of righteousness and unrighteousness, of justice and injustice, of causes and honour. For we have stood together before the majesty that is the Love of God in Christ, and we have known that there are no righteous in that dread presence. We have known—surely, and finally—that we are sinners, part of Mankind estranged from God; and yet we have known, too, as surely, as certainly, that we are forgiven. Henceforth, the purely national has no longer any dominion over our souls; we belong together in our common poverty of soul, in our common riches in the grace of our Lord Jesus Christ. Enmeshed as we are in the sins and blindnesses of the world, forced as we are to eschew moral agnosticism and to take sides in issues which divide the nations, yet there is a difference; we have begun to rediscover our common humanity in Christ. That is for us beyond question; that is, for the world we live in, unknown and meaningless. How can we change this great possession into language that the world will understand? How can we translate it into terms of behaviour, of actions, which men and women who are foreigners to God and to one another will be able to see and appropriate?

There are simple things involved here. That is always true of authentic Christian faith. St. Paul, you remember, returns from his strangest adventures in language, from his fiercest efforts to get this amazing fact of the love of God into words, to simple things—be kind, be tenderhearted, don't tell lies! So for us. There are things we must not do—like acquiescing in that sweeping condemnation of "all Germans" which is already abroad in our midst and which will become increasingly apparent as the war goes on. There are things we must at all costs do—like making sure that in all our public and private prayers we use language that would not bar out our German comrades. One of the simplest and most searching tests of "œcumenical prayer" at this time is just that: In this act of worship, could a German friend join, without feeling that this was a British rite performed to a God only interested in Britain? That is a test

which reveals the limitations both of our faith and of our condition. But it is simple and obvious to anyone who has once stood within the same Christian fellowship with members of an enemy country.

The One Faith

And in this growing awareness of the Christian fellowship as one and indivisible we have become aware also that the Faith on which it rests is one; there is wholeness of fellowship, the foretaste of which is for us sure and certain in the Federation; there is wholeness of Faith, even amid the divided Churches, which promises us, at the last, a sane and integrated world. And, thus, in the realm of faith, there are for us certain things which are beyond question. First, that the Christian faith is not the plaything of our own imaginings; it is not what we wish it to be. The Faith is something objective, factual, coherent, into the fulness of which we may enter. Second, that this faith is greater than any or all of the faiths of the Churches, finding fragmentary expression in them but waiting for the restoration of the whole Body of Christ before it can be fully embodied in human terms. For us, Christian unity has ceased to be a matter of expediency, or of our human desires; it belongs now to the Faith. And, third, the Faith is whole in the sense that it is a faith for the whole man, spanning, therefore, the whole range of human experience and activity, and offering the one hope of unity to the human spirit. These things are not the exclusive possession of the Movement; others feel and know them, who have never known the Movement at first hand, or indeed at all. But I do not know anywhere where these gifts are more richly evident, or where the reality presses home on the mind and spirit more inescapably, than in the Movement. For most of us, I imagine, there hangs in the memory a moment—at Swanwick or at a Reading Party or at some local conference—when the superb wholeness of the Christian Faith came upon us in glad surprise, and we knew that here was something of massive sanity as well as of tenderness and compassion.

I do not need to say how alien is this, which for us is beyond question, from the temper of the world we live in. The Christian Faith is for many a thing of little pieces of comfort to which they cling as to pieces of a wreck. To others it is an impossible ethic which belongs to a world of make-believe. To many honest minds it is something to be kept remote from the sins and follies of men, to be kept in cold storage until, one day perhaps, when this terrible thing that has come upon the earth is over, it may be taken out and re-examined. For very few is it the source of sanity and health of mind and spirit *here and now*, in the moment of confusion and peril. Wherefore, those who have such great possessions have the greater need to find some way in which this gift of God may be shared with the poor.

And this, again, finds focus in certain simple things. We can live as those who really believe that God is, and who, therefore, are undismayed. We can live in and among the Churches as those who know that the Faith matters more than the Churches and is the last test of their value; and, therefore, as those who are not eternally pre-occupied with the survival of this or that form of organisation, or even of worship. We can go on thinking our experience together in relation to the Faith so that we are more able to make that instinctive transition which is so remarkable in the teaching of Our Lord, from the world to the Father and from the Father to His world. And all this will colour our conversation and our prayers and our behaviour, so that our riches are available for others.

I am not of those who can at this stage think easily about the peace. The issue of this war is too dark, it seems to me, for that. If the war follows its course to its avowed ends, one possibility is a Bolshevik Germany dominated by Soviet Russia; and what that would mean for the peace, we cannot imagine. If the war stops short of that, the Europe which remains will be very different from the Europe we have known; and we do not know with whom or between whom peace will be made. Something is now loose in the world which defies definition, and the end of which we cannot foresee. But some things we do know. We know that eternity has drawn very near to us, and that, in a more immediate sense than before, we live in the near presence of God; and we know that that heightens and deepens the meaning of personal integrity. Whatever may happen to truth and justice in the world, our business is to seek them with all our hearts. That moment in which we ourselves acknowledge the truth has its own eternal value; just as the moments when we look on evil and call it good have their eternal meaning also. So, too, for the Movement. If in the days that lie ahead it can seek first the Kingdom and the righteousness of God, it need not worry overmuch about the future. It may be that something will be made clear for it to do, which has abiding significance, as when in the darkest year of the last war the Student Movement House was founded as the embodiment of our remembrance of the fallen and of our hope in the future. Such things are not planned in advance; they become apparent to a spiritual discernment which has fed on the promises and reality of God, and to a generous spirit which has not been careful to conserve its possessions for itself. The creative moments in the past fifty years have been those in which a deep and generous ambition for the salvation of the world have gone hand in hand with a deeply-rooted personal allegiance to our Lord. These next months and years may be creative for the Movement, whatever they may hold—on the same conditions. We have great possessions. That is not wrong, for they

are of Christ and we cannot do anything until we do possess, really possess, our heritage. But Jesus still asks what we are doing with them; and his imperatives still ring in our ears—Go—sell—give—come—follow.

FINANCE

The Jubilee Thanksgiving Fund.—We are grateful to be able to say that (by November 17th) this thanksgiving fund had reached £240 17s. od.

The Future.—The staff of the S.C.M. remains practically at full strength still and there is more than enough work to keep them fully occupied. But obviously the real problem simply is *will income remain big enough* to enable us to go forward without crippling cuts?

Some old members and friends have raised their subscriptions because they realised that our work was so far undiminished and our opportunities increased. To them we are deeply grateful and of all we would ask that at least subscriptions should not, if at all possible, be reduced.

OBITUARY

We regret to hear of the death of Nancy Buckett (Foxbury College, Kent) and wish to extend our sympathy to her relations and friends.

"I THIRST."

"I heard my Master," and He said: "I thirst."
 I took Him all I owned and offered it
 But still He said: "I thirst."
 And so I came and with my heart on fire
 I poured out all myself,
 My sins, my talents, yes, the very core of all I am.
 Again He said: "I thirst."
 And then I saw that all those things
 Which I had given—my life, my influence, my
 service and myself
 Were nothing. They were gone.
 And I had nothing more, I thought, to give.
 And yet in agony He said: "I thirst."
 Then I was sad and disheartened, for I had no
 more.
 "I thirst," He said.
 And then at last I saw.
 "Take, Lord, O take Thyself," I said,
 "Through me. Receive my vision of Thyself
 And in my body take Thine own again
 And in my spirit may Thy gift be given to Thee,
 For I have nothing worthy, but the glad possession
 Of Thy own Body which Thou givest me.
 O Crucified, in deep communion sharing
 With all Thy Church, I give Thyself to Thee."

M. B.

WHAT IS HAPPENING IN INDIA?

By KENNETH W. S. JARDINE

Formerly Missionary Secretary of the S.C.M. and now a C.M.S. Missionary in India

SCENE I.—The House of Commons. Mr. Chamberlain is making his weekly statement on the war. A crowded House.

SCENE II.—Same, one hour later. Debate on India in progress. House threequarters empty.

THE hurried exit of M.P.s as soon as an Indian debate begins is not due to indifference: it is due to bewilderment. Indian affairs are held to be so complicated that the experts are left to deal with them. And they are complicated. Yet the majority party in India—the Congress Party—is appealing, over the heads of the experts, to the people of this democracy to justify the British claim to be defending democracy by acting democratically with regard to India. So we must at least try to understand what India wants.

Mr. Gandhi would have preferred to give support to us in the war without making any "bargain." But other members of his party, notably Mr. Jawaharlal Nehru, have for years made it clear that it must not be taken for granted that India would automatically support us in war-time, and when war started he asked us to clarify our championship of democracy by promising something less indefinite than "the Status of a Dominion when the war is won." At the same time Mr. Nehru wrote, "India wants to forget the past of conflict, and stretch out her hand in comradeship. But she can only do so as a free nation on terms of equality. She must be convinced that the past is over, and that we are all striving for a new order, not only in Europe, but in Asia and the world."

Since then the Congress has gone further and demanded that Parliament should hand over to an Indian "Constituent Assembly," chosen on a wide franchise, the framing of a new free constitution under which Foreign Policy and the control of the Army would be placed in Indian hands. For, while self-government in the Provinces has been working for the last two years, with excellent co-operation between Indian Ministers and English Civil Servants, the India Office and the Viceroy still retain control of these two important departments.

As these demands were not conceded the Congress have resigned office in most of the Provinces, leaving us in the unhappy position of having to govern autocratically there.

The Congress demand raises two questions. Does that party have the right to speak for India? Can it suggest a constitution which the many minority parties would accept if a Constituent Assembly were summoned?

The significance of the Congress Party does not only lie in the fact that it won the majority of votes

at the last election and has been thereby the Government in eight Provinces, though that fact gives its demands a very special importance. That India is conscious of herself at all as a nation is chiefly due to the Congress and especially to its most remarkable leader, Mr. Gandhi, now over seventy, whose right both as statesman and prophet to be the voice of India would be acknowledged by thousands who are neither Congressmen nor Hindus. He has tried for years to bridge the gulf between the many races and religions and, while there are several parties which stand for the rights of particular groups, he alone has sought to build a *national party*.

Has he succeeded? The Viceroy published a White Paper on October 17th, in which he states that the Congress demand cannot be conceded because the minority parties do not accept its right to speak for them; and to the Congress claim that this question of the protection of minorities is India's own affair, the British Government has replied that we are pledged to stand by until we are sure the smaller communities (and the Princes, who are our special protégés) are going to have a fair deal.

The greatest of these Minorities is organised in the Moslem League which represents a large number, but not all, of India's ninety million Mohammedans. Its present leader, Mr. Jinnah, does not trust Mr. Gandhi and says that where Congress, which is largely Hindu, has ruled, the Moslems have been unfairly treated. The Depressed Classes, led by Dr. Ambedkar, also deny that Congress represents them. The Princes who rule one quarter of the population, stand entirely aloof. I am glad to say the Christians have said nothing, but there have been many supporters of Mr. Gandhi among them.

Do these very real divisions justify the policy which the Viceroy is following? The answer depends on the good faith of our motives. It has been said that our real policy is to play off Hindu against Moslem, Ruling Princes against Congress—"divide and rule." I do not believe that we have been as bad as that, nor that we have deliberately encouraged divisions. But our India Act of 1935 arranged for elections to be held on communal lines, and this has increased communal rivalries. And we have too often sheltered behind these divisions to justify such very slow advance to self-government instead of treating reconciliation as our paramount duty. No wonder we are suspected of doing so again!

This time, however, the Viceroy did call together in one room Congress and Moslem League

leaders, and did his best to get them to agree. This was done *after* the publication of the White Paper which contained the Minority statements expressing their mistrust of Mr. Gandhi's party, and *after* the Congress ministries had resigned. So the atmosphere must have been full of suspicion and recrimination. The meeting failed (another White Paper contains the details) and, as I write, we are faced with strife and deadlock—all the more unhappy because all parties in India share our detestation of Nazism.

No one has come out of this controversy so far with distinction. I believe Mr. Gandhi's first impulse not to choose this time to make demands was the wise one; but one could not expect Congress nationalists, many of whom have spent years in prison at our hands, to be so magnanimous. We also have missed a great opportunity for showing a generosity in keeping with the desire for a better world to follow the war, of which our statesmen speak.

But all hope of a better state of affairs is not yet gone. Lord Linlithgow, the Viceroy, says he means to "try again." Mr. Gandhi is above all a man of peace, though some of his Left Wing would prefer a fight. If the men who wish for reconciliation can continue to meet sometimes (as so tragically often they fail to do) this hope remains.

I have myself seen how deep divisions can be overcome, or at least deprived of their sting, in India, when *people* can be brought together instead of communicating by manifestoes and printed statements. I have seen especially what can come of this when people meet in a common desire to find *God's* will on their perplexities. When Lord Halifax was Viceroy he broke through all previous ideas of prestige by meeting Mr. Gandhi on this basis—as men of prayer. The present Viceroy has seen the wisdom of this method. Therein lies hope; and, so long as our colleges contain students from India, every one of us can help towards this kind of reconciliation.



Federation News



A Letter from Holland

To the Members of the Student Christian Movement at several Training Colleges in England.

The Hague.

September, 1939.

Dear Friends,

Do you remember that you had the "Federation-week" in February, and that we had a talk then about the "World's Student Christian Federation"? Now I want to have another talk with you—I am sorry that it has to be a written message this time!

I am very sad because the war broke out finally, as you must be too. I know that it is much worse for you; and yet in Holland it is a bad thing too—our young men being mobilized—food and clothes to be few and dear in the next years; everybody speaking about bombs, shelters, etc.

It is the sphere of fear and hatred, that is so awful. We cannot escape from it. All the time we ask ourselves, how can it be, that men can do these horrible things to each other; and then our question gets worse—and we ask, how God can tolerate it!

Though we want to be Christians, we do not trust God any more. "Where is His Spirit of love? Can we find it? We only want to love our own people, our nation, our family, our brothers, who have been sent to France, to the frontier, to the sea!" But is this the love of Christ? He said: "Love your enemies." And of the same love of Christ St. John said: "The love has no fear in

it." You probably will say: "We want to fight for our nation, to be 'soldiers of England.' But can we be soldiers of Christ as well?"

You can! As a nation you are forced to be the enemies of Germany—you have to take it as the consequence of sin of all people—not especially of Hitler, but as well of yourself. Does this seem queer to you, and untrue? Well, I mean this: We, Christian people, did not fight as we should have done for the Kingdom of God. We did not ask so much: "What can we do for the Kingdom of God?" as we ask now: "What can we do for England? (or Holland)." And that is why the devil of war could come once again, and have his will fulfilled. Well, what can you do for your country now?

I think the best thing to do is to pray: "Thy Kingdom come." I know you have done it every day you have been in college, at the morning—or evening—prayers. But did that mean anything to you? Ask it yourself. I cannot know it—only God knows—and you know it, if you are honest to yourself.

But you English people are very practical people. I suppose that you want to do something besides praying! Well, I think that you have got brains to think that over. If you really want the Kingdom of God to come, you will find a way to be useful for that. In the first place it has to come in your own heart. What does that mean? It is a Kingdom of peace and love, and of trust. That is: peace with God—knowing no fear. This is the most difficult thing, but the main thing in

our days: to keep free from fear. Can we throw it away—can we set ourselves free, if it keeps us and catches us by the throat?

We cannot deliver ourselves. But Christ will do it. He has delivered us from our sins—and fear is sin! It is mistrusting God. Often we wonder if we can trust God any more. He does not seem to mind what is happening to us. If He approves these terrible things happening in the world, He cannot be “good,” nor be a God of love. But Christ never said that everything would be all right for us in the world. The true safety and peace we only can find in the Kingdom of God. Christ said: “My peace I give unto you.” This peace is the knowledge that nothing can separate us from the love of Christ (Rom. viii.).

From this knowledge we receive the courage to live, as God wants us to live: not full of

fear or pessimism, but cheerfully, though seriously—doing the things “our hands find to do.” That means: if we do not have to do something special for wartime, then the best thing to do is to take care of our own business. That means for you: studying as intensely as before (perhaps more intensely!). It means to me: keeping my house tidy and taking care of my husband (because I have got one, since I met you!) And I can do some work for the Dutch S.C.M. too in these days.

I hope that God will give you and me the strength to be “the salt of the earth and the light of the world,” especially in this time! I will pray for that.

Yours truly,

JETTY BOON-DE-GEER,

Former member of the Dutch S.C.M.

STUDY SECRETARY'S NOTES

IT may be true that the student's greatest obstacle to study is that he is not rich enough to buy the books he really wants—not merely those which are necessary for his particular academic work. Christmas-time usually brings with it opportunities of judiciously prevailing upon uncles, aunts, etc., to make presents of the right kind of books. Here are some suggestions concerning lists which you may be drawing up for the guidance of well-intentioned relatives and friends.

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D. R. Davies's *On to Orthodoxy* (Hodder and Stoughton, 5/-) is reviewed in another column in this issue. Professor E. H. Carr's *The Twenty Years' Crisis: 1919-1939* (Macmillan, 10/6) will give you a great deal of help in your effort to understand the international situation as it has developed between the Wars, and it should enrich the quality of our political and international study considerably. Some of the books which we used at Study Swanwick are especially relevant now, such as Niebuhr's *Beyond Tragedy* (Nisbet, 7/6); Dodd's *History and the Gospel* (Nisbet, 6/-) and Quick's *Doctrines of the Creed* (Nisbet, 10/6). One of the outstanding books of recent times is Dr. R. Newton's *Flew's Jesus and His Church* (Epworth Press, 6/-). A book of first-rate importance and interest for all those with a desire to study deeper theological questions is Professor John Baillie's *Our Knowledge of God* (Oxford University Press, 8/6). It handles theological issues with precision and lucidity. Dr. Baillie believes that we know God by direct encounter with Him, and that this experience of God is common to all human beings, though not always recognised for what it is. From this standpoint the views of Aquinas, Anselm, Luther, Descartes, Kant, Barth and Brunner are discussed, and much light is thrown upon each of the problems with which these names are associated.

The Holy Spirit and the Church by Canon F. A. Cockin (S.C.M. Press, 2/6) contains a remarkable amount of valuable material in its six chapters. In fact, it is a very good half-crown's worth. The doctrine of the Holy Spirit is an important aspect of the Christian faith to which we are apt to pay too little attention and our thoughts on the subject tend consequently to be confused. Canon Cockin explains simply but adequately what the Church's doctrine of the Spirit really is according to its historical formulations, and no less lucidly he goes on to shew the importance of the doctrine in the life of the Church and of the individual. One of the most valuable aspects of the book is that, though written before the outbreak of the war, its author is keenly alive to the things that are going on in the world to-day; the result is a book which is no mere discussion of the technicalities of antiquarian theology, but is an attempt to face the living issues of our world. It is very fitting that the first chapter of a book about the Holy Spirit should be entitled “Our Present Discontents.” There are questions for discussion upon each chapter, and the book could well be used for group-study. It is published in the Diocesan Series, and the Bishop of Southwark contributes a commendatory Preface.

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Students ought to be duly grateful to the publishers of *Penguin Specials* for enabling them to purchase many valuable books by means of the sacrifice of a packet of cigarettes. The following *Specials* will be useful to all who wish to study the present situation: Harold Nicolson's *Why Britain is at War*, D. N. Pritt's *Light on Moscow* and W. B. Curry's *The Case for Federal Union*. G. D. H. Cole's *War Aims* (New Statesman and Nation Publishing Co., 6d.) and his *The War on the Home Front* (Fabian Society, 3d.) are also useful documents for study. Study leaders may

perhaps be reminded also of the Oxford Pamphlets on World Affairs (Oxford University Press, 3d. each), which deal with several important topics and are all written by recognised authorities upon them.

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"Federal Union" is now a subject which is being discussed by many important people, and the whole idea should be considered—and criticised—by study leaders. A study outline (based upon Curry's book mentioned above) has been prepared by Federal Union, and may be obtained from the Study Circle Secretary, Churches Committee, 44, Gordon Square, London, W.C.1. Two pamphlets are also issued by Federal Union, *The Ending of Armageddon*, by Lord Lothian (2d.), and *America Speaks* by Clarence K. Streit (3d.). The latter is

a reprint of chapter one of Streit's bigger book, *Union Now* (Cape, 10/6).

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We offer our apologies to anyone who has experienced difficulty or delay in obtaining copies of study-outlines from Annandale during this term. Efforts have been made, despite a depleted staff, to produce outlines in the necessary quantities; but the demand has continually out-stripped the supply. It is a hopeful sign with regard to the quantity of study-work attempted this term in the colleges that orders for outlines have been reaching Annandale in considerably larger numbers than in any previous year. We hope that we have now caught up with the demand, and that the latter will continue to tax our strength!

ALAN RICHARDSON.

LETTERS TO THE EDITOR

The Need for Vigilance

DEAR EDITOR,

Our attention is now almost wholly concentrated upon the prosecution of the war. All else is forgotten. Where are the many important problems which filled the newspapers not so long ago? It is hard to remember now the various matters about which public opinion was stirred. Forgetfulness, together with deliberate silence, has encircled us in a fog of ignorance and rumour, and who knows what is happening or what our Government may do?

What is happening in China? Are the British withdrawing from even the weak position they have hitherto maintained? Tiny paragraphs of news arouse doubts. The agreement about the landing of Japanese marines at Kulangsu, the withdrawal of the Yangtse river fleet, the reduction of troops in garrisons may be signs of a dishonourable agreement to sacrifice China.

What is happening in India? By an imperial act that country has been declared to be at war—for what? Democracy? Liberty? Indians have naturally asked for a clarification of war aims, but so far the British reply, broadly speaking, has been if you behave well now we'll see what we can do at the end of the war. Is India being asked to fight for something in which she will have no share? Strange spectacle to see autocratic princes flinging their swords into the scale of democracy and freedom!

During the war of 1914-18 the British and French were driven to seek allies at almost any price. The secret Treaty of London, which won over Italy, provided amongst other things for a division of Turkish territory completely opposed to the principles of self-determination and freedom, which were proclaimed war aims. To-day the support of Italy would be so valuable that we may well

expect Britain and France to court her—with what gifts? To what disgraceful bargains may we be committed if we are not watchful?

Perhaps it will be said that this is unfairly suspicious of our Government. But it is better to be vigilant before the event than forced to accept evil consequences. Twenty years of suffering in Palestine have their roots in confused promises made in the extremity of the last war. Is victory now to be bought at a similar cost?

We must all keep a sharp watch on what is being done in our name, and we must press for information wherever there is a suspicious silence.

LIONEL AIRD.

Religious Work amongst Children

DEAR MR. EDITOR,

Amongst the considerations put forward in THE STUDENT MOVEMENT with regard to pacifism and the part of a pacifist in war-time, no mention appears to have been made of the possibilities of religious work amongst children. The position is as follows.

There are many workers whose service is no longer available either due to national service or, in the case of women in certain large towns, evacuation with their firm or office. This has left large gaps in Sunday School staff in many parishes. Many children have remained behind in evacuation areas, where a Sunday School is carried on with small staff for those living within about five minutes from the church or hall. In such places there are still those who are too far from the building to come, and there is a need for instruction amongst them; it might be done by small groups in houses and by setting of expression work and visiting to correct and talk about it. There is time in the week for this, as so many have little or no day-school at present. In reception areas there is a need of

increased staff for Sunday work to cope with the large numbers of children; there also, visiting and expression work during the week could be carried on. If an evacuee has been to Sunday School at home, information may be got from the incumbent or superintendent of the home parish; such enquiry will give an idea what they should know. If you try small classes during the week in a private house, make sure the existing medical services are adequate first or there will be danger of infection; if in an evacuation or neutral area make sure that each child and its parents know exactly what will be done in event of a warning.

May I say in conclusion that this letter was prompted by an attempt to face the problem in the parish where I am assistant priest. I am well aware of the difficulties in practice.

Yours sincerely,
BERTRAM A. WILSON.

68, Marston Avenue, Heathway Park, Dagenham.

Federal Union—How?

DEAR EDITOR,

Perhaps you can explain the complete lack of realism in British political life at the moment? The whole insistence that we are not fighting the German people is sheer hypocrisy. It is sentimentality about a just peace when we ask as conditions thereof the restoration of Poland, Czechoslovakia, and Austria, which were the important elements of the Treaties of Peace which were most objectionable to Germany. In other words we are basing our just peace on the "acquired" position of the Treaty of Versailles.

The Federal Union idea is another instance. The League of Nations failed because States were too jealous of their national sovereignty. They were unwilling to forego a little of their sovereignty for the sake of peace. Therefore the remedy is to do away with the whole idea of sovereignty! As if the peoples who would not agree to giving sixpence will be prepared to give up all their wealth. That is the main objection to Federal Union. It is too Utopian. It is based upon an escape from reality. It cannot work unless there is the spirit to make it work; and I do not think that there is present, in the world to-day, the desire to give up national sovereignty and work a federal state. Reforms in government should be slow and steady; they should be based upon existing institutions. A wholesale re-ordering of international relations such as called for by Federal Union would not be successful.

What is wanted now is to learn the lesson from the last twenty years and consolidate the position on the basis of that experience and existing institutions. That is realism. To use the desire for reform in international relations to put forward the idea of federalism is to retard all progress and to make inevitable a return to pressure politics, to

"Machtpolitik," as a reaction against an unworkable international system. The real point is that in politics you need patience to work out a solution slowly, amending it when necessary to meet altered conditions. Our idealists see the goal and try to get there with one jump because they are impatient to see the millennium. That happened in 1919. The League of Nations was too advanced for its time. Therefore the League of Nations was used in so far as it improved on pre-war machinery and was disregarded where it introduced too new and revolutionary ideas, *e.g.*, Article X. of the Covenant. It is questionable, even now, whether the world is ready for the Covenant of the League of Nations. How therefore could it be ready for Federal Union?

The people who are worrying about Federal Union are, I think, worried too much about machinery. Many of them had been urging arbitration treaties, conciliation pacts, disarmament as means of keeping peace. They forget that all these things were of no use unless they were accompanied by the desire to employ these means and by the consciousness of social and international solidarity, needed to procure the will to make necessary sacrifices in individual freedom. Federal Union would make these sacrifices clear from the start, and secure, in advance, the conditions which would make an international society work well. The case is based upon a questionable premise. Federalism is a workable political compromise when there exists a society. But there is no international society. There is only a kind of "gas and water internationalism," as Zimmern is fond of calling it. The economic interdependence of the world is not, however, sufficient basis for common government. What is needed is common values. And if your problem is a political problem, which it is, then there must be agreement on common political values. There is nothing of the sort. Even between us and France, who have fought twice within recent years to make the world safe for democracy, there does not exist any of the confidence and mutual respect essential for close political co-operation. There does not exist between the two countries that agreement on fundamental principles which will make anything approaching federalism workable between us. After the World War, the British distrusted the French, and called them militarists. Indeed there is more feeling of community with the German than with the French. And if closer political ties with France appear unlikely to be successful, how can we expect a European Federation to be successful?

This is another escape from reality and original sin. It is a promise to do better in order to avoid the *mea culpa*, and all its grim implications.

Yours sincerely,

ROLLAND A. CHAPUT.

Univ. Coll. of the South West, Exeter.



RECENT--- ---BOOKS

On to Orthodoxy. By D. R. DAVIES. (Hodder and Stoughton, Sept., 1939, 5/-).

The importance of this exciting book lies in the fact that it is the honest confession of a highly sensitive Christian who has always lived his theology and not merely thought it. The book consequently gives us theology autobiographically, as something which is not primarily the affair of books and speeches but of actions and policies. It gives us the record of the growth of a vitally imaginative mind into a dynamic Christian orthodoxy. Mr. Davies was always concerned with theology as life. When he was a miner in South Wales he read the books of F. J. Peabody and Rauschenbusch and was thrilled by the "Social Gospel." He describes graphically how he listened during the World War in the Free Trade Hall at Manchester to President Wilson whose "prophetic utterances" seemed to many to have "lifted politics to the plane of religion." He relates how in the days after the War he blithely set out upon "the summer stroll to Utopia"; as a Congregational minister he identified Christianity with socialism; in 1926 he left the church and worked alongside of A. J. Cook, the miners' leader, in the General Strike. Later he engaged in municipal and national politics, and in free-lance journalism. His description of the despair and disillusionment which overtook him during the 'thirties' is convincingly and honestly written. He sampled atheism and Marxism, but found no resting-place in them. The rise of Nazism finally swept away the remains of his former liberal-humanist optimism, and he became convinced of the profound truth of the classical Christian conception of man as "fallen" and unable to save himself by his own unaided efforts. He went to Spain during the Civil War and witnessed the horrors of the air-raids on Durango.

From this point onwards Mr. Davies has hammered out a new theology, a new orthodoxy, which understands the biblical conception of God as judgment and of salvation as forgiveness, and of the Kingdom of God, no longer as a man-made Utopia in this world, but as the divine answer to the problem of history. He has obviously been aided in his quest for religious reality by the writings of Reinhold Niebuhr. His book will help us to understand the message of Niebuhr and of many other prophets of our own times. Mr. Davies has recently re-entered the Christian ministry and is now serving in a depressed area in South Wales. He was writing his book at the age of fifty when the Albanian invasion was taking place last Easter. He was fully alive to the movements which were inexorably leading on to the outbreak of the major war in September. Yet he could write deliberately :

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"I am undisturbed." The issue is in the hands of God, and his faith is such that he is content to leave it there. This does not imply any pietistic attitude of resignation or defeatism: the Church must still carry on with her task—the preaching of the Gospel. If she does not do it, no one else will. The Christian must do God's will in the sphere of politics, but the Church's primary task is not political. "I am a socialist," he says, "and not a sentimental one either. But neither do I dope myself with the sentimentalism of the Christian Left, that a politically revolutionary Church can thereby recommend the Gospel of the grace of God to the masses. In the day of their triumph, the masses will be just as hostile to Christianity as the classes." Incidentally Mr. Davies has contributed a most interesting article on the British Socialist Movement to the current issue of *Radical Religion* (Fall, 1939).

ALAN RICHARDSON.

The Missionary Church. A Study in the contribution of Modern Missions to Ecumenical Christianity. By W. WILSON CASH, D.D. (C.M.S., 7/6).

This is a strengthening book to read just now. It is good, when God's purposes for the world appear to be held up, to look back a hundred and forty years and trace the history of modern Missions from small beginnings in the hearts of a few

pioneers on fire for Christ down to the world-wide gathering of the Church at Tambaram, and take fresh courage.

Dr. Cash looks back in order that we may look forward with clearer vision. "The world is strewn over with the extinct volcanoes of Christian Churches of a bygone age," he writes. Why, for instance, did the Nestorian Church in China entirely die out while Augustine's mission to Britain at the same date had enduring results? Why did the ancient church in North Africa collapse, and not at the point of the sword, before Islam? And why has the Church grown so notably under the Indian bishop of Dornakal? Such enquiries reveal the all-importance of building a Church which, in good time, shakes off its foreign origin, asserts its independence of the State, and, above all, expresses itself in evangelism, "and woe to that Church whose members pay men to do the work (of evangelism) for them instead of doing it themselves."

"With great knowledge and experience and much eloquence," as the Primate says in his introduction, the application of these principles in India, China and Africa is discussed, every branch of the work and of its financing being examined by "the acid test of missionary usefulness, its relation and value to the Church." Missionaries in Indian colleges might reply to Dr. Cash's criticism that the results of their work, meagre though the crop of converts has been so far, will one day be seen; but they would agree that his acid test is the right one.

In the last chapters the new universality of the Church is contrasted with the divisions which so hinder its progress, and the urgent need is shewn not only for co-operation but for complete reunion.

K. W. S. JARDINE.

THE TAMBARAM SERIES

There is now ready (published by the Oxford University Press) the series of books following on the World Meeting of the International Missionary Council at Tambaram, Madras. These seven volumes are the only full record of this important conference.

The titles of the series are :

1. *The Authority of the Faith* (a series of essays dealing with the issues raised in Dr. Kraemer's book *The Christian Message in a Non-Christian World*).
2. *The Growing Churches* (a volume prepared by representatives of the younger churches in different parts of the world).
3. *Evangelism*.
4. *The Church's Life*; material on worship, the Christian home, theological training, etc.
5. *The Economic Basis of the Church*, including material gathered by Mr. Merle Davis in preparation for the volume which has been prepared separately on this question.

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The whole series is now available to subscribers to the Annandale library. Wherever possible, S.C.M. branches that have a library with funds available should also try to obtain these records for it. If a section of the college library is seriously given to Christian matters, see that the librarian is asked to consider obtaining these volumes.

The volumes are very cheaply obtainable for 30s. the set from the International Missionary Council, 2, Eaton Gate, London, S.W.1.

The Present Condition of India. By LEONARD M. SCHIFF. (Quality Press, Ltd. 6/-).

The True India. By C. F. ANDREWS. (Allen and Unwin. 3/6).

Peace, said Briand, is merely war carried on with different methods and technique. The actual human and material destruction is merely a phase prepared for and made ready during the period of peace. The time intervening between the actual outbreak of hostilities is used for preservation of ignorance, perversion of truth and consequent spread of bitterness and misunderstanding between peoples, and so in this period of peace, people fall into two categories—those who acquiesce in the mass of ignorance and the rapid spread of misunderstanding and antipathy, and those who give all their time to the study and building up of elaborate organisations for peace. But the prime factor for the establishment of real peace and world order is the desire and ability of people to understand one another and undertake sacrifice consequent on such understanding in the interest of unity and freedom for all—which is what is meant by "Society." Applying this to the relation between Britain and India, to some people that relationship is conditioned by ignorance and distrust of the foreigner which has so largely characterised British foreign policy; to others, that relationship can be satisfactorily settled by the building up of some administrative machinery, such as Government of India Act, 1935. In neither case does Society emerge; for if the prerequisite of Society is the willingness of people to bear each other's burdens, it can emerge only on the basis of religious ideals. It calls for people who understand the conscious purpose of themselves in the universe, faced with a series of choices leading to

the ultimate choice as between which they have to make a series of decisions and the decision; then understanding self-sacrifice and love are possible. This is also the so-called democratic technique.

Leonard Schiff's *The Present Condition of India* is an attempt to develop the Anglo-Indian nexus on a real and proper understanding. That can be achieved by starting with and emphasising the unity and solidarity that exists between Britain and India, and so his sociological treatment of the Indian situation and the Anglo-Indian connection is the right approach: a purely economic and political treatment of the problem would merely stress the competitive element and the divergences between the two peoples. He takes up the historical and present implications of the six main classes of the Indian social structure and subjects each to a keen and penetrating analysis. The Kisan or the peasant is portrayed very realistically. Ill-clothed, ill-fed, suffering from malnutrition (more deaths from malnutrition than from famine or epidemics), he loses a large number of his children on their birth or soon after. The time-honoured institution of village self-government has ceased to exist with the incorporation of village functionaries in the care of Government servants; another sort of oppression is the zemindar, who was merely a tax collector, but under British rule has become an oppressive landlord; in other provinces where the peasant is also the proprietor the rate of land revenue and the alienation of land through duties has made his position impossible; illiterate (the percentage of literacy is 12 males and 1.8 females), he cannot cope with the problem of production in the modern world; the Congress, primarily a middle-class organisation, has attempted a certain amount of mild ameliorative legislation; and so, the peasants have organised themselves into kisan sabhas in the six provinces—a significant development for the future of agricultural India. At present, they see that a united front against Imperialism must be maintained. The second class, the workers, come from villages, recruited largely by the oppressive jobbers; the conditions under which they work, their health, sanitation, hygiene, the dangers to life and limb, living in crowded khawls, is fully described. The infantile mortality among workers is 600 per thousand. The whole history of the Trade Union Movement in India is stressed and the part played by vested interests in it is not very pleasant reading. Indian Imperialism has always been the system at its worst, and was decadent before it had even tried to develop. The workers have maintained close relations with the Congress mainly due to Nehru, though the relationship again has been an uneasy one; but for the first time in its history, the workers' movements have friendly provincial governments. In the section on the middle classes there is an interesting analysis of the educational system as it developed after the introduction of English, with two results: (i) the lack of any coherent philosophy, except that education is the means to a government job; and (ii) the birth and develop-

ment of the movement for independence through the Congress. Here is contained an interesting study of Gandhi and some of the interesting personalities of Congress. There is also an interesting, if slightly fantastic, analysis of the Fascist element in Gandhi and Hinduism. The tensions and conflicts within the Congress which are the concomitant of any creative development are ably treated. The next section deals with the Princes—with a realistic picture of the internal administration or mal-administration of the States—1.2 of the revenue spent on education, absence of any civil or democratic rights, existence of slavery, etc. The present policy of the paramount power in refusing to interfere in the internal affairs of the States, while maintaining the Princes in office, is a retrograde step, reversing the policy followed up to 1919. But the inevitable development of democratic movements within the States is the inexorable result. The next section deals with the Anglo-Indian officials and other members of Indian Society. In the early days there was a strong liberal tradition among the English who came out to India, displayed in criticism of Government and understanding and observation of Indian culture, art, literature, etc., but from the 19th century they have degenerated into a foreign domination. The "damnable expensive" feature of the whole "steel-framework" is well brought out. In the last section on religion, the deep-rooted causes of divisions is honestly faced but the real political and economic nature of the rivalry is proved beyond doubt.

It is not claimed that the book is written without bias; the economic implications and solutions in some of the sections dealing with social problems are not convincing. In some cases the author is quite unnecessarily on the defensive, though he does not hesitate to point out the weaknesses in the situation that Indians are responsible for; the picture is also not complete, because there is no reference to the whole range of art, literature, poetry, etc., which is so big a part of rural India. In dealing with the part played by the Church, the development of the various social services and the relation between the missionary and the people, a rather one-sided picture is given. On minor details, perhaps on some conclusions and judgments, there may be disagreement, but in the closing letter to the average Englishman there is the right emphasis on the conscious unity and solidarity between peoples all over the world and the urgent need therefore for a real understanding of the Indian situation.

C. F. Andrews in *The True India* has the same purpose, though the book is to some extent negative in form. Its avowed job is to correct some of the very universal and widespread distortions of the Indian situation, her religion and civilisation, that pseudo-orientalist historians and flashy Western journalists and publicists have been responsible for. Consequently it contains an able defence and exposition of the principal tenets of Hinduism, Hindu social and economic polity, and Indian art, culture and development. In order to

be positive, here is the case of a book which has had to be negative. It is a tragedy that such a defence of India needs to be written at all. It is an eloquent commentary on our acquiescence in the immorality of such a situation.

M. ADISESHIAH.

The Good Pagan's Failure. By ROSALIND MURRAY. (Longman's, 7/6).

In times of stress and crisis, we are often tempted to suppose that a totally new situation has arisen. This is seldom true: this war is a symptom of deep-seated wrong in our Christian tradition, wrong which was there long before the war began. Nor is it true that those who are deeply affected by war (whether by suffering or loss, or by the transformation of their daily jobs) really acquire a totally new outlook. In fact, we all respond to a new set of opportunities and dangers and temptations with our old resources.

Miss Murray's book is an essay in the examination of our resources as a nation. It is the kind of book which is most worth reading at this time because it says nothing immediately topical.

Miss Murray's thesis is familiar. We have been for four centuries gradually dissipating the Christian resources of medieval Europe, in the attempt to build the New Jerusalem without the assistance of the Architect. Fifty years ago men thought that the task was all but complete. Now that we have nearly attained the thing the "good pagan" strove for, the "good pagan" finds that the pestilent superstition of Christianity, safely removed, has yielded place to seven other devils, worse than itself. The good pagan is puzzled and worried that his New Jerusalem has turned out into a New Hell. The "totalitarian Christian," *per contra*, retorts, "I told you so: if you ignore the supernatural, you are bound to get into a mess. Repent and believe the Gospel." The rock on which "good paganism" has foundered is its failure with the outcast. "Good paganism" is a philosophy for the cultivated and the well-to-do. The ordinary man has expressed his uneasiness in the vulgarisation and barbarisation of life, so obvious around us, which threaten to overwhelm the centres of "good pagan" refinement. Only a recognition of original sin and the love of God can restore man to his proper place, and therefore to truth and happiness.

This is not new. Equally, it is not familiar yet to most of our generation. There is a place for any book which states it well; and Miss Murray does that. The outstanding merits of her book are its good temper, its resolute attempt to present the two views, Christianity and good paganism, in sharp opposition and yet in terms which the other can understand, and its refusal to score debating points.

These are great merits. It is with the more regret that one is forced to add that this is not a

book which can be given to "good pagans"—Communists, scientific humanists, literary followers of Auden and Isherwood and the like—to help them to understand Christianity. Miss Murray seems to suppose that "totalitarian Christianity" is found only in the Roman Church. Her ignorance of Protestant and non-Roman Christianity generally would make little odds if it did not spring from an excessively other-worldly Christianity. If the "good pagan" is heretical in his excessive this-worldliness, as he surely is, it is arguable that Miss Murray errs in the opposite direction, stating Christianity in a form that will give the "good pagan" a show of excuse for rejecting it on Christian grounds. It is significant that her quotations are nearly all from the Saints, not from the Bible.

DAVID PATON.

SHORTER NOTICES

Editorial Note.—Owing to the restricted space in THE STUDENT MOVEMENT and to the variety of interests amongst its readers, it is not possible to deal in our review columns each month with more than a fraction of the books we should like to review. In this column, consequently, two types of notices are given: (a) reviews really amounting to no more than comments on larger books which, for reasons of space, it is not possible to review fully within a reasonable time of their publication; (b) notices of reprints, pamphlets and periodicals to which we would like to draw the attention of our readers.

Unicorn Books. This 1/- series of reprints by Sheed and Ward has two interesting additions: *The Thing*, by G. K. Chesterton, and *The Things That Are Not Caesar's*, by Jacques Maritain. *The Thing* is a collection of Chesterton's essays, all dealing with religious topics and worth turning to because of the extraordinary up-to-date-ness of that sadly missed Crusader, whose Roman Catholicism, though always uncompromising was never uncharitable. The essay by Maritain (which is a translation of his *Primauté du Spirituel*, written in 1930 on the occasion of the condemnation of the *Action Française* by Rome) sets out briefly and cogently Maritain's attitude on Church and State, an attitude that cannot be ignored by those who think seriously about what is now an even more pressing problem. With this essay might be mentioned his preface to Mendizabal's *History of the Spanish War*, in which he courageously attacks the tendency to label any war a "Holy Crusade," however much on the level of political judgment, it commands the support of Christians.

What Happens When I Die. The S.C.M. Press has published as a 6d. pamphlet the two broadcast talks given by Dom Bernard Clements on the first two Sundays of the war. Although some may feel that Dom Bernard does not answer the questions they most want to ask, many will find this pamphlet fully up to their expectations of Dom Bernard's writings.

Missionary War-time Pamphlets. Edinburgh House has produced two 3d. war-time pamphlets, *Should Missions Go On?*, by Basil Mathews, and *Chinese Christians Face Their War*, by Stanley H. Dixon. The pamphlets are short and simple and form useful material to correct the lop-sided view that comes to those who think only of the war in the West.

ORDERS FOR "THE STUDENT MOVEMENT"

Owing to the higher cost of printing and the rationing of paper every possible economy must be exercised in the publishing of the magazine. We are determined not to raise its price, but all waste must be avoided if we are not to lose money.

Surplus copies now become a serious consideration. As it is impossible to estimate exactly how many to print for college orders we would ask:

(1) That, wherever possible, readers should become *postal-subscribers* (3/- a year post free to students) rather than buy their copies monthly from the college bundle.

(2) That Magazine Secretaries should do their best to *sell right out* when they order bundles on sale or return.

EDITOR.

JOBS TO BE DONE

THESE are notes about types of work which is being done to meet human needs created by the war. The information may be of use especially for members of the Movement who want to give service where it is needed, but who want to act consistently with a pacifist interpretation of the situation, and who cannot commit themselves unreservedly to the "national effort." However, it is not meant exclusively for pacifists.

1. *A.R.P.*—For those who are ready to do work in the A.R.P. organisation itself, there seems to be a special need, in London at any rate, for stretcher-bearers and members of first-aid parties. Information about this, and related kinds of work, can be had from any local centre of the organisation for Civil Defence.

2. *Pacifist Service Bureau.*—The Peace Pledge Union began the organisation of a Pacifist Service Corps, which was designed to put pacifists in touch with organisations already at work, and also to initiate a separate organisation for ambulance and other humanitarian work, which would act in consultation with but not under the authority of the Government departments. Representatives of the P.P.U. seem to have had a somewhat inconclusive interview with the Minister of Labour, at which they "emphasised the fact that there was no question of the Peace Pledge Union organising a corps to be at the disposal of the Government," and the Minister on his side said that "he was glad of the information, and that he had thousands of applicants on his own list of those who desired to render special service, with whom he was not yet able to deal."

The present position is that the conception of a Corps has been abandoned, but the headquarters of

the P.P.U. will be a clearing-house for information about work to be done by individuals themselves, or in conjunction with local authorities. The address is 6, Endsleigh Street, London, W.C.1.

3. *Citizens' Advice Bureaux, etc.*—These bureaux are being opened in most large centres to help those in difficulty as a result of evacuation, air raids, and so on. They have already been at work establishing contact between people separated by evacuation. They would presumably help those rendered homeless by air-raids, and will continue to be centres where people can make their needs known, and be put in touch with organisations which can help them. The bureaux are using voluntary helpers to assist with visiting and with clerical work.

Address: Charity Organisations Society, 296, Vauxhall Bridge Road, London, S.W.1.

In some districts unofficial organisations have done similar work, and there may be widespread need for spontaneous local organisation of this kind. One such unofficial organisation is calling for volunteers for the following:

Digging and Cultivating Allotments.	
Household work (women).	Providing occasional meals.
Household repairs (men).	Visiting or entertaining.
Items for hospital concerts.	Simple nursing.
Knitting.	Boys' and Girls' Clubs.
Blood transfusions.	Running errands (older children)
Salvage work after raids.	
Minding Children.	Typing.

4. *Work for "Enemy Aliens."*—A new section of the Friends German Emergency Committee has been formed to deal particularly with the problems of those Germans in this country who are "enemy aliens" but not refugees. It is under the charge of Mr. David Hodgkin, who can be reached through Friends' House, Euston Road, London, N.W.1.

5. *Friends' Ambulance Unit.*—Mr. Paul Cadbury is organising an ambulance unit for those who can give full-time work, with or without pay. The unit is already in training. The address is 46, Edgbaston Park Road, Birmingham, 15.

6. *Friends' Hospital Aid.*—There is a need in the Midlands for help in keeping contact with hospital patients evacuated to their homes, and providing transport for nurses who have to attend to them. The groups which is organising this and related kinds of work can be reached through John S. Hoyland, Holland House, Woodbrooke Settlement, Selly Oak, Birmingham, 29.

7. Most social service centres are finding their work increased, and voluntary helpers can do good work with visiting, clubs, etc. A good point of contact for this kind of work is Kingsley Hall, Powis Road, Bow, London, E.3.

Movement people who want to consult others about a positive social expression for their pacifist convictions might usefully get in touch with Miss Jean Fraser, 3/286, The Highway, London, E.1.



- NEWS FROM - THE COLLEGES

The First Term of War

From Aberystwyth.—The University College of Wales in Aberystwyth has lost about ninety out of last term's six hundred and sixty students, but it has been invaded by about four hundred and fifty students from University College, London, and six miles off at Borth, there are one hundred Chelsea Physical Training College people.

The London men are in digs but the women are in hostels and most of them find it difficult to conform to hostel life after the freedom of living at home. The majority of women—both Aber. and London—have to share rooms, and are only allowed a limited number of fires each week, and men and women are at present under the rule of lights out at 11-30 p.m. This, coupled with the fact that the National Library of Wales has been partly commandeered for the British Museum, and so is only open to third-year students, really sets serious limitations upon work.

At first difficulties of blacking-out seemed likely to curtail social life and the activities of societies, but most of the difficulties have been overcome through the work of the Aber. Students Representative Council and the U.C.L. Union Society. Now all the usual departmental clubs and voluntary societies are in full swing, although accommodation is often limited, and dances are held at least once a week. The activities of the S.C.M. have in no way been curtailed. We are holding a series of Sunday evening meetings on the fundamentals of the Christian Faith, and the average attendance is seventy people. Prayers are held each day in one of the lecture rooms, and six study groups meet weekly in various holes and corners. In the S.C.M., as in most societies, there has been the closest co-operation between U.C.W. and U.C.L. students, and the contact is proving really creative and stimulating for both sides.

Student thinking about the war seems to be paralysed by the complexity of the situation: few are wholly convinced that the Allied cause is just. Moreover, the general uncertainty about the future which hangs over the 20-22 age group does not facilitate clear thought. At the beginning of term pacifism v. non-pacifism seemed to be the most discussed problem. About fifteen per cent. of the students are convinced and thoughtful pacifists: among the rest there is much "loose thinking" which too easily equates pacifism and Christianity. Now the current problem seems to be whether or not the war should be stopped, but so far there has been little talk about how this could happen and on what terms. On the whole, the women seem to avoid thinking about the war until it affects them in a directly personal way. Very few of them were present at an Open Forum held by the Labour Clubs, on "Our Attitude to the War," in which members of the Labour Club, the Communist Party, the Peace Pledge Union, the

S.C.M. and the India Students' Society took part.

As I see it, the foremost job of the S.C.M. is to show that Christianity has a message which speaks in and to this situation, and yet goes beyond it, and which can guide people through personal disillusionment and frustration. Moreover, the S.C.M. should be impressing upon people the need for thought and for the patient acquiring and weighing of facts. It should try to bring together all students who are really thinking about the war, whatever their ways of approach, in an attempt to substitute understanding and knowledge for sectarianism and unfounded criticism. So far, the S.C.M. in Aberystwyth is not being outstandingly successful in any of these directions, partly because we members are not thinking deeply enough, and so have not seen the possibilities of the job to which we are called. But the fact that we are slowly realising our failure perhaps gives the surest ground for future hope.

M. THORPE.

From Birmingham

1. *Facts about the University.*

Birmingham University is particularly fortunate that the war has produced only a small disarrangement in its structure.

There were 50 more Freshers this year than last; this was accounted for by an increase of 45 in the Medical Faculty, an increase of 35 in the Science Faculty, and a decrease of 30 in the Education Department. There were, however, a total of 50 less students registered than last year. This is accounted for by an increase of 35 Medical Students, a decrease of 40 in Education Students, a decrease of 10 Arts Students, 10 Law Students and 25 Commerce Students.

From the above it will be seen that 100 people who would normally come back to the University have not done so.

2. *Facts about social arrangements.*

The reaction of the University to the war, as far as carrying on both its academic and non-academic functions, has been good, and very few activities have been abandoned.

So far as the Union is concerned the S.C.M. distinguished itself by being the first group of people to recognise and assert the necessity of carrying on public meetings, debates, etc. The Guild as a whole has shown more interest than ever before in social and political questions and there have been several new experiments this term, such as a Guild Address by Eleanor Rathbone on "War Aims and Peace Aims," and a two-day conference on "Universities in War." The attendance at these meetings was surprising in that about 400 people showed an interest, a number which had never been approached before. The conference resulted in a great enthusiasm for further study on problems of the University, and there have already been arranged a series of study groups in which members of various faculties study their own

particular problems. Following the emphasis made by the Master of Balliol on the appalling ignorance of political and economic facts shown by Science and Medical students the Guild has arranged for four lectures of an informative nature to be given to students by members of staff on subjects as follows: "Turkey and the Straits," "Blockade," "The Partitions of Poland," "Living Space and the European Farmer."

It will be seen from the above that as far as the Guild is concerned the War has lead to an increase in the number of meetings on political and social subjects. Voluntary societies too have continued to function as usual and are attracting a normal number of people.

The S.C.M. at Birmingham is suffering from "a dilution of labour." This is due to the fact that many of the members of the Committee are so busy taking part in Guild affairs that they have no time to give to the distinctive work of the S.C.M.

One interesting fact about the S.C.M. here this term, is that there has been wider emphasis on the importance of social study and social work. This acts as a very welcome balancing influence against the sense of the futility of all social and political action which members of the S.C.M. tend to acquire from their misunderstanding of Reinhold Niebuhr's writings, which many of them have studied.

3. *Attitude of Students to the War.*

It is extremely difficult and indeed impossible to decide what is the attitude of the majority of students. It is however quite obvious here in Birmingham that the attitude of students at the moment is very different from their attitude during the last war. The difference lies in the fact that although the majority of students are either in favour of the war, or indifferent to the war, there is very little feeling of enthusiasm for the war cause. The exhortations of our leaders to fight for democracy, freedom, and liberty does not arouse any active opposition in the minds of the majority of students, but on the other hand it does not inspire. There seems to have been a real loss of faith in liberty and freedom. There is very little criticism but a great deal of indifference, confusion, and doubt.

4. *The Job of the S.C.M.*

War conditions have not as yet enforced a limitation of the activities of the S.C.M., on the contrary they have for a brief time greatly increased its opportunities. I am convinced that there have not been, for many years, so many people ready to listen to the prophetic voice and to follow the energetic leader. Any prophet and any leader is welcome whatever his views. There is I think very great urgency for the S.C.M. to provide the prophets and the leaders. The opportunity will not last long; people are worried for the moment but they will soon eliminate their worries by jumping

at any ready solution, however unsatisfactory and false it may be. This readiness to accept any solution rather than remain perplexed faces the S.C.M. with one of its major tasks. Although it may be impossible to convert a large number of people to the Christian faith it is relatively easy and extremely important in a University to prevent people jumping to conclusions which do not take all the facts into account. The S.C.M. must fight against this habit of easy solutions and this will necessitate their studying perhaps as never before the economic and political facts of the present day situation. Evangelism in a University must to a very large extent start where the student is. This means that members of the S.C.M. must meet the student's immediate difficulties, and if not supplying a solution at least indicate a technique of study.

R. H. LAMBOURNE.

From Oxford.—At first sight Oxford seems very little changed, except for yellow signs pointing to air-raid shelters in college cellars, and piles of sand-bags outside porter's lodges. But the dreams of our spires have not been undisturbed. Government offices or hypothetical hospitals have devoured three colleges completely and large pieces of eight more, so that only half of the colleges are fully in their proper use, eleven men's and two women's. These, in addition to their own students, have given shelter to the dispossessed, with a result that many people are sharing rooms. There is a fixed price for those living in college of £4 4s. od. a week inclusive, a percentage of which is to go to help the evicted colleges. More undergraduates have come up than were at one time expected, 2,000 men out of a usual 4,150, and 600 of the normal 850 women; and our numbers have been strengthened by the arrival from London of Westfield College, the Slade School of Art, and a hundred students from St. Thomas's Hospital. Some 60 dons have left on various forms of national service, civil or military; and a considerable number of undergraduates will be called up in the course of the year, not a few before next term. Freshmen, so far as can be foreseen, can count on about a year here, apart from such exempted classes as scientists, medicals, and ordinands. Special shortened courses have been arranged with commendable speed, though ambiguities still remain, notably the relation of these courses to War Degrees, if indeed such are to be given. An article to *The Times* (October 14th) stated that one of the ideas which controlled such adaptations as had been made was that the war was "only an interlude." It is being questioned whether it is right merely to adapt present methods on the assumption that we can return to "normalcy" after the war, be it long or short.

Two new additions to the lecture list have been greatly welcomed. The first, a series of lectures on Christian Faith and Practice by the Regius Professor of Moral and Pastoral Theology, is an answer on the part of the University to agitation

by the S.C.M. for some elementary instruction in Christian doctrine as part of the normal curriculum. This demand has been fully vindicated by the crowd of 350 or so which gathers every Saturday morning in the Divinity School. The lectures are followed up by study-groups in most colleges with the help of the college chaplains. The second addition is an attempt to provide a guide for study of the international situation by lectures from such experts as the Rt. Hon. H. A. L. Fisher, Dr. A. D. Lindsay, the Hon. Harold Nicholson, and Professor Brierley.

Most undergraduate activities have not been seriously dislocated as yet, apart from the fact that we have lost many of our budding bureaucrats. The Union holds fortnightly debates. There is no ban at present on political meetings; the Pacifist Association and the Labour Club, for instance, are both carrying out a full programme. One welcome sign of the times is the inauguration of an international club; this has been started by the S.C.M. and others to provide a centre where students of different countries can meet one another informally, and to co-ordinate the partial attempts of various societies to insure that our overseas students—and the numbers though smaller are still high—are not forgotten.

It is as impossible to analyse the general attitude of the university to the war as the attitude of the country as a whole. Some call us unanimous, others inanimate. The large numbers of second and third year men still up suggests a fairly high percentage of pacifists, though these are so multi-coloured that statistics are impossible and would be misleading. Nor are the non-pacifists any more homogeneous. The majority of them "find themselves needed in the fighting forces and cannot feel justified in separating themselves from their fellows"—to quote a letter of one of them. Consideration of the justice of our cause is not perhaps the dominating factor in decision; and pacifism has come to be regarded too easily as a legitimate, but special vocation—for other people. This is not meant to imply that there is no political concern in the war or its progress. On the contrary, the popularity of Federal Union, for example, is in danger of distracting all attention from more immediate and fundamental problems; while others give up the attempt to understand the historical situation in despair at its complexity, but retain an academic interest in politics divorced from personal action.

It is a pervasive lack of commitment, a "twilight of the gods," which we have so far failed to tackle bodily enough. The fact that men may only be here for a year makes it imperative that our attack should be much more incisive and imaginative. A facile dogmatism is here as ineffective as an activism without theology. The temporary normality can become a snare rather than an opportunity if it leads to self-congratulation at having

got the old machinery working properly. "Business as usual" can be a dangerous motto for the Christian, since his business is never "as usual." "Take ye heed; watch and pray; for ye know not when the time is."

A. G. HORT.

The Jubilee at Liverpool.—On November 2nd the S.C.M. in Liverpool held its Jubilee Celebration in the India Building. The Lord Mayor of Liverpool had materially supported the meeting and the Vice-Chancellor of the University took the Chair. The Bishops of Liverpool and Warrington were among the speakers, and the Rev. Kenneth Dykes, Baptist Chaplain at the University, took the prayers. The Chaplain of the Presbyterian students and other Free Church chaplains of the University supported the meeting.

Professor Whitehorn recaptured imaginatively pictures of life in the Movement in the past and enabled us to see, in terms of outstanding personalities, the amazing work done by the S.C.M. in training leaders for the Churches.

Fr. Vidler set a great task for the Movement in Liverpool by his very high conception of its work in the Universities and its function in Christian thought and study, and electrified the meeting by his prophetic analysis of the present war-ridden world and the task of the Christian in the present situation. He made it plain that Pacifists and non-Pacifists were agreed in the major task of the Church and the individual Christian in analysing, exposing and removing those more fundamental evils in our civilisation of which war was but a symptom and a result.

The meeting was well attended by a great variety of members and senior friends, drawn from all parts of Liverpool and all forms of student life.

One happy feature is the way in which local Free Church and Anglican clergy are co-operating with the work of the S.C.M. in their concern for the religious life of the Christian community at the University and carrying this to the point of regular personal attendance at the University in order to meet with the members of their Church therein.

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FOR PRAYER

Suggestions for Bible Reading and Prayer during Advent, issued by the World's Student Christian Federation, and suggested for use throughout its membership in all countries

DECEMBER, 1939.

The season of Advent is a time of watching and waiting during which the Church celebrates the two Comings of her Lord: His Coming in humility in the Incarnation, and His Coming again in glory. And because every coming of God is at the same time a day of judgment and a day of salvation, appeals to penitence alternate with songs of joy preparing and announcing the holy joy of Christmas, which itself foretells the final victory of Christ, the day when "death shall be no more, neither shall there be mourning, nor crying, nor pain any more; for the first things are passed away . . ."

FIRST WEEK.

. . . Lord, be merciful unto me:
heal my soul for I have sinned against thee.

—(Ps. xli. 4).

Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.—(Isaiah i. 18).

Shew us thy mercy, O Lord: and grant us thy salvation.—(Ps. lxxxv. 8).

Readings: Psalm xxv.; Romans xiii. 8-14.

Prayer: Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious Majesty to judge both the quick and the dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the Holy Ghost, now and ever. Amen.

—(Collect for the 1st Sunday in Advent).

SECOND WEEK.

Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence,

As when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence!—(Isaiah lxiv. 1, 2).

Turn us again, O God: shew the light of thy countenance, and we shall be whole.—(Ps. lxxx. 3).

Readings: Romans xv. 4-13; Luke xxi. 25-33.

Prayer: Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. Amen.

THIRD WEEK.

For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married . . . and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.

—(Isaiah lxii. 1-5).

Readings: Matthew xi. 2-10; Revelation xxi.; xxii. 1-5.

Prayer: O Lord, make us watchmen who await and announce the coming of thy kingdom. Strengthen thy church, we beseech thee, and keep her ever in thy love. Amen.

FOURTH WEEK.

Christmas Eve, 24th December.

"The people that walked in darkness have seen a great light: . . ."

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.—(Isaiah ix. 2, 6).

Reading: Luke ii. 1-20.

Christmas Day, 25th December.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—(John iii. 16).

Readings: Hebrews i. 1-12; John i. 1-18.

Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God, for ever and ever. Amen.

New Year's Eve, 31st December.

And I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments; we have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments. To the Lord our God belong mercies and forgivenesses, though we have rebelled against him; . . .

O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies.

O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.

—(Daniel ix. 4-5, 7, 18-19).

Readings: Psalm cxxx; Phil. iii. 4-16; iv. 4-7.

Prayer: Abide with us, Lord, for it is toward evening and the day is far spent. Abide with us and with thy whole Church. Abide with us when over us cometh the night of affliction and fear, the night of doubt and temptation, the night of death. Abide with us and with all thy faithful, through time and eternity. Amen.

New Year's Day, 1st January, 1940.

I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me.

—(Exodus xx. 2-3).

Fear not: for I have called thee by thy name; thou art mine.

When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour: . . .

—(Isaiah xliii. 1, 2, 3).

. . . and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.

For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.

—(Isaiah liv. 5, 10).

Reading: Romans xii.

Prayer: O Eternal Lord God, who hast brought thy servants to the beginning of another year; Pardon, we humbly beseech thee, our transgressions in the past, and graciously abide with us all the days of our life; through Jesus Christ our Lord. Amen.



The Christian Auxiliary Movement, faced with certain financial problems connected with the war, are proposing to curtail their general staff. This will mean that the present General Secretary, John Drewett, and the Travelling Secretary, Iris Forrester, will both leave us during 1940 and will be replaced by one single person: a new General Secretary who will do as much travelling as possible and who, with Michael Dean (part-time with Auxiliary, part-time with S.C.M.), will cover the whole field of Auxiliary activities.

The Movement is therefore anxious to hear of some man or woman fitted by temperament and by experience for this task.

Suggestions and names of possible candidates should be addressed to:

LESLIE PERRATON

(Chairman, Auxiliary General Committee),
and sent to Annandale.

* * *

Youth in War Time.—Youth will meet to discuss its problems arising from the war at an open conference called by the British Youth Peace Assembly on December 9th and 10th at the Holborn Hall.

“Should the War go on?” is the title for the discussion on Saturday afternoon. Opposite points of view will be expressed by the opening speakers, and then the session will be thrown open to a full discussion from the floor.

Sunday morning will open with a short inter-denominational service. After this, at 10.30 a.m., Miss Curwen, the national secretary of the Y.W.C.A., will open the discussion on “Youth Conditions in War Time.”

All young people are invited to come to this conference. Please write to the B.Y.P.A., 118, Chandos House, Palmer Street, S.W.1, for all details.

* * *

Prayer for the Federation.—The College of the Resurrection at Mirfield hold the daily service of Holy Communion at 7.30 a.m. on the first of each month with special intention for the students of all countries involved in war. Many others would wish to remember this fact and make this a time of spiritual communion with the same intention.

BIRTH

TSAI.—To Chao Siu and Yao-Kuang (*née* Lin Yao-Kuang) on 26th October, a daughter, Jean Lan.

Communications with reference to the work of the Student Christian Movement, and subscriptions or donations, should be addressed to the Rev. W. D. L. Greer, Annandale, North End Road, Golders Green, London, N.W. 11, and orders for books to The Book Room, 58, Bloomsbury Street, London, W.C. 1.

PRAYER CALENDAR

December, 1939.

December

4. Cambridge: Jubilee Meeting in the Union Debating Hall. Speaker: Canon F. A. Cockin.
- 7-10. Edinburgh University Missionary Campaign.
- 19-22. Annandale: General Council.

January, 1940.

- 1-4. Kingsmead, Selly Oak: S.C.M. Conference on “Vocation and the World-Wide Church.”
- 2-5. Bewdley: Theological Colleges Department Conference.
- 2-6. Springfield St. Mary, Oxford: Prayer School.
6. Bewdley: Theological Colleges Department Committee.

NOTE.—Our International Secretary asks us to remember in our prayers the Cosmopolitan Club that is being formed in Swansea. There are some thirty members, and the Chairman and Secretary are overseas students.

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4. **God Rules the World.** Is God to blame? How far did we cause the war? What do we mean by "a just cause?" This war and the Cross of Christ.

Nos. 2-4 are in preparation, and further pamphlets will be produced later.

These pamphlets are being issued by a group of the staff of the Student Christian Movement, in the attempt to help students, in the first place, and also all others who desire to understand the Christian Faith and live the Christian life.

The war has raised acutely some questions which are new, and some which have always been with us, but are now more brutally obvious.

We believe that the God and the Father of Jesus Christ still rules in the world of men, in spite of all that is done to deny Him.

We believe that the calamity which has come upon us offers new responsibilities and new hopes, in which it is still our task to seek first the Kingdom of God.

We believe that the Christian Church faces a time of stern testing in which honest thinking and resolute action are God's demand of us.

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EDITORIAL

A Year of Hope

Good resolutions are likely to be even more disappointing than usual this year. They are hard enough to keep at the best of times, but when your own future is uncertain, or that of the people you love, when the area of life which you can control has become very small and when you cannot begin to guess the shape of the society you will grow old in—if you grow old at all—good resolutions seem hardly worth making. If all that we had to count on, at the beginning of a New Year, was the ability to keep our own good resolutions, it would be a hopeless prospect.

But for those who believe in God, that is not all and there is great hope. The Epistle of St. Peter speaks of our having been "born again to a living hope by the resurrection of Jesus Christ from the dead. . . . Whom not having seen, we love; in Whom, though now we do not see Him, yet believing, we rejoice with joy unspeakable and full of glory." And, as he says, he was talking to people who were "for a season, in heaviness."

Jesus lives. That is the ground of hope, and it is firm ground on which we can trust ourselves and all we care for.

(1) We can trust our personal lives on it, because to be a Christian is to grow in the knowledge that my life is "not I, but Christ that liveth in me." If Jesus lives, then every return,

"When I am sorry for my sins

And run back haltingly to Him,

With broken vows and empty hands,"

is a return to life which, just in proportion as He truly possesses our wills and hearts, is an undaunted life, because it has already known the Cross and conquered it.

(2) We can trust other people's lives on it. There is a lot of talk in war-time about "losing dear ones" and it stands for real human heart-break. But at all times there is only one way of "losing" people we love, and that is by their becoming meaningless to us. If they live for things we do not understand or believe in—then, where are they? But if "Jesus lives" only because God meant to show us that His kind of life is the only kind that matters, then all who share in that life are indestructibly bound together. As St. Augustine discovered, when his best friend died, "He alone cannot lose those whom he loves who loves all in Him whom he cannot lose."

(3) We can trust the world on it. The tiredness and bewilderment that so many of us feel springs chiefly from having no conviction that the shape of things to come will mean anything good or lovable. The alternative of protracted carnage or acquiescence in a dishonourable retention of acquired loot, by others and ourselves, does not promise well. "My soul had fainted had I not hoped to see the goodness of the Lord in the land of the living." Many do not hope—and their souls have fainted. But if Jesus lives, He lives in history; He is with us in the land of the living. He is alive in the world now, and when, in tired Europe, we forget it, we see it more easily in countries where the Church, His Body, is young and vigorous. But here, as elsewhere and always in the past, the affairs of men move towards order only when they move towards Him. To know that is to have hope.

The S.C.M. exists to give students hope. We dare not lose sight of that, through all the varied things we do, when people need it so much. But we cannot give others hope simply because they need it. We can only give it if we have it. We only have it if God has given it to us. And that is just what He has done.

THE TASK OF THE UNIVERSITIES IN TIME OF WAR

By H. A. HODGES
Professor of Philosophy in
the University of Reading

*The third of a series of articles, by many
writers, on issues raised by the war.*

THOSE to-day who think seriously about our educational system, and in particular about the universities, are at one in thinking that there is something wrong; and they are not mistaken. One can say this without at all forgetting the encouraging signs and hopeful developments which are visible in the universities, or the real part which they play in the life of the nation. The trouble is that there are also restrictive influences which limit the scope of the best university effort, and prevent the universities, for all their good will, from doing all that they might and should do. It is significant that, if one were to ask for a clear statement of the "aim and basis" of university life, its fundamental *raison d'être*, neither students nor teachers would be in agreement about the answer, and many of each group would not know what to say. This bewilderment, this lack of an agreed aim, is both a product or symptom of the prevailing evil and a strong contributory cause of its spread.

This unsatisfactory state of things was giving rise to doubts and questionings, even before the war, and various groups of people were beginning to try to diagnose the trouble and find a cure. The coming of war is likely to force the issue into the open and awaken many more people to its urgency.

If the people in the universities, students and teachers alike, were asked why they are there, there are two answers which would certainly find considerable support.

The most widely-held view of all, within the universities and without, is that the universities exist to train people for public life, the professions, and the more technical branches of industry. Government and the professions are the especial concern of Oxford and Cambridge, the professions and industry are that of the newer universities. This is certainly the view of many would-be benefactors who endow research in the more obviously practical branches of knowledge, to the almost complete exclusion of the humanities. It is the view of municipal authorities who think that a university can naturally grow out of a technical school. It is the view of the numerous parents who send their children to universities in the hope of thus obtaining for them secure and well-paid jobs which will carry social status; and the children often fall in with this view of the matter entirely. The common question which a student's relatives ask him is "how will you get bread and butter?" The criterion by which he chooses what course to follow in his studies is often the probable economic value

of the resulting degree. Student, parent, and employer of labour all complain when the university tries to teach him things not obviously useful from this point of view.

Against this stands the view, most frequent perhaps among university teachers, but not unknown among students, especially in Faculties of Arts, that a university is primarily a place of learning, staffed by people who devote their lives to the advancement and impartation of knowledge, and that this is a good thing for its own sake. Teachers try above all to worry their students into achieving a high standard of scholarship, such as would be necessary if all the students were themselves going to become university teachers. A small pittance of token Latin is forced upon students to whom it will never be of use, because of its alleged cultural value. The university strives to keep itself free from the turmoil of the market-place, lifted above mercenary considerations. The pursuit of learning is above all disinterested.

These two views seem at first sight to be opposites, and each is denounced by those who hold the other. The pure scholar complains of the sordid influence of the economic motive, and the believer in vocational training inveighs against the remoteness of the academic mind from life. On a deeper view it will appear that both are forms of the same error, that they involve a flight from the university's real responsibility.

Universities and Society

The university to-day is the highest rung of the educational ladder. It has for its students a highly selected few who in after life will be destined, more than others, to affect the administration of the country and the movements of public opinion. This being the true social significance of the student body, society has a right to expect of the university that its teaching should take this into account. For this purpose a training is needed which is neither merely vocational nor merely academic. Vocational training is of course indispensable for all, and the better it is the better for all; training in standards of scholarship is itself a branch of vocational training for those whose vocation is to become scholars. But what is equally necessary, and much harder to devise, is a means of making people see the meaning of life for the individual and for society, the things most worth working for, the scheme of life which is to give direction to the efforts of a civilised community. What is the

difference between a human society and an ant-hill? The ants each perform their tasks to perfection, but by instinct, not intelligence. They do it because they must, not because they see that they must. It should be the privilege of men to act because they see that they must, because each sees where he comes in in the scheme of things. Such vision is lacking both in the universities and in society at large to-day.

Some who see partly what is wrong contend that what is needed is a training in citizenship, and both in schools and in universities the attempt is sometimes made to provide teaching of this kind. A training in civics is, indeed, a useful thing, and I say nothing against it; but plainly it does not go deep enough. Such a course, to begin with, is almost bound to be largely factual, a study of the structure and working of existing institutions, with the underlying questions of aim and principle, which in the last resort are philosophic or even religious questions, glossed over or begged. And, what is even more important, the meaning of life is not a subject among other subjects, but a principle pervading and informing them all. It cannot be identified with a body of knowledge called civics, nor even with that body of speculation which is called philosophy. It can be revealed to some by studying philosophy; to others, a larger number, by literature (including the classical literature); or by history; or by one of the sciences. Any specific branch of learning can become a vehicle of it, if properly handled. And the real question is not that of adding a new subject to students' curricula, so much as of so arranging all curricula that they may become avenues of approach to the one subject behind them all, which is life.

What chiefly stands in the way of this at present? On the institutional side, it is the division of the universities into Faculties and Departments which are too often not mere administrative conveniences, which is all they ought to be, but closed compartments. The two-fold drive towards vocational training and pure scholarship is directly responsible for this, since it has meant that each Department tries to raise its students to a high pitch of attainment by strict concentration on its own field. What the deeper interests of education demand is quite different: that the student, in addition to being thoroughly taught one thing, should be encouraged to discover how it is related to other things, and that the resources of each Department should be made available for every student who can profit by them.

It is cheering to know that there are universities where practical steps are being taken to this end, by the institution of two-subject degree courses, by open lecture courses, by inter-departmental seminars, and in other ways. But the hardest problem to deal with is also the most serious, *viz.*, the divorce between Science Faculties and Arts Faculties, which means in practice that some people

are taught techniques for doing many things, without being helped to judge what things are worth doing, while others are introduced to ideals and principles, but not to the material conditions which must govern their application. No fundamental improvement will be made until this breach is closed.

The Effect of the War

The war has not so much made new difficulties for the universities as rendered the old difficulties acute. In more quiet times it was possible for the student to acquiesce in a university system which did not help him to explore the meaning of life. He could hope to be able to make his way through life without it, guided by social convention and professional or business etiquette. But this is not possible in the midst of events which involve a conflict between opposing interpretations of the meaning of life, and compel each one of us to take sides in the conflict. To everyone to-day, but especially to those of university age, come questions which demand hard thinking and clear decisions; and the universities, in so far as they have not helped us in this, are seen to have let us down. At the same time it is clear how thorough the reorganisation must be which might enable them to help us as they should. The questions of to-day cannot be answered merely by lectures on the points directly at issue. It is no use, for instance, telling people that we are fighting for democracy if they do not see clearly what democracy is; and this, again, is a thing which they will not learn merely from lectures on civics, or even on political philosophy. It is part of a total experience of life, of which education ought to be the vehicle, but is not. And even the problems of to-day are small in comparison with the problems which will arise when the war is over. The task of social and international reconstruction is one which cannot be attempted without a clear notion of the meaning of life, unless we are prepared to make even a bigger mess of it than we did twenty years ago.

One way of putting meaning into life has been adopted by several nations in Europe, by Germany, and also by Russia, and others. It is the method of indoctrination. Let there be no mistake; if the thing cannot be done by other means, we shall have to come to this ourselves in the end. It is, however, a part of our tradition, and one of the things which we are now defending in arms, to try to settle all questions, even the deepest and hardest, by free discussion. This may yet be possible; but not unless the universities show themselves at last, what they ought always to have been, the places where facilities for such discussion are available to all. This is their task in the war days—to set their house in order so that in future days of peace they may play the part in social reconstruction which only they can play.

And there is just one encouraging thing about

the war. It has created such a state of uncertainty, and such abnormal conditions in the universities, that traditions and prejudices and inhibitions are breaking down which might have stood for a long time without this shock. The shaking of the exist-

ing structure may be the prelude to a rebuilding on better lines; but it will be so only if there are, now and in the years immediately ahead, enough people in the universities who see clearly what to aim at and have the vigour to see that it is done.

UNIVERSITY STUDENTS IN WAR-TORN CHINA

"ALL things are low: learning alone is lofty" thus runs an old Chinese saying. To respect learning and the learned has been a time-honoured tradition of the Chinese people. In the old days there were no castes in China, but the people were classified into four categories according to their occupations: the scholar, the farmer, the labourer and the merchant. The fact that the scholar was given the lead in this list, again reflects the Chinese esteem for the learned.

Organized schools and universities are comparatively new developments. For hundreds of years, children of the more well-to-do families were taught by private tutors. Self-education was often undertaken by the less fortunate people whose parents could not afford to engage such tutors. Scholars were distinguished by their ability to pass successfully a series of competitive examinations sponsored by the counties, the provinces and the State respectively. These examinations were open to all without discrimination. Stories are still to be found everywhere of how candidates for the State examination, *i.e.*, those who had passed the county and provincial examinations, set out on their treks to the capital months before the examination actually took place. On their way they usually encountered innumerable hardships. When the candidates could not afford the expenses involved for the long journey to and fro, the communities from which they came would pool their finances to help them, for success in this final examination meant the highest honour not only to the individuals concerned, but also to the families and clans which produced such talent.

When China was brought out of its long isolation into contact with the outside world in the latter half of the nineteenth century, she was forced to realise, through bitter experiences, that it was scientific progress that made the western powers strong, and that it was her lack of this progress that made her a prey to alien domination and a victim of humiliation. A new educational system after the fashion of the West was therefore adopted. Credit for the development of this new system in China is due to the pioneering enterprise of the missionaries. At the time when the undeclared war in China broke out in July, 1937, China had 114 universities and colleges with 40,000 to 50,000 students; 13 of these universities are under Christian auspices.

By C. S. TSAI

*International Secretary of the S.C.M.,
who arrived straight from China just
when the European war was beginning*

To see the Chinese student in his right perspective, one has always to bear in mind his unique position in the national life. As a student, he still enjoys, to no small degree, the traditional respect accorded to the scholar. To study in order to attain scholarship is undoubtedly his main job. But that is not all, he has another rôle to play—the rôle of leadership. As there is only one student to every 10,000 persons the Chinese student naturally has a keen sense of responsibility towards the enlightening of his less fortunate compatriots. He was



C. S. Tsai

keenly sensitive to the deplorable humiliations imposed upon China by other powers in the last half century, more especially to the humiliations involved in the incessant aggression of Japan during the last two decades. He was no less indignant at the corruption of the officials of his country. Therefore he could hardly wait until after his graduation to assume his part in the leadership in the movement for national regeneration. In his spare time he went about educating the masses in order to awaken them to the dangers the nation was confronting. He promoted, with great effectiveness, the weapon of boycotting Japan. He

demanding the stiffening of the government's policy towards Japan. In the history of the Chinese struggle for freedom and unity, many an important page will be filled with the rôle the Chinese student has played.

Is it therefore any wonder that the Japanese aggressors should hate the Chinese students and in the conduct of the war in China should adopt the policy of destroying the Chinese colleges and universities?—for the students are indeed Japan's deadly enemies. At a very early stage of the war, in July, 1937, by deliberate incendiarism, the Nankai University in Tientsin, one of China's best institutions of higher education was levelled to the ground. No less than 54 out of the 114 universities or colleges have been totally or partially destroyed in the course of the two years of war. This high casualty list is to a large extent undoubtedly due to the fact of the concentration of universities in and near the coastal provinces. This also explains why the falling of the cities into the hands of the Japanese involved the disruption of the whole machinery of China's higher education.

Disruption, yes; defeat, no. The torch of civilisation must be kept burning at all costs. This has been the government's policy and the determination of the university world. It will take more than the mere destruction of the university buildings and equipment to prevent them from carrying on.

A new educational situation has been created in China by the undeclared war. There was a large scale exodus of students from the North, more especially from Peiping and Tientsin, at the early stage of the war. Following this, there was the more carefully planned evacuation of universities and students from places where the threat of aggression was imminent. And finally there was the establishment of new universities and the redistribution of evacuated universities in the new centres in the south-west and in the north-west.

It should be recalled that the war in China broke out in July, 1937, as the result of the Marco Polo Bridge "incident." The students were still on their summer vacation; the war took them by surprise. Organized measures to cope with the new situation were impossible. But of one thing they were sure. When the Japanese came they must go—thus the spontaneous migration of students by the thousands from Peiping and Tientsin to the Shansi, Honan and Shensi provinces took place. All odds were against them; means of communication were virtually unavailable; all of them must subject themselves to questioning and cross-examination by the invading soldiers; insults were heaped upon injuries; many were taken into custody on the charge of being anti-Japanese; women students were molested and many "disappeared." Then there were aerial bombardments, hunger and cold. Those who did survive all these trials were completely exhausted. One girl student was found

lying in bed (if bed it could be called) for days pretending to be sick, while the real reason was that she was penniless, and her sense of honour prevented her from asking for help. But in spite of all these difficulties, considerable numbers did get to destinations where temporary universities had been opened to enable them to continue their education.

As the war continued and the war zone spread, other universities in the East and South, while determined to carry on where they were as long as they could, saw the probable necessity of moving to the interior before their respective cities fell, and they prepared for this eventuality. Then when the fall of the cities seemed certain, they moved with what meagre equipment and books they could to their prearranged localities. While they were a little better prepared, it must not be taken to mean that they had much comfort. To this category belongs the Central University in Nanking, one of the best government universities, which moved to Chungking, now the war-time capital. Some fifty buildings were put up to accommodate the university of 1,500 students on the new site in 40 days! The writer has had the privilege of visiting this place. True enough, there is no magnificence and comfort to boast of, but the natural beauty coupled with the simplicity of the buildings and of the life of their occupants, leave very little more to be desired, at a time when the whole country is suffering. Other universities, knowing that conditions would remain very uncertain for some time to come, decided to keep on the move, and continued to carry on the classes as they went. The National Chekiang University serves as a good example. Starting from Hangchow, its original home, it first evacuated to Kienteh about 100 miles away, in November, 1937. "The University remained in Kienteh until the 2nd of December. Temples and ancestor halls were made into lecture rooms and dormitories. Wooden benches, tables and a black-board were all that was needed. The requirements for dormitories were equally simple: wooden berths and a *pukai*, the Chinese bedding, which everybody carries with him, tables and chairs or stools. It was a lovely little place, which soon became crowded with students. But we could not stay longer because of the Japanese advance. The University moved again . . . taking four weeks to cover a distance of four hundred miles. After just a fortnight . . . the University was compelled again to move farther south. . . . The University remained in its new home for over half a year, but it was on the march again in the fall of 1938."

One of the direct results of the movements of the universities has been the redistribution of universities in the cities in the south-west and north-west which were formerly backward and inaccessible. In the whole province of Kweichow, there was no university prior to the war. Now, in Kweiyang, the capital city of this province, there are two

medical colleges, the Yale-in-China, Christian institution, the Kweiyang Medical College, which is an amalgamation of a dozen medical colleges which before the war were scattered throughout China. Kweiyang is also now the seat of the Great China University, formerly of Shanghai. Kunming had one university before the war; it now has no less than ten universities and colleges in and near the city. The same can be said of Chungking, Chengtu and the like. The arrival of these institutions of higher learning will have far-reaching significance for the cultural development of these places.

It does not take much imagination to envisage the kind of hard life students lead under such conditions. In order to get to the new places to which their universities moved, the students often had to walk on foot for 200—400 miles. One of the most epoch-making events in the history of Chinese education was to be found in the march of a part (about 300 in all) of the temporary university which, having been established in Changsha after the outbreak of the war, decided to move to Kunming, to become the South-West Associated University. The march covered a distance of over 1,000 miles, taking 67 days from February 20th to April 28th, 1938. For all except four of these 67 days, students travelled on foot. The student's life in these new places is anything but *comfortable*, in the sense that their fellow students in the West understand "comfortable" . . . But when the writer visited one of the mat-sheds in which was housed some 80 students in double-decker beds made of wooden boards, he found that the students living in it were quite happy and full of humour. In the north-west, students are living in caves, many of which were dug by the students themselves: but they are as happy as can be. For what is physical comfort when the whole nation is engaged in a life and death struggle, and while millions are homeless? But it is when lack of accommodation and lack of nutrition assume such proportions as to be detrimental to the health of these young leaders-to-be of China that it becomes the concern of lovers and friends of the Chinese students. Cases of malnutrition, of sickness, and of students being unable to continue through lack of money are too numerous to count. A helping hand has been given by the government and friends, and more especially by I.S.S. in Geneva and in other countries and the Far Eastern Student Emergency Fund Committee in U.S.A. Through the co-operation of the I.S.S. Committee in China and the National Student Relief Committee organized by the Chinese Y.M.C.A. and the Y.W.C.A., students in all parts of the world have come to the assistance of the Chinese students. On their behalf the writer takes the opportunity to express the appreciation of the Chinese students for the help given to them by their British fellow students. But needs are still mounting. May the bond of student solidarity be strengthened by ever continued fellowship.

CHRISTMAS GENERAL COUNCIL

THE outbreak of war prevented the usual September meeting of General Council, and a gathering of S.C.M. staff had to take its place. But in spite of a delayed start, this meeting, from December 19th to 22nd, was at least as brisk as usual and faced more than usually difficult business.

We began with a discussion on "The S.C.M. in the first term of war: Our successes and failures; our relations with other student organisations." Student representatives from Oxford and Birmingham introduced the discussion. This led to the second half of our subject—relations with other student organisations. Here the principal activity had been co-operation with the National Union of Students, both through the national and local co-ordinating committees, in study preparatory to the N.U.S. Congress at Easter.

Staff Changes

The Policy Committee, as usual, had Finance and Staff as its two chief topics, but unhappily they could not be discussed on usual lines. The customary budget for the coming year was missing, since only an omniscient General Secretary could draw up a budget for 1940-41 which was more than sheer guess-work. But a glance at the income and expenditure sheet to date showed a drop of £1,000 compared with the same period last year in the general subscriptions and donations. Although all of this was not attributable to the war, wisdom advised planning next year on an income of at least £1,000 less.

Certain staff changes thus become essential, on the expectation of changing, as needs dictate it, from a mainly resident to a mainly travelling staff. The General Secretariat remains at normal strength, until 1941 at any rate, though, Ursula Tomkins leaves the staff this term after 4½ years and her place at Annandale is taken by Gwennyth Hubble who joined us in September. The only other change this year (in addition to the two new secretaries released in September, is to welcome James Devine in Scotland in place of Fraser McLuskey, who has become temporarily Chaplain of Glasgow University. The big changes will be after next September, though at the moment they are only *provisionally* planned. Briefly they involve making single "parishes" of Liverpool—Manchester, Newcastle—Durham—Leeds, Birmingham—Nottingham—Sheffield; reducing Scotland to three and Wales to two secretaries (including, in the latter, the shepherd of the evacuated Londoners) and—bitterest of all—reducing the Study, S.V.M.U. and Industrial departments to only *one* specialist each.

Summer Conferences

Programme Committee's biggest problem was that of summer conferences. It was thought improbable that, with Swanwick commandeered, any one place could be found big enough to house a national conference. Provisionally three area conferences to serve: (a) Scotland and the N. of England, (b) the Midlands and N. Wales, (c) S. Wales and S. England. (Ireland maintains her independence.) Each conference will follow the same broad lines. Study Swanwick as we have known it for two years must go, but a *small* study-training conference may be held later in the summer.

Much more complete details on all these suggestions will be available after the next Council meeting, planned for April 1st to 5th.

BLIND GUIDES?

A selection of views on David Paton's book on the purpose of the University

Introduction.—By the Editor

AFTER one term of war the University situation has become clearer. Many more men know whether they can expect to finish their courses. Others, knowing that their courses are likely to be interrupted, now know the value that will be attached to the work they will have completed. All now realise something of the nature of university life during a war, at least during the kind of war it has been so far.

This makes it possible for us once again to raise a question which, under universal uncertainty, both personal and social, had been crowded out. That is *What is the purpose of the University?* Professor Hodges' article, preceding this symposium, suggests an answer and shows how the question probes into the deepest social and intellectual problems of our time. It is a question which had begun to worry many people, but not nearly enough people. Above all, Christians, who profess to believe that in what they do they must seek the Will of God, are betraying a trust if they ignore it.

David Paton's* book affords a better introduction to the question, and a more spirited attempt to answer it, than has been available for some time. The book is the fruit of the three years experience of an Oxford graduate and Greats scholar as the S.C.M. Intercollegiate Secretary in the modern university of Birmingham. The views that follow, differing as they do, are intended to stimulate those who have not read the book to do so, and to encourage those who have to realise that, as students, they must bear their share in re-making an institution which at once reflects and contributes to the chaos of society. Individual effort never seems to effect much, but his individual efforts are the only ones a man can make. Unless those within the universities reclaim them for their true ends, those without them will invade them even further, while those inside surrender by their sloth.

David Paton has attempted his analysis. He deals with People, Society, Teaching, Faith. The book is pungent and readable and it has a definite point of view and purpose. You may not agree with the analysis: you may dislike the point of view and the purpose; but you ignore the subject to the danger of any integrity you profess as a student, of any responsibility you owe as a citizen and of any wholeness you seek as a Christian.

Let us either frankly make the universities into propaganda-fed, mass-producing factories for puppets in a totalitarian society. Or let us make them into what they are meant to be, places where truth is honoured and faith gives coherence, within a society that values them too. But do not let us

drift any more. The tide is moving too fast for that. Even if there is no land in sight, we can make up our minds in which direction to pull—and start pulling now.

Some universities have begun study-groups on *Blind Guides?* and it is to be hoped that there will be many more. It is better that they should not be groups of S.C.M. members only but include anyone who is prepared to take the subject seriously, since, although the task concerns Christians, they are not likely to be able to complete it by themselves. Above all, it is a task in which staff and students must co-operate, and frank discussion of it may provide the opportunities for making endlessly varied local experiments, which is the chief way in which anything effective can, as yet, be done.

I.

By BRIAN SIMON

Chairman of the National Union of Students

FOR one who is not a Christian, and who particularly does not agree with the theories of Niebuhr, to write a short criticism of David Paton's book presents obvious difficulties. At the best it means that criticism must be generalised and expressed dogmatically and bluntly, and at the worst, that there is not space to formulate the criticisms in an intelligible manner.

In his book *Blind Guides?*, Mr. Paton gives a description of the present situation in the Universities which no one could dispute. But it is because his analysis of the causes of the present situation is inadequate, that he leads us up the garden path in the solutions he proposes for the problems of the Universities and of society in general.

Mr. Paton is supremely aware of the "crisis" in society and its effect on the Universities. He is aware of the fact that the University as an institution in society, reflects the value of that society, and rejects, to the extent of even working actively against, any philosophy or theory of society which seeks to change the organisation of society in a radical manner. But, perhaps because he does not wish that society should be changed in a radical manner, he is not aware of this all important fact. And the implication that is important for us here, is that in order to change the Universities, it is necessary to change society.

And here we reach the parting of the ways, for Mr. Paton in his analysis of the causes of the "crisis" of society, makes no mention whatsoever of the material changes in the organisation of society which, in my opinion, are the basic causes of the present situation. He concerns himself only with men's minds, not at all with the economic and material factors that change the consciousness of men. The crisis of society, according to Mr. Paton, is due to the warping of the once healthy

* *Blind Guides? A Student looks at the University*, by David Paton. S.C.M. Press. 2/6.

Christian tradition and teaching by the insidious influence of "Liberalism." With this analysis as a background, Mr. Paton is able to abstract himself and the Universities from the immediate political and social realities (*cf.* this "is a false world of unreality and dreams," p. 101), and to point a way to a better future which takes no account whatsoever of these realities, and is consequently ineffectual from the start.

But to be more constructive. If the "crisis of society" has something to do with the fact that we are now at war, if it has something to do with the development of capitalism and imperialism, with the creation of a large working class and an aimless middle class, and if, as Mr. Paton admits so frequently, the Universities are inextricably bound up with society, are the handmaidens of society, and reflect the values of society, then we must reach very different conclusions to Mr. Paton. For it then becomes at once apparent that we cannot take a neutral attitude on major political and social questions, as Mr. Paton in fact does in his book, however much he may demand that the Universities should consider these problems. It is clear that the crisis in society, and therefore the crisis in the Universities, can only be resolved by a change in the form of society. It is equally clear that anyone who sidetracks this fundamental issue, anyone who maintains that the changing of society would have no effect on the consciousness of men (p. 46), is in fact taking up a position of support for the *status quo*, which Mr. Paton condemns verbally with such passion.

II.

By DENIS MUNBY

President of the S.C.M. in Oxford

THIS is a fascinating book, full of amazing insights, giving us a brilliant sketch of life in a modern university, and raising all the problems of the university, its place in society and relation to Christianity. It may be worth saying some of the ways in which my "personal reaction to the situation" differs from that of the author.

First, we are to "think theologically about life" (p. 100); this is the major issue of the whole problem. But the book throughout is perhaps too sociological and not theological enough. This is a great danger for Christians, who think in terms of "history," the cherished invention of the 19th century, and the obsession of modern thought—thence the popularity of Niebuhr, Dodd and Berdyaev. So, we are told, "in a very important sense, the deepest divisions in the Christian Church are no longer on denominational or confessional lines, but with regard to the attitude taken to the Renaissance, the Enlightenment, and Liberalism" (p. 92). If modern history exemplifies the dogma that without God the nations are ruined, we must build our sociology on that, and take into account the different views as to the nature of God and His doings to men. Here we are faced with our divisions (are they in the

Church?); the Christian sociologist is forced to the Church and the Gospel. Only as the Church becomes more truly what it is, the Body of Christ, can it hope to integrate the riches of the modern era, so that a new society may grow up.

Secondly, the problem of truth. We are told that "it is not the task of the university to preach a gospel of any kind" (p. 73), though it is admitted that in fact it does. What is the difference between truth and a gospel? For the Christian it is perhaps a natural good, but can it flourish and be really true except in a Christian society? We have seen enough of the rival dogmas in the university, and "critical truth" seems confined to research and pure scholarship.

Thirdly, the relation of the university to society and culture is not treated radically enough. If the university is to examine prejudices (p. 56), it must have a philosophy outside society. Is a *philosophia perennis* possible? Is it desirable, if possible, to train a minority to stand outside their own culture on the basis of a study of other civilisations? But, as is suggested, it is a "behaviour pattern" that is our present vital need (p. 56). This can surely only come from a society with a purpose. "Education" is perhaps the grotesque invention of a world out of joint; in a sound community, it happens, and is not the subject of theorists or of such abysmal institutions as Departments of Education.

But we must not forget that the universities, at any rate the older ones, are societies of their own over against our economic order. A theological study of their development and the history of their ideas is the pressing need of the moment; this book has at least provoked the contest.

III.

By BOB LAMBOURNE

President of the Guild of Undergraduates, Birmingham

THE value of this book lies in its author's concern with real people. People who must always be choosing between good and evil, and who live in a world in which there is a purpose which is the Will of God. The author is not primarily concerned with the University as a graduate-producing machine—even though they be enlightened graduates—but as a community of people with a special task. But, as the author says, the modern Universities cannot in any real sense of the word be called a community, and it is not therefore surprising to find that it gives its members very little help in answering the more important questions which they ask.

The first chapter of *Blind Guides?* sets the problem of the University, and indeed of the whole of society. The author is aware, as few people are of the confusion which besets the minds of most students; a confusion which has been increased during the last few months. The war has revealed many weaknesses in society, but perhaps the most striking of these, to those of us who are students, is the tragic lack of direction and signs of disillusionment amongst the younger members of the

University. Many feel that the author might have left the interrogation mark out of his title. Questions which have been implicit in the minds of students before the war have been made more urgent. The answers are found by students less within the Universities than within the feature columns of the daily newspapers.

David Paton charges the University with failing to give guidance in this confusion. This is a challenge which the modern Universities, talk how they may of 'general education,' 'culture' and 'character building,' will find hard to meet. As the author says, when the Vice-Chancellor or other prominent member of the University has finished mentioning the desirability of these things, the fact is that only lectures and examinations are compulsory. The other fact is that the average member of the University shows little signs of having acquired the capacity to discipline and direct his thought outside his own particular subject, and to bring to social, political, and moral problems some measure of detached study and some effort to examine prejudices.

Those who read *Blind Guides?*, however, and decide that this is yet another book deploring lack of 'leisure time,' of 'culture' and of 'General Education' will have missed the author's main point. David Paton's most valuable contribution to criticism of the University is that he maintains the failure of the modern Universities lies deeper than this. The failure of the University is the failure of 'humanism.' We no longer care primarily about man as a whole personality. We care primarily for the competent technician and we even departmentalise the arts faculties that should be concerned with the study of man until the subjects become technical and impersonal. The failure of the University is that it does not hold either an adequate or a truthful view of man. The University must re-examine its assumptions, it must recognise the values, which it holds as ultimate truths, are the product of a particular period which began at the Renaissance and is now ended. These values are being challenged both within and without the University and until the University re-examines its philosophy and either re-asserts it in a more positive way or revises it, it will continue to deserve the title of *Blind Guides*.

If anyone should think that the author's diagnosis and treatment are too extreme, let him return to the first chapter of *Blind Guides?*. The disease is there, and more time, culture, adequate maintenance or general education, would do nothing but relieve the symptoms. The Surgeon must 'open up and drain thoroughly.'

"SEVEN MAGIC PIECES"

This is a fascinating Chinese Puzzle which would make a very acceptable gift to brighten the black-out for either children or adults. Price 2s. 8d. (post free) with book of diagrams.

There is also a larger puzzle (4s. 2d. post free).

Order from the Office Secretary, Annandale.

STUDENT MOVEMENT HOUSE

THIS report must start by expressing our very grateful thanks to many people who have responded to our appeal, in the last two numbers of the magazine, for our Loan Fund. We now have quite a substantial sum in the fund, which will be an enormous help during the coming winter months.

We are very much encouraged, too, by the response to our request to former donors to the Appeal of last year to help us again. We sent out copies of our first annual report and explained that we were faced with the probability of having to spend some of the capital we have just raised in order to keep the Club open during the war. As this report goes to print we have received over £100 in donations for this year and, in covenants and annual promises, more than £80 per annum for the next seven years. We are not only grateful for the practical help that this will be, but also for the fact that people do realise the importance of the Student Movement House in war-time.

We are proud to say that Lord Halifax has consented to be President of the Student Movement House; and Lord Athlone, Lord Baldwin, Lord Clarendon, The Archbishop of York, Dr. A. D. Lindsay and Professor Trevelyan have agreed to become Vice-Presidents. We could not have more distinguished and influential support, and their names as guarantors of the Club will be of real value.

The Club is full of life, and many interesting events are taking place. Next Sunday and Monday we are performing our Nativity Play, with students from ten different countries taking part. This week a new "War News and Peace Aims" group started. This group has real possibilities. At their first meeting twenty-four people represented fourteen different countries. They propose to meet weekly, to discuss Peace Aims in the light of the problems which affect their respective countries, and they will produce a monthly bulletin to record their discussions. They will also "cover" the press news week by week, and each country will be responsible for contributing news from their own press, to be placed on a board in the Club Room. It is probable that such a group is unique in London and the work they do will not only help individuals to clear their own minds but will also give them opportunity for hearing other claims than their own which must have consideration when the time comes for a constructive peace. Many people who took little interest in the Club until the last few years are now beginning to realise that the students of to-day are the people to whom we must look for help when the re-shaping of the world takes place. It is of urgent importance that they, who may have big responsibilities in their own countries, should be thinking clearly and honestly, and training themselves for the future. The Student Movement House has a real task in helping them to do this.

To turn to more material matters, the Restaurant is now open again for lunch daily, from 12.30 to 2 p.m., and the Snack Bar from 7 p.m. nightly, including Sundays. Please come and try our menu, even if you are not a member. At Christmas we shall have a Christmas tea on December 24th, with a visit from Father Christmas, and on Christmas Day a service taken by C. S. Tsai, a dinner and an entertainment.

The new blinds for the Club Room, to which many of you have contributed, are now installed, with the

result that we can have unshaded lights at night, and all the sun there may be in the day-time.

This is a more cheerful report than we have been able to give for some time. It does not, of course, mean that the sadness, the loneliness, the fear of the future, have disappeared, but it does perhaps indicate that we are getting our "second wind," and gaining new courage by doing things together. The Birthday Party showed most clearly the affection which members have for their club; on a very wet and very black night

no less than 175 people crammed themselves into our all too small rooms, and the large number of students at the service gave thanks to God that the Student Movement House is still here for all who can use it. We hope that many members will, in spite of their homesickness, find some of the real peace and strength of Christmas.

MARY TREVELYAN,
Warden.

Student Movement House, 103, Gower Street, W.C.1.

STUDY SECRETARY'S NOTES

THE S.C.M. Press is bringing out a series of study books in its War-time Discussion Series. One of these has been written by Alan Richardson on *The Message of the Bible in War-time* (price 9d.). It is an attempt to relate our study of the Bible to the facts of our present situation; or, conversely, it may equally well be described as a study of our present situation in relation to the central themes of the biblical revelation—judgment and mercy, sin and redemption, law and love, catastrophe and hope. It contains eight studies with questions for discussion upon each, and an attempt is made to catalogue all the most useful supplementary reading-material in an additional note on materials for study. It is hoped that study leaders will find in this book just the kind of Outline for which so many of them have asked.

* * *

In the same series Dr. Rolland A. Chaput has written a discussion book entitled *The Road to War and the Way Out* (price 9d.). It is hoped that this may be of assistance to those who are proposing to begin a study of international affairs; it is divided into six studies, with questions for discussion on each. Dr. Chaput has a point of view of his own, with which leaders may or may not agree; it might be well for them to remind their groups that the aim of a study-circle is not to bring its members into acquiescence with the views either of the leader or of the writer of the outline used, but to an understanding of the issues involved. May we again call attention to what is probably the most important book on international affairs that has been published for a long time: Professor E. H. Carr's *The Twenty Years' Crisis: 1919-1939* (Macmillan, 10/6)? This important work is reviewed on page 87 of this issue. We hope to produce a brief document on international study (obtainable from Annandale, price 2d.) which will not be an outline, but will contain suggestions concerning the main points at issue for the guidance of group leaders; it will also contain a survey of the cheaper and more accessible literature on the subject.

* * *

Two books recently published, *Christians in Society*, by Edwin Barker and Ronald Preston (S.C.M., 5/-) and *The Idea of a Christian*

Society, by T. S. Eliot (Faber and Faber, 5/-) raise the question of the aim of social study. We have passed the stage of regarding social-study circles as places where we learn of the evils of contemporary society as a prelude to being moved to go to "convert" those who suffer from them. "If everybody were a Christian . . ." We have also passed, I hope, the stage of believing that the Christianity which we learn about in our Bible study groups is something which we can apply to social problems, and social study groups are for the purpose of discovering how to do this. The only thing which you could apply to social problems would be a set of principles (and even they might not be very helpful), but Christianity is not a set of principles, it is a gospel. Both the books mentioned make this point, but while *Christians in Society* is concerned to show how in the fellowship of the Church, in worship, Bible study and discussion, Christian people can seek that illumination of eternal truth and the technical information necessary to making the day-to-day decisions of life, for which in the last resort they are individually responsible, *The Idea of a Christian Society* is attempting to draw the main outlines of a society which accepted the dogmas of Christianity. In either case the plea is that the individual can be most fully Christian when he is enabled to share not only in the worship and spiritual life of the Church but in the common experience of other Christians in the technical and material decisions of daily life. Whether it is better to look at the forms and institutions of our contemporary life and see where we can begin to realise this, or whether we should look at the characteristics of a society in which it was realised and compare them with those of our own, is a matter of opinion. Perhaps we should do both. But in any case, social study is concerned with the working out of a new "casuistry" based on a living faith and a realistic view of society.

Christians in Society should further be recommended as the best statement we have seen of the necessity and inevitability of politics and the Christian complicity in politics. This should be of value to the social study groups, especially to those using *An Outline on Society and Politics* (see especially Chap. II).

P. K. PIERCY.

LOVE, PRAYER AND SUFFERING

By MICHAEL BRUCE
Theological Colleges Secretary

(3) Prayer and Action

"God is the only doer."

I SUPPOSE there is no passage in the Bible which is more repugnant to the natural mind of the average inhabitant of these islands than the story of Martha and Mary. Why was Christ so unreasonable? Surely it is obvious that Mary ought to have taken her share in getting the supper ready and not left it all to her sister? After all, it is doing things that matters.

It is not without significance that the first occasion on which Britain sprang into prominence in the pages of Church history was when the British monk Pelagius started to preach his heretical doctrine that man could do good by himself without needing God's help. The doctrine of salvation by works has never been very far from the British mind. But there is a converse error with which we are likewise tainted, for it flows out of "salvation by works" by reaction. It is the sin of hypocrisy. We pray for all manner of things, but have not the least intention of doing our duty in striving to bring them to pass. We pray for the unemployed, but we do not try to discover how unemployment could be cured. We pray for the remedy of social injustice, but we do not study its causes, and we are very suspicious of any programme which seeks its cure, if it happens to touch our own privileged position. We pray for peace, but we are cynically indifferent to the real causes of war. We pray for the work of the Church overseas, and we show how much our prayer is worth by putting sixpence in the plate on Missionary Sunday. Prayer is a wonderful thing. When we have an obvious duty of which we do not like the look, we pray about it, instead of doing it, and then we feel nice and comfortable inside—which is (a) blasphemy, for it is taking God's name in vain, (b) hypocrisy, for it is making our prayer a mockery, and (c) does nothing to extenuate the guilt of our neglect. Prayer is not an alternative to action. Prayer is love, and love involves acting in harmony with our prayer whenever action is possible.

But so far I have been using the verb "to act" in this article in a very narrow sense. There are innumerable occasions when there is no form of action, in the sense of physical activity, which is possible. Your friend's brother dies. You cannot bring him back to life. Is there anything you can do? Yes, you can sympathise—weak word, let us translate it into English and avoid the sloppiness which has become associated with it by improper use—you can *feel with* your friend, share in his suffering.

The extent to which you really feel his pain will be the measure of the help you give.

The soldiers on Good Friday were the people who did things. They scourged a naked body, knocked nails through human flesh into a block of wood. Christ could not do anything. He was hung out to the public gaze as an object of scorn, securely nailed to the Cross so that He could not move; a warning to all who dared to tilt against the established order, of their utter helplessness. Christ did nothing on the Cross;—except redeem mankind.

This takes us to the heart of the matter. It is fairly obvious really, if you believe in God at all, that anything which is not in accordance with His will is waste. We may dash round in circles doing all kinds of things, but if they are not according to His will they will not be any use. They may be activity, but they are not action. We may try and rebuild the world, but if our plans are not those of the Architect, they will only be fit for the cosmic rubbish bin. God may indeed take our doings and turn them to His own purposes, as He took the doings of Pilate, the Jewish leaders and the soldiers on Good Friday. God can use waste. He can turn sin to His own purposes, but that does not make it any the less sin. God used the Cross, but that did not make it any the less a crime. People often get muddled about this. They think that man's free-will consists in the ability to aid or frustrate the purpose of God; but God is not frustrated, whatever we may do.

I know this is offensive to most of our minds. In our incredible pride we would like to think that God depended on us, but infinite Love is not frustrated by finite indifference or petty hatred. God does not need our help. "Then," say the obtuse, "how can my prayer and my actions make any difference?" Well, of course they make the difference between Heaven and Hell for you. But that is a shallow answer, on a level with the shallowness of the question. Love and prayer are not business transactions. To ask if prayer is any use, is like asking if a Beethoven sonata or a sunset is any use. It is a stupid question, because it is a question asked in the wrong dimension.

Our choice is to decide whether God's Will shall be done in and through us, or in spite of us. Whatever we do, however we rebel, He remains sovereign. He is ultimately the only doer, our doings are only effective, for the purpose for which we intended them, if they are done in and through Him.

We may appear in the eyes of men to be supremely active, running committees, planning meetings and what not, but if we are not at one with God, that is all just irrelevant fuss. Similarly we may appear in the eyes of men to be incapable of doing anything, as Jesus must have appeared to be on the Cross, and yet, despite our apparent inactivity, be at one with the only doer.

The activist-quietist, controversy is in fact a rather tedious debate about a non-existent problem between two groups of people, neither of whom know what they are talking about.

"All things work together for good to those who love God." That is frequently turned into a damnable lie by a sloppy humanist sentimentality which leaves out the last five words. To pray is not easy: it involves loving God, and love is costly. God used a Cross to achieve His purpose. Prayer, love and suffering—they go together and they are the only true path of action, for they are the path of communion with the Only Doer. They may lead us into a life so active that our physical bodies are burned up in action so rapid and exhausting that it appears miraculous to the humanist who trusts in his own strength. They remain positive and constructive in those periods of enforced "inactivity" when the humanist is driven to despair by a sense of futile ineffectiveness. God calls His children in many ways. There is room in His Church for the hermit and the engine driver. The only test of the reality of their action is the genuineness of their love, and their willingness to be true to it wherever it may lead them. There is no room in the Church for the man who uses prayer as an escape from active duty to which love calls, and there is no room for the man who uses busy-ness as an escape from the agony of prayer. The difference between the "active" and the "contemplative" life is not one of the degree of sanctity, but of the nature of our calling. The hermit and the engine driver, if they are truly called to those ways of life, are doing God's Will. That Will is a unity, and we, in fulfilling it, in our communion with God are bound together. The bond of love is not a bundle of precisely similar sticks, it is a living organic unity. We are bound together as the different parts of a tree are bound together, each twig and leaf inseparably sharing the same life as all the others, but each living that life in its own unique position.

The place of prayer and "action" is similar in our own individual lives as it is in the life of the Christian community. They are not separate things, they are part of one continuous life. Too often we think of social and political study and action as if they were something quite apart from our prayer. We talk of applying Christianity to politics as though it was a poultice. It is as nonsensical to talk of applying Christianity to politics as to talk of applying it to the devotional life. We cannot chop life up into bits like this, and try to apply one bit to another. Our life is to be a response

to the Love of God, and as God is sovereign over all life, so our response is to be the total utterance of our being. As a part of our life is our citizenship of a nation, so we must respond to God's Love in the sphere of politics; as a part of our life is that we eat and drink, earn and spend, so we must respond to God's Love in the sphere of economics.

Once we have begun to see life whole in this manner, the rest of our lives will cease to be irrelevant to our prayer, and prayer and other forms of action will interpenetrate. The suffering which we know in the realms of international affairs and politics, as well as in our private lives, will be integrated with our prayer. The love and strength which God pours into us in our prayer will not merely find expression in the rest of our lives, for there is a necessary connection between the gift and the "expression." We do not pray, and thereby receive so many units of spiritual energy which we may use for this or that, or keep in cold storage until we get a hunch that we ought to be doing something about social problems. The value, the sincerity of our prayer, depends on our trying to respond to God with the whole of our being. We cannot be "good at prayer" and bad at citizenship at the same time, any more than we can safely separate our "active" life from our prayer. Our contact with the "only Doer" in prayer depends on our "doings" being done in Him.

Our prayer is not real prayer if it is a department of life. God is sovereign over the whole of life. Christ suffered to redeem all mankind. There is no detail of the world's disorders which was not borne in the eternal sacrifice of Calvary. It is into that suffering we are called to enter in prayer. We cannot begin to pray in this sense (which is the only true one) until we realise that *we* can do nothing. Then only God the "Doer" can act in us, and whether it be by prayer, or by "action" becomes an irrelevant question; they are part of the same thing.

O God, in Whom all things live and move and have their being, without Whom no good is achieved, Whose purpose no evil can frustrate; Save us, we pray Thee, from the emptiness of sin, and grant us so to love Thee, that whether in stillness or activity, we may find communion with Thee, Who art alone the Sovereign Doer, whose actions judge and rule the world, through Jesus Christ our Lord, Who livest and reignest with Thee and the Holy Ghost, God for ever and ever.—Amen.

BIRTH

REA.—To Fred and Kathleen (*née* Lawson) Rea on June 12th, a son, Francis Lawson.

FEDERATION NEWS

War Relief for Students in Europe, December, 1939

[A summary of the needs already revealed by investigations carried out in Europe by representatives of the Red Cross, Y.M.C.A., Y.W.C.A., International Student Service, and the Federation.]

1. *Polish student refugees.*—There are over 100,000 Polish refugees in the surrounding countries. In Hungary, 400 students have been identified in civilian camps and 1,000 in military internment camps. Representatives of the I.S.S. in Hungary have appealed for help in providing these students with blankets, coats and shoes and also with books for general reading and study. A complete relief scheme will be available shortly. In Roumania the total number of student refugees is not yet known but is being investigated. In general the refugees are better supplied with material necessities than they are in Hungary. A number of good university students in the middle of their studies have been located in Bucharest itself. The American Relief Commission, with the assistance of Mr. Rose, a former secretary of the W.S.C.F., and Mr. O'Donovan of the Friends, opened a foyer for them on November 27th, and has a fully worked out scheme for maintaining 30 to 40 students in a hostel. Action in support is being taken by I.S.S. and the Federation.

2. *Polish prisoners of war.*—Attempts are constantly being made to discover means of helping Polish student prisoners. No news is yet available of those in the U.S.S.R. The W.S.C.F. headquarters are in touch by correspondence with a former president of the Polish S.C.M. now imprisoned in Germany, and further opportunities for helping these men are being sought. Word has just been received that the way is now open for work amongst Polish prisoners.

3. *Polish students stranded in Western Europe.*—Help has already been given to a number of individual Polish students who were in Western Europe when war broke out through International Student Service, Student Movement House in London, and other agencies. Some of these students still require help, although most of them are being mobilized in the new Polish army.

4. *Spanish student refugees in France.*—There are still about 100,000 Spanish refugees in Southern France. The outbreak of war has made this situation much worse owing to the evacuation of French citizens in the same area and, the cutting off of many sources of help from other countries. The whereabouts of about 300 students are known, and a secretary of International Student Service is investigating the needs and possibilities of helping with clothes and books and emigration.

5. *Student refugees from Central Europe.*—Large numbers of students in Greater Germany have been unable to complete their studies in their own countries for religious, racial or political reasons. Since the outbreak of war the situation, especially of the Jewish students in these countries, has become even more critical. At present 1,300 students are registered with the Geneva Secretariat of International Student Service as desiring to complete their university training in other countries. The most capable and most dangerously situated are being helped to the limits of funds available and much more money could profitably be spent in this way. In some cases only a comparatively small sum of £10 or £20 would enable such students to complete their courses. The long term effects of recent tragic events in Prague are not yet known; but it is certain that they increase the need to help Czech students who have the possibility of studying abroad.

6. *Help for Student Christian Movements.*—Certain S.C.M.'s are already in serious difficulties owing to the war. Unhappily there is no news of the "Filadelfia" union in Poland. In France mobilisation and evacuation have both created new opportunities for S.C.M. work and greatly reduced the financial support available for the Movement, which has had to make drastic cuts in staff. Special help has been promised by the Federation to the French S.C.M.

Owing to war conditions the Russian S.C.M. outside Russia, is cut off from nearly all its regular sources of income through Choir tours, grants, etc. It is therefore completely dependent on Federation funds for the continuation of its work.

Nothing is yet known of possibilities in Finland, but a special grant has been offered by the Federation for use at the discretion of the Finnish S.C.M. leaders.

[N.B.—In many centres in Britain, I.S.S. appeals were made last term. In some they will be made this term, and we should help all we can. But, as members of the S.C.M., our first and greatest responsibility to help those in distress is through fully carrying out our Federation Week responsibilities.—EDITOR].

A New Development in China

An important new development has taken place in China. Formerly the Christian student work was done by the Student Divisions of the Y.M.C.A. and the Y.W.C.A. independently. But recently news has come of the formation of a National Federation of Student Christian Unions of China which provides henceforth a single organ for the work and inaugurates a new era in S.C.M. life.

LETTER TO THE EDITOR

The British in India

DEAR EDITOR,

Mr. Kenneth Jardine holds it against the British Government that the India Act of 1935 arranged for elections to be held on communal lines. But he omits to say that this arrangement was regarded with the utmost dislike by British statesmen of every party; that every effort was made to induce Indians to get together and agree on some other scheme; and that it was only when these efforts failed, our Government fell back on the pact made between Indians themselves at Lucknow.

Nor is it a fair accusation that we have sheltered behind these divisions to justify slow advance. If these divisions do so exist and do slow down the rate of advance, why these are facts.

Nor do I admit that we have failed to regard reconciliation as a paramount duty. In my 35 years' service in India, to assuage communal antagonism, and above all to prevent it blazing into communal riot, has been my constant preoccupation, and laid on me by my superiors as my paramount duty.

MILES IRVING.

Bayswater Farm, Headington, Oxford.

OBITUARY

We regret to hear of the death of Bill Laurence (theological student at Edgehill-College, Belfast, and a Student Volunteer), and wish to extend our sympathy to his relatives and friends.

WHAT THE MOVEMENT STANDS FOR

Condition of Membership.—The Student Christian Movement is a fellowship of students who desire to understand the Christian Faith and to live the Christian Life. This desire is the only condition of Membership.

Aim and Basis—being an expression of the convictions which guide the thought and life of the Student Christian Movement as a whole:—

As a Christian Movement we affirm our faith in God, our Father, Whose nature is creative love and power.

God is made known to us in Jesus Christ, in Whom we see the true expression of His being and the true nature of man.

Through His life and triumphant death, and through the living energy of the Spirit, we share in the redeeming love which overcomes evil, and find forgiveness, freedom, and eternal life.

Faced with the need and perplexity of the world, we desire to give ourselves to Christ and to follow Him wherever He may call us.

We seek the Kingdom of God, the re-creation of all mankind into one family, without distinction of race or nation, class or capacity.

We desire to enter into that fellowship of worship, thought and service which is the heritage of the Christian Church.

RECENT BOOKS

The Study of International Relations

Sir Alfred Zimmern's recent book, *Spiritual Values and World Affairs* (Oxford, Clarendon Press, 7s. 6d.), contains the substance of a series of lectures, delivered last Spring, intended primarily for theological students. He has a number of wise things to say about the mischief which can be done by well-meaning Christians whose grasp of the issues at stake in international politics is not very sure: "Those who have known Geneva best can tell you how many sick souls have taken refuge there" (p. 10). He tries to shew in what way Christians should interest themselves in world affairs, and in what ways their natural preferences for somewhat facile solutions are dangerous. For instance, "from 1920 onwards, the League of Nations movement in this country became identified with a policy which was not the policy of the Covenant as a whole but a British version of that policy. . . . One of the main underlying tendencies which characterised it was the avoidance of obligations of assistance to other peoples, even when these were clearly laid down in the Covenant" (pp. 61, 62). Thus, Christians unconsciously but disastrously supported a nationalistic policy under the highly moral cloak of internationalism. In many ways Professor Zimmern casts valuable light upon the main issues surrounding such problems as that of the League, and his book is readable, interesting and helpful. But it may be doubted whether he himself has really climbed out of those errors of over-simplification to which those who believe in the application of "spiritual values" to world problems are naturally prone. Two quotations may illustrate this point:

"They (the British Government) desired to get rid of these German political debts (reparations), firstly because they thought it would be of advantage to Europe generally and thus to the whole world, secondly because it would be of particular advantage to this country, and in this country to financial and industrial circles . . ." (p. 3).

The interesting feature of this statement lies, of course, in the words "firstly" and "secondly." Our second quotation illustrates a view which appears to be Professor Zimmern's own, namely:

"the view, which is borne out by history, that on the whole, British interests, as understood by British governments in recent generations, and the interests of the rest of the world are in harmony, in spite of clashes—severe clashes—on many points of detail" (p. 60).

The traditional theory of "the harmony of interests" is severely and profoundly criticised by Professor E. H. Carr in *The Twenty Years' Crisis, 1919-1939* (Macmillan, 10/6). He rejects as Utopian the view of Sir Alfred Zimmern and Sir Norman Angell that international chaos is the result of men's being too stupid to pursue the rational good, and that what are therefore principally required are better methods of education in the art of self-government, etc. (See Carr, pp. 51, 52, and Zimmern, p. 174). He also rejects Professor Toynbee's view that the international crisis is due chiefly to the fact that we are living in an extremely wicked age. All these views rest upon the uncriticised assumption that the maintainance of the British supremacy, or of that of "the democracies" taken as a whole, is really in the interests of the whole world, and that our British "democratic" customs and habits of mind are to be identified with Christian morality in action. Like Niebuhr, to whom he acknowledges his debt, Professor Carr will be thought by many to be a cynic. But he is just as critical of the type of political realism which omits from its calculations the factor of morality as he is of the Utopianism which speaks only of "moral issues" and neglects the factor of power in international relations. Because Britain has for long been in a position of world-supremacy it has been possible for Christians in this country to overlook the problem of power altogether—one is not conscious of the significance of that problem until someone begins to exercise power against one. Christians are naturally pre-disposed to prefer theories which emphasise "spiritual values" and "moral persuasion" and avoid the question of the necessity of power. But both Zimmern and Carr agree about the damage done by the wilful ignoring of the problem of power by Christian people during the period of the twenty years' crisis; and to-day, when there is a natural temptation to take refuge from the brutalities of the actual world-situation in "visions of a world federation or blue-prints of a more perfect League of Nations," it is more important than ever that they should face the problem of power in a realistic and clear-headed way.

It is just this which Professor Carr's book will help us to do; and for this reason we would commend it to the serious attention of all study-leaders who are concerned with world problems and ethics. It is a book to possess and to read carefully; its author, who is now Professor of International Politics at Aberystwyth, served for twenty years in the Foreign Office, and his pages are packed with illuminating references, apposite quotations and penetrating analyses. It is impossible to do full justice to the merits of the book in a short review; we hope that it will be widely read amongst students—especially theological students!

ALAN RICHARDSON.

Schoolmastering

Religion in School. By G. L. HEAWOOD. (S.C.M. Press, pp. 304, 7/6).

Scripture Teaching To-day. By M. VIVIAN HUGHES. (S.C.M. Press, pp. 253, 5/-).

Religion and the Growing Mind. By BASIL A. YEAXLEE. (NISBET, pp. 224, 7/6).

Manhood in the Making. Edited by T. F. COADE. (Peter Davies, pp. 347, 10/6).

These four books are illustrative both of the renaissance of concern about religion (and religious teaching) at home and in school, and of the new attitude towards it. The first two might with great advantage be read concomitantly. In Mr. Heawood's book we gratefully welcome the compendium of a headmaster's experience, embracing chapters on the philosophy of the subject as well as a detailed syllabus for a four-years' course. This is manifestly the outcome of much arduous work, experiment, acceptance—and rejection; for, among his valuable asides, he has such a pearl as this: "Just when efficiency has rendered a course of lessons as nearly perfect as the individual teacher can make them, they are likely soon to have to be ruthlessly discarded, because perfect efficiency is the final enemy of the creative spirit." Such touches lighten the impact of a book which, with its solid masses of invaluable material, must be lived with rather than scanned through, tried out as well as academically absorbed. Yet, with all this detail to reinforce the stimulating statements of principle, there is no spoonfeeding. The reader is always switched on to the next course before he has had enough. Wise words, too, there are about examinations and suitable university courses for intending scripture teachers, together with an exposition of religion as integrating every feature of the school's community life.

To the teacher, however, who is momentarily staggered by this vision of what his task potentially connotes, we prescribe promptly, as a nerve-tonic, Mrs. Hughes' sprightly treatment of the subject. If Mr. Heawood has stopped the machinery and, in the main, exhibited it in static overhaul, Mrs. Hughes is in dynamic mood. She is off the mark, almost before the gun, with a lightness of style as irresistible as the verve of a good novel. Hers is not the still view of a meal prepared and spread, so much as a film of the whole assembly clattering knives and forks as they demolish the meal. Here is a house not only swept and garnished but vitally inhabited. But, whilst the manner of its display is so exhilarating, the book contains much that is profound; and those who devour it at a sitting may well sit afterwards in a row to digest and ruminate. And some readers also, after this gallop with Mrs. Hughes, will go back to Mr. Heawood's book, the importance of which is only enhanced really by the diffidence with

which often his more valuable conclusions are propounded.

Of the other two volumes, Dr. Yeaxlee's provides a most thorough psychological study of the progress of the child's mind through infancy and adolescence. It would be insolent in me to praise the author's competence and erudition; my pleasant task is, rather, to reassure any who may approach this book without systematic psychological training that they need not be awed or scared away from a very valuable book on that account. Dr. Yeaxlee has completely assimilated widespread authorities and presented to the common man like me a coherent treatment that can be grasped without mental discomfort; yet, though it is scarcely for me to say so, I can imagine that even the elect might be profited by the author's personal contribution. It is at any rate a godsend to those who know just enough to be aware of appalling gaps in their knowledge; for with an independence that inspires confidence, the writer strides through the welter of household names and sometimes half-baked theories flung about by the popular press and platform. He reaches, perhaps, his full strength in the chapter on the *Maturing Mind*, and in those addressed to parents and teachers. It is a book which the owner who desires to remain in possession will lend only with discriminate caution!

In Mr. Coade's symposium we have expert essays extending over the whole sphere of school life; and into the middle of it the Editor tucks unostentatiously a contribution on Maturity (of the boy) that is superb in its psychological insight and Christian vision. I shall conclude this notice with a summary of contents because I think it of value to do so, and not because I have but skimmed through the book. Actually, and with real gratitude, I have read slowly and savoured every chapter, in the end setting down the book with reluctance. Even when I was not wholly convinced, *e.g.*, towards the end of the essay on Parents, I was most refreshingly entertained and stimulated: it is only that if one were meant to take all of this chapter *au pied de la lettre*—well, I just couldn't take it! In this volume you can see school-life (boys and systems alike) put through it as at some modern all-in clinic, the patient encircled by specialists at every point, until there is not a square inch of him that has not been tapped, analysed, pummelled or X-rayed. The process is so fearlessly thorough, consecutive and coherent, that it makes the symposium a triumph. Most of my excerpts and comments I must abandon for lack of space; but many a reader will be surprised by the intelligence with which the physical side is approached, by the spirit in which the mind is analysed, and not least by the multiplicity of important matters that lie, for instance, behind good manners. Here is a bare summary: (1) *The Material* (Body, Emotions, Mind, Spirit) relating

Physical Education, Hygiene, Development, Personality, Delinquent Tendencies, The Disciplined Mind; Citizenship; (2) *The Makers* (Parents and Teachers); (3) *The Making* (Public, Secondary and Co-educational Schools); (4) *Vocational Guidance*.

In these four books, indeed, lies material that ten years will scarcely stale in importance for any to whom schoolmastering is a vocation and not a refuge.

CONRAD SKINNER.

The Lower Levels of Prayer. By GEORGE S. STEWART, D.D. (S.C.M. Press, 5/-).

There is so much pure gold in this book, so much sound theology simply expressed, so much sanctified commonsense, that it seems almost ungenerous and irrelevant to indulge in criticism. Adequately to illustrate its insight and wisdom, would require quotation from every chapter, but the following is so apposite to our present condition that I feel it is worth quoting in full:—

"Our intercessions begin with those who are dearest to us, but before we end there is intercession for our enemies and the world's enemies. Often these are not really enemies, and there is just some stupid misunderstanding which makes us think of them as such—yet there are real enemies in the world, cruel and selfish men and women. In praying, you will remember what a dreadful thing has come upon them, for every cruel or selfish person has to live always with himself. We should not like to live one hour with him because of the evil in his life. He has to live with himself year after year, and that is a very dreadful thing. We would pray that God would deliver a little child out of such a man's power, and we would gladly serve to set him free, so also we learn to pray that he himself be delivered from himself. He is in far deadlier need than the sufferer, and the remembrance of that helps us to pray.

"Pray for enemies," said our Lord. He has not ceased to say it, despite air-raids and poison-gas and submarine warfare. The Psalmists prayed for a curse to fall on their enemies. There is not so much cursing now, and none in our public prayers. We do not sing about it in modern hymns. We speak of these parts of the prophecies and psalms as pre-Christian, and think ourselves above them. So we are, *if we are taking the way of Christ with regard to the enemies of God not otherwise*. If we just ignore them in our prayers, we would almost (not quite) be better to go back to the hearty cursing of the Psalmists. It, at least, preserved the moral indignation, the hatred of sin, the passion for righteousness, which we see in Christ united with a passion of love and pity. We use a very weak substitute if this burning indignation which flings itself cursing on the evil-doer is replaced with anything which does not burn with something like the

love of Christ. And the evil-doer needs our prayers more than the sufferer."

Perhaps the weakest part of the book is its title. I think Dr. Stewart is in danger of suggesting that there is one way of prayer for the ordinary man; another for the saint. There are certainly levels of growth in prayer; but each soul has its unique calling. The path that is right for one may be utterly wrong for another. It is surely a mistake to imagine that everyone starts on the same road. It is naughty of Dr. Stewart to write:—"Perhaps the saints of God pray like this all the time, finding intense communion" Has he forgotten St. Teresa's hour glass? It is a mistake to let the beginner imagine that it may be hard for him, but it is quite easy for the saints. The saints are only those who are faithful in those times of dryness when we tend to give up the struggle.

My other chief criticism is that Dr. Stewart deliberately confines himself to private prayer. I believe this is a bad mistake for it is in the relationship between corporate and private prayer that I believe nine-tenths of the difficulties in the devotional life are to be found amongst most people. Dr. Stewart is not alone in this. It is a fault he shares with nearly all authors of works on prayer.

There is another minor point. Surely it is not merely prejudice which makes me wish that, in dealing with confession he had something to say about confessing our sins "one to another"?

I hope, however, that none of these criticisms will deter anyone from reading a book which has so much of value to everyone in it.

MICHAEL BRUCE.

The World-wide Church and its Mission

The Hour and its Need. By W. PATON.
(E.H.P., 1/-).

To-day in Manchuria. By R. MORTON. (S.C.M., 2/6).

Conflict—China, Japan and Christ. By A. M. CHIRGWIN. (S.C.M., 2/-).

Many feel that the world mission of the Church is almost irrelevant just now, or at least impossible of immediate attention. Dr. Paton's book is admirably suited to meet such a mood. He is no romanticist, and his writings are always sober and sound. The book, moreover is short, containing only four chapters, but the questions he raises are searching and far-reaching.

The mere *fact* of a world-wide Church is a challenge to us—war or no war. Can its growth be due to anything but the will and action of God, and is not the Church still called to its task of world-wide evangelism?

Dr. Paton gives a glimpse of the new opportunities confronting the young churches, and of the new calls for co-operation, therefore, on the home churches, with their greater resources. He also emphasises the contribution of missionaries and of leaders of the churches in Africa and the East to the discussion of international problems and to the establishment of a peaceful world. None of these can hope for solution if looked at only from a Western angle. The world-wide Church is one both in its problems and in its need for the forgiveness and guidance of God, and we do well to share our experiences in both realms.

War in Europe is a comparatively new problem: War in China has been the experience of the church for years. In the two books on the Far East, we find much to move and shame us. The Chinese Christians have a great deal to teach the West, and we are much impoverished if we do not share with them their sorrows and victories. In Manchuria the church is carrying on its work without bitterness, and even with joy in its tribulation. It is learning the way of the cross, which is the only way of victory, and no one can read Mr. Morton's book without being stirred.

Mr. Chirgwin's book (based on letters written while on deputation to the Far East) is slighter than the other two, but gives a vivid picture of the unconquered spirit of China, and helps us to understand the dilemma of the Japanese Christian. To us the conflict between church and state is still largely a matter for discussion. In Japan it is one that threatens the life of the Church.

But finally the motive for missions is not that of mutual help or of greater need, but, in the words of Dr. Paton "The preaching of the Word of God in Christ is a permanent obligation upon the Church . . . there can be no moratorium upon a duty which belongs to the innermost heart of our understanding of God."

G. D. F.

Can I Find Faith? By JOHN SHORT. (S.C.M. Press, 3/6).

Thinking it out. By G. T. BELLHOUSE. (S.C.M. Press, 2/6).

The Gospel Story. By CANON PETER GREEN. (Longmans, 2/6).

Saints without Haloes. By LILIAN E. COX. (S.C.M. Press, 2/6).

Those to whom, and they are many, the coming of two major wars within a quarter of a century has caused considerable mental perturbation, will find great relief in their thought life by perusing the two volumes by the ministers of Richmond Hill and Regent Square Churches respectively Dr. Short's book is perhaps the heavier reading, but both he and Mr. Bellhouse discuss such questions

as "Is prayer of any value?" "Does God do anything?" "What does it mean to be saved?" and "How can God be given a chance?" Both preachers bring to their expositions a wealth of illustration and experience and yet their language is so simple that the thoughtful, both young and old, will find in these volumes guidance, comfort and help. Fortunate is the Christian Church at this juncture in having two such able guides to the problems of faith.

Canon Green's aim is to produce a short Life of Our Lord for use in schools on the Mission Field. Wisely he has avoided those critical problems which only become evident when the Christian faith has been established for centuries, and has produced a delightful volume which could be used also with profit for young people at home. Practically half the book is devoted to the story of the Passion as most likely to make an appeal to the non-Christian juvenile.

The story of unknown heroic Christians is always worth telling, and Miss Cox has done her work with her accustomed skill. Most of her seventeen heroes are comparatively modern, and she has done real service in recalling the almost unknown Quaker, Joseph Sturge, to cite only one example. A capital book for the teacher in charge of children in the early teens.

MONTAGUE L. FOYLE.

SHORTER NOTICES

Editorial Note.—Owing to the restricted space in THE STUDENT MOVEMENT and to the variety of interests amongst its readers, it is not possible to deal in our review columns each month with more than a fraction of the books we should like to review. In this column, consequently, two types of notices are given:

(a) Reviews really amounting to no more than comments on larger books which, for reasons of space, it is not possible to review fully within a reasonable time of their publication.

(b) Notices of reprints, pamphlets and periodicals to which we would like to draw the attention of our readers.

Some Books on the Bible. *A Running Commentary on the Bible*, by M. R. Bennett (Quality Press, 2/6), is described by Canon Barry in the preface as "a wild book." So it is, but not for that reason to be dismissed. It goes through the Bible in its main sections, giving a short commentary on each book, with the intention of helping people to see that, among other things, the Bible is a wildly exciting book, and that its excitement lies in the fact that it is about persons, their relations to each other and to their God. The dedication to John Macmurray indicates the type of the author's bias, and the book should be read in company with one of a more exact but no less exciting scholarship, like that of Professor Dodd. *The Lesser Parables of Jesus*, by G. R. H. Shafte (Epworth Press, 3/6), is similar to the author's previous *Stories of the Kingdom*. This book is confined to those very short parables, sometimes no more than "thumb-nail sketches," with the intention of throwing light upon St. Mark's comment, "without a parable spake He not unto them." *The Challenge of Calamity*, by S. Nowell Rostron (Lutter-

The TESTAMENT OF JESUS

A Single Narrative of the Great Life
Arranged and Translated from
the New Testament Records by
ARNOLD AND FRANCEYS LONGMAN

With a foreword by
C. H. DODD
Norris-Hulse Professor of Divinity
in the University of Cambridge
4s. 6d. net

This book, by two Friends, presents the story—from the Birth to the Victorious End—in a form which combines the varying gospel records into a single picture. The text is the Authors' own translation from the Greek into straightforward modern speech.

The PILGRIM'S PROGRESS

by JOHN BUNYAN
Published to Commemorate the 250th
Anniversary, 1688, of the Author's Death.
The Bedford Edition.

Edited by FRANK MOTT HARRISON.
Second Edition. 3s. 6d. net

The call for a second edition of the Bedford Edition of *The Pilgrim's Progress* is evidence of the fact that it was appreciated not only because it was published from the town in which it was written, and in commemoration of the 250th anniversary of the death of its author, but also for its attractive production.



HEFFER
CAMBRIDGE

W. HEFFER & SONS, LTD., CAMBRIDGE

Obtainable from all booksellers

worth Press, 7/6) is a commentary on the Book of Job. The message of Job to all men and nations in despair is inexhaustible, and many will welcome this addition to the already extensive library that seeks to interpret it. A book written primarily for children is *Strange Places of the Bible*, by Lucy Bellhouse (S.C.M. Press, 2/6). This is a vivid travelogue which helps the Western imagination to see the actual Eastern setting of the Bible stories.

Prayers in War-time. Two or three valuable little books have already appeared. *Prayers in Time of War*, edited by Hugh Martin (S.C.M. Press, 2/-), is a fairly long collection of prayers which should be extremely useful not only for personal use but also for S.C.M. leaders, ministers and any others who have to conduct corporate worship at the present time. It opens with the section of thanksgiving for the "eternal and unshakable realities." There follows a section on intercession, including prayers for our allies, and for Germany, as well as for our own country and for the suffering. There is a final section of prayers for personal needs.

Another small pamphlet, *Per Christum Vincas* (Longmans, Green, 6d.) is a reprint, that older readers will recollect, of a collection edited during the last war by Ethel Barton, of the *Challenge*. Though it is substantially a reprint of that earlier edition, several new prayers have been added, including a service of intercession for exiles and the disinherited.

An excellent book of meditations for personal use at this time is *The Victory of God* (S.P.C.K., 2d.) by Canon F. A. Cockin. This little book has already found a ready sale in many churches, and is to be warmly commended.

Essays in Orthodox Dissent, by Bernard Manning (Independent Press, 5/-). This stimulating book deserves better treatment than a short notice, but a short notice is to be preferred to omitting mention of it altogether. It is perhaps especially to be commended to Anglicans, because Mr. Manning writes (especially in the essays on "The Free Churches, the State and the Established Church," and "A Free Churchman's View of an Established Church") with a judgment on Anglicanism as incisive as it is witty. The whole book is an example of evangelical conviction as fully aware of the present as it is faithful to the past. If sometimes Mr. Manning's controversial sprightliness delights by its pure wit, it also reminds us of the extent to which many past controversies are now irrelevant, and that the fundamental division lies between those who fully acknowledge, however they would express them, the Crown Rights of the Redeemer and those who do not.

You Have Lived Through All This, by Edward Thompson (Gollancz, 7/6) is one of those valuable bird's-eye views. It is a survey of events, ideas and tendencies from 1910 to 1939. To read it is first of all a reminder of the staggering changes which a single generation has seen. It is secondly a tidying of our minds as to the order in which those things, which memory has jumbled, actually happened. To the under-thirties the earlier chapters will already come under the heading of history. Thirdly, it is not a random selection. Something of the purpose underlying the author's selection can be deduced from the publisher, and the general conviction prompting him to undertake this survey is expressed in his own words, "Stupidity is the most under-rated sin. . . . It is the besetting sin of the age in which we live. Good people say, 'Oh, but we didn't realise that this was going to happen!' They didn't realise it—because they deliberately shut their eyes."

China's New Highways. This is a fascinating pamphlet written by two missionaries in West China, describing new roads and railways into China from the West, which are being built now that the Eastern roads are practically closed. The authors describe a journey which starts in London and then goes through India, Rangoon, Lashio to Kunming. There follow then some excellent photographs of China in peace and war. The whole thing is produced in aid of the British Fund for the Relief of Distress in China, and it is to be hoped that many S.C.M. friends will write to Mr. F. M. Osborn, Oakshaw, Endcliffe Hall Avenue, Sheffield, to ask for copies, which cost 6d. each.

RELIGIOUS BOOK CLUB

Now is the time to undertake a disciplined system of reading. Under war conditions it is easier, and more disastrous, than ever to cease to do any serious reading.

The Religious Book Club provides you with six books per year at 2s. each. Join through your bookseller or apply to the S.C.M. Press, 58, Bloomsbury Street, London, W.C.1.

Forthcoming books will be written by

Dr. James Reid,	Edwyn Bevan,
Basil Matthews,	Dr. N. Micklem.

I.S.S. NOTES

AT the end of November, within a couple of weeks of the end of the University term we launched a last minute Christmas Appeal for relief to students in distress. The appeal covered the Chinese Universities, Spaniards in the French camps, and student refugees from Central Europe at present in this country. In spite of the lateness of the hour and the proximity of Christmas, many colleges have carried out the appeal. For it is realised that in these days more than ever before it is dangerous to delay. In other cases it was felt to be a hopeless task to launch the appeal in the last week of term, and it was therefore postponed till early in January. These notes may therefore appear just at the time that such an appeal is being launched in your university or college, and I would beg you to give it your fullest support. Admittedly we have plenty of troubles of our own in these tragic days, but do not let us become absorbed in these troubles. There are others who are in even greater distress.

At the date at which this is written, there are not yet many prisoners of war in this country, and in any case it appears that British subjects are not to be allowed any contact with the German prisoners, so that there is not much scope for the sort of cultural work by students of which I spoke in November. Nevertheless, as the prisoner problem grows, there will be a great need for books and other materials for the cultural life of the camps.

Meantime, I.S.S. continues to collaborate with other bodies in the organisation of local conferences in the universities on international and social affairs, in the belief that the present crisis of civilisation presents a definite challenge to students to rethink fundamental values and our mode of life. We are a section of the population with greater facilities than anyone else to study and discuss the economic, social and political changes which must be made if mankind is to avoid the repetition of the terrible tragedy of war. The proposed local conferences in many universities and the N.U.S. congress at Easter provide an opportunity for us, to make a real contribution to the great task of moving the world onwards into the paths of peace and progress.

HAROLD LYDALL.

Important Notice!



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ORGAN OF THE
WORLD'S STUDENT CHRISTIAN FEDERATION

FIRST QUARTER, 1940

GOD'S CAUSE AND OUR CAUSES

How ought our Christian faith to affect our judgments? What has the Bible to say about God's Cause? How can it be possible for Christians to champion opposing causes, and yet all be related to God's Cause?

CONTRIBUTORS:

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NEWS FROM THE COLLEGES

Jubilee in Ireland

"God is King!" This was the title and theme of a meeting held in Trinity College, Dublin, on Friday, November 24th, when the S.C.M. in Ireland commemorated the Jubilee of the Movement. Donald Kennedy, Assembly's College, Belfast, and Chairman of Irish Council, presided.

The Most Rev. Dr. Barton, Archbishop of Dublin, spoke first and, looking back on the past, recounted some of the historical facts in the early beginnings of the Movement. He mentioned particularly a greeting—"Make Jesus King"—which was sent from a Conference of Japanese students to their American brothers, in 1889; this greeting was handed on to Sweden, and from there to Britain. Since then we have accomplished much, but the world situation has greatly changed. The chaos, the hatred, the misunderstanding, the bloodshed of our times—have been caused by the fact that men generally have refused to "Make Jesus King." Instead of worshipping Him they have dethroned Him, and are pleased to worship many varied and alluring deities—pleasure, mammon, and even social service—a most attractive deity. With rare facility men have forgotten that the death warrant of humanism has been signed in the Cross, and that all human endeavour apart from God is vanity. Our task as Christians is to be held by the truth that God is King—His Son, Our Lord, is the *Christus Regnans*. Even while heavy storm-clouds pile up on our horizon, and evil seems to triumph, we must press on even to a crucifixion, for there follows always—"Death undoeth, let me do"—a Resurrection.

The second speaker was Dr. Alexr. McCrea, President of the Methodist Church in Ireland, who talked of the need for Christian unity. In a dis-united world we see the Church equally dis-united, disintegrated, dissented, and muddled. The Church—the body of Christ, lacerated and torn by the nails of bitterness and sectarianism. The Church compromising. Unfortunately the Church has not been immune from the disintegrating forces of evil. God has preordained that all men should live together as brothers, in the home, in the nation, and in the world. Only the Church of Christ can teach them this truth. The Church must become the actualization of its own message, and in penitence and humility trust with unswerving confidence in God.

Professor James Haire, Moderator of the Presbyterian Church in Ireland, was the last speaker, and he spoke of the future before the Church, before us as Christians. There is no longer any wholly Christian nation. The task of winning the world for Christ is greater than ever. But the situation is not hopeless. There is an embryo Universal

Church leavening the whole. We have seen it at Swanwick, others have seen it at Tambaram, or at Amsterdam. The Church is becoming more alive to social problems. Nineteenth-century humanism is dead, science no longer claims to be able to solve all mysteries, and now admits that only a spiritual interpretation of the universe can do justice to the facts. Other factors encourage us. Men used to speak of the "coming of the Kingdom of God." Now we say that the Kingdom has come. It is here now. Our Lord is the *Christus Victor* and the *Christus Regnans*, He has burst the gates of hell, and now sits on the throne. He calls us to a new vocation through forgiveness, to give birth to a new prophetic religion.

A service of Thanksgiving and Dedication was held in Trinity College Chapel on Sunday, November 26th. The preacher was Billy Greer, Alan Booth led the congregation in prayers, and Alec Gaudin read the lesson. We acknowledged God's guidance of our Movement in the past—although we have at times strayed, in the end we have found that God was there. We then, having give thanks, dedicated ourselves to the tasks set before us. The world needs Christians in every sphere—in education, politics, society, home, and even in the Church. As ever before, our own particular job is to find out God's will for us in our particular situation and to do it with all our might.

"The Lord reigneth; let the earth rejoice."

MOORE D. WASSON.

Magee University College, Londonderry.

Technical Colleges' Commission

An examination of the situation of the S.C.M. in the Technical Colleges forces upon us the extreme importance of a clear understanding of the details of a local situation before planning the activities of the Movement and deciding on the technique of evangelism.

The Northern Technical Colleges' Commission, meeting this year at York, spent a great deal of its time discussing the general aspects of corporate life in the Colleges and the influence of the education imparted therein. The war has made even more difficult a situation which was already wellnigh hopeless in many cases. Buildings are completely overrun, and lectures go on continuously throughout day and evening. There is little or no space for the meetings of societies, and the fluidity of student life is increased by the uncertainties of conscription and the changing needs of industry.

One of the most difficult questions which arose was that of the relation of students to staff in the organisation of the S.C.M. Because of the lack of continuity on the student side, it is important that members of staff who can identify themselves with the students, without preventing free discussion among them, should be active in their committees and the general development of the branch. But often when this occurs there is a tendency for

students to shift the whole responsibility to the staff member and become merely an audience at the meetings arranged, with the result that there is no living S.C.M. activity in the College at all. Whenever it has been possible to develop a student leadership, however, the branch is carried on under amazing difficulties and commands the respect of those richer in opportunities who so often fail to rise to them. One example is a College where men work all day, study all the evening, and go on to meet together as an S.C.M. from 9.0 to 10.0 at night, although they have to meet in passage ways and on stairs, and although their numbers have sometimes been reduced to two for weeks on end. The gathering together of the leaders in these Colleges year by year is, however, stimulating new forms of activity and widening the interests in the general college life with the result that more comprehensive movements are developed, a larger membership secured, a certain amount of study is done and real impact is made upon College life as a whole.

While this is only true, as yet, of three or four Colleges the experience gained will be invaluable whenever we have an opportunity of extending to these Colleges which have, so far, no provision whatever for the religious development of students and little corporate activity of any kind. It became obvious in the course of the work of the Commission that sooner or later the whole field of technical education must be reviewed in terms of the people trained as well as industry supplied. The dominance in the mind of the technical college student of the need for passing exams. is such that he is oblivious to any other purpose of his education than that of acquiring a passport to a situation. Moreover, the disposition of staff prevents them giving much time to any other aspect of College life other than lectures and demonstrations.

Another very important element affecting the attitude of students to the subject matter they are studying is that external examiners at a distance, who may range over a much wider field than examiners with whom students are in close contact as their own tutors and professors. The natural result is that they tend to develop a great mass of ill-digested knowledge and little of the technique of research and the infectious interest in a subject which is the result of the closer relations of some of the better Universities.

Another major difficulty is the lack of adequate provision in buildings, time-table, or finance for any student initiative and social activity. Such activities, in any case, are subject to the appalling limitations which result from almost the entire body of students living in homes which may be many miles distant from the College and bound up with local social affairs in so far as they have time for society at all.

This year, on the whole, we have laid the grounds for extension in one or two places, con-

solidated our position in Colleges at present affiliated, and perhaps most important, made some considerable impression upon the general corporate life of these Colleges where the Movement is really active.

F. C. MAXWELL.

Liverpool Missionary Conference

In an endeavour to awaken the S.C.M. in Liverpool to its missionary responsibility a conference was held on Thursday and Friday evenings, November 23rd and 24th. Twelve students only attended on both nights, while 27 were present for one or other of the two evenings.

Robin Woods commenced proceedings with a talk on the Meaning of Vocation—dealing with God's Call and man's response, using examples from throughout the ages, how we could answer that Call as students, and how and where we could answer it when we went down.

The following evening the Rev. Oliver Thomas, of the Welsh Presbyterian Mission, gave some insight into the opportunity in the mission field to-day, taking as an example India, where he had worked for some years. This was followed by a few suggestions from Robin as to what we ought and could be doing about this in the University: (1) Prayer; regular and not only corporate but also private by each member. (2) Private study; each member should make it his or her responsibility to examine, as far as possible, the situation of Christians in countries other than our own ("Liverpool is deplorable in this respect"—Robin). (3) Study Circles; there should be at least one study circle of people, really attempting to investigate into the problems of the World Mission of the Church. (Three students only had shown any interest in this year's missionary study circle—on the Madras report). (4) As many students as possible must be made to think about such conferences as the one being held in Birmingham this month—even if they are not chosen to go.

Groups were held on both evenings after the talks—medical, ordinands and general. The attendance at these groups, especially the ordinands, considering the individual advertisement the conference was given, was poor.

Group discussion on Vocation and also on "Why should Christians desire to convert other people to their religion?" certainly showed the necessity for getting our minds clear on the subject of Christian Vocation. While the opportunity to-day could not be doubted and must constantly be laid before people, there were quite a few who are seriously considering the question of working overseas and would therefore have liked to learn something of the qualifications and abilities necessary. Unfortunately such information was lacking—it might have been rectified by the presence of a few missionaries.

The conference concluded with a short service. But the important thing now is the follow-up during the coming term. This must be stressed.

Durham Colleges Missionary Week-end, November 18th-19th

In November the Durham Colleges' S.C.M. held a Missionary Week-end—a series of meetings for talks, discussion, and prayer. The title was "The Relevance of Missions," and this was discussed with regard to the world at war, and to the student. The two most significant facts to-day are the war and the Universal Church: the one showing the failure of Christian witness, and the other its achievement. So we are at once given censure and encouragement, and in both the Christian student finds a call for service which cannot be neglected. He has two vocations: one is in the immediate scene of the university—here the task is one of unifying, to save the university from the disintegration and materialism which threaten it; the other is his vocation as a member of the Universal Church, and the task in relation to the world is parallel to that in relation to the university. He must decide what is to be his form of service when he goes down. In this decision he must take into account that it is people of his qualifications who are needed abroad, and that that need is much greater than the need at home. Whether he stays at home or goes abroad, it must be the result of decision. The purpose of the week-end was to put before students the necessity and urgency of facing this decision.

H. M. HUDSON.

IN THE COMMON ROOM

Gebetsgemeinschaft—A Fellowship of Prayer—Many people especially those who are in any form of close contact with refugees, will be interested to know of this Prayer Fellowship. It was started in November, 1939, among a group of German and Austrian refugees and their English friends. It aims at linking together Christian people in all countries who are seeking to preserve the unity of the Spirit in the bond of peace.

The members of the Fellowship pledge themselves to pray daily for their fellow Christians in all lands, and especially at this time for those in Germany; for all who are exiled from their homes or are suffering persecution for their religion or their race; for the establishment of a just and lasting peace and for the spread of Christ's Kingdom in the hearts of men.

A card, which contains suggested prayers in English and German, is obtainable from the Christian Council for Refugees from Germany and Central Europe, Bloomsbury House, Bloomsbury Street, London, W.C.1.

The Fellowship is closely connected with the remarkable series of intercession services which have been held in various places since the war broke out and which have been attended by refugees and

their English friends. Copies of the address given by the Bishop of Chichester at the first of these services, held on October 28th at St. John's, Westminster, may be obtained from the above address.

The Universal Week of Prayer.—We hear from the World's Evangelical Alliance that all arrangements for the Universal Week of Prayer at home and abroad have been carried through as usual, in fact, beyond anything hitherto accomplished, and that the Week of Prayer will be observed from Sunday, January 7th—Sunday, January 14th inclusive.

Extraordinary response has already been made to the invitation and topics for prayer for 1940 which were prepared by the Archbishop of York. It is pleasing to be able to announce that new translations of the programme have been possible, one notable addition being Cigogo, for use in Tanganyika, by which some 100,000 people will for the first time be associated with the Week of Prayer.

The missionary interests of the Universal Week of Prayer are outstanding. The larger Missionary Societies at home have usually invited the Alliance to arrange the Central London Meetings at their Headquarters. As this will not be possible this January it has been agreed to meet daily at the Central Hall, Westminster from 12—1 p.m. It is earnestly hoped that all possible officials and representatives of the Missionary bodies in London will arrange to be present to take part, in company with others representing our common Christianity.

Copies of the universal programme and full particulars may be obtained from the General Secretary, World's Evangelical Alliance, 19, Russell Square, London, W.C.1.

U.F.A.W.—The Universities Federation for Animal Welfare has every intention of continuing its work during the war.

Its Annual Report has just been published. It contains news of considerable activity during the past twelve months. The spread of the animal-welfare movement to Universities other than London was inaugurated and preparation made for the formation of societies in several Universities, particularly those of Oxford and Cambridge.

Through its Scientific Investigations Committee the Federation has given much time and thought to the study of problems requiring the co-operation of scientists for their solution.

The Federation is best known for its work on rabbits and the Prevention of Damage by Rabbits Bill, promoted by the Federation, became law in July last. For years past the Federation has given unceasing study to the rabbit-problem. Its latest publication *Instructions for dealing with Rabbits* is in great demand just now, when, in the interests of agriculture, it is essential that the rabbit population should be reduced.

Much of the work connected with expansion is hindered by the war, but many activities of the

Federation will be carried on with as much vigour as in the past.

In March last the offices of the Federation were moved from Torrington Square to Gordon House, Gordon Square, W.C.1.

PRAYER CALENDAR

January, 1940

January

- 1-4. Kingsmead, Selly Oak: S.C.M. Conference on "Vocation and the World-Wide Church."
- 1-5. Dublin: Irish Theological Conference.
- 2-5. Bewdley: Theological Colleges Department Conference.
- 2-6. Springfield St. Mary, Oxford: Prayer School.
- 5-8. Castlerock, Co. Derry: Magee University College, Londonderry—Preterminal Conference.
6. Bewdley: Theological Colleges Department Committee.
- 12-14. Nottingham Colleges (University College, Goldsmiths' and I. of E.): Leaders' Week-end.
- 13-14. Longshaw House: Sheffield University Preterminal.
21. Bournemouth Municipal College: Week-end Conference.
27. Bristol and King's College: Quiet Day.
28. Bristol: Missionary Day.
London Day—W.S.C.F.

February

- 3-4. Belfast: Meeting of Irish Council Executive.

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By GEOFFREY F. ALLEN

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MARRIAGES

DURANT—BELL.—On September 13th at St. Mary's Church, Taunton, Ronald J. W. Durant (University College, Exeter) to Catherine Bell.

LOGAN—MUGGOCH.—On December 16th, James Logan (Aberdeen University) to Helen Muggoch (Glasgow University).

BAILEY—BRETT.—On December 16th, Wellesley Graham (Raymond) Bailey (Edinburgh University) to Mary Brett (Edinburgh University).

ENGAGEMENT

Congratulations on their engagement to Ian McCulloch (London S.C.M. Secretary, now posted in Durham) and Margaret Vann (King's College, London).

LIST OF SAILED STUDENT VOLUNTEERS, 1939

Name.	College.	Missionary Society.	Destination.
Affara, Ahmed S.	Edinburgh University	Church of Scotland ...	India
Ashwin, Paul B. H.	Jesus, Cambridge; and Kelham	—	India
Atwood, Christine (Sailed 1936)	Carfax Bible College; and Mildmay Hospital	R.B.M.M.	Africa
Barker, John H.	Handsworth, Birmingham	M.M.S.	India
Barley, Mrs. (Marion Woolley)	University College, London; and Institute of Education	—	Africa
Brewis, Noel	Didsbury, Manchester	M.M.S.	India
Brown, Nancy W.	Sydney University and T.C.; and Westhill T.C.	M.M.S. (Aust.)	India
Bryson, Arthur F.	Trinity Hall, Cambridge; and London Hospital	L.M.S.	China
Burdett, Mrs. (Connie March)	Overdale, Birmingham	Church of Christ	India
Brown, Mrs. (Winifred Megaw)	Queen's, Belfast	C.M.S.	India
Cherry, Joan M.	Leeds University	M.M.S.	—
Cochran, Peter G.	Handsworth, Birmingham	M.M.S.	India
Cooke, Leonora	Girton, Cambridge; and Edinburgh University	Ludhiana (Med. Coll.)	India
Crowe, Walter	Edgehill, Belfast	M.M.S.	Africa
Cumber, Mary	Bedford, London; and Carey Hall, Birmingham	L.M.S.	India
Davidson, Mrs. (Jean Tweedie-Stodart)	Edinburgh University and New College	—	Jamaica
Ewan, Alison	Edinburgh University; and Moray House T.C.	Church of Scotland ...	W. India
Fee, Mrs. (Deidre Carson)	College of Art, Belfast	M.M.S.	China
Fleming, Mary M.	St. Colm's, Edinburgh	Church of Scotland ...	Africa
Franklin, Joan	London School of Medicine for Women; and Kingsmead, Birmingham	M.M.S.	China
Gardner, Frederick H.	King's, London; and Ely Theo., Cambridge	S.P.G.	Africa
Gladwell, D. Mary	London School of Medicine for Women; and College of the Ascension, Birmingham	S.P.G.	India
Goddard, Gladys	Kingsmead, Birmingham	Grenfell Association ...	Canada
Goodban, Mrs. (Mary Hope-Simpson)	Lady Margaret Hall, Oxford	—	China
Green, Ivy Rigden	Birmingham University; and Carey Hall	B.M.S.	India
Hall, R. H. Cuthbert	King's Newcastle; and Coates Hall, Edinburgh	—	India
Higgins, Elizabeth G.	Edinburgh University	Church of Scotland ...	India
Hooper, Cyril J. D.	Queens', Cambridge; and Institute of Education, London	C.M.S.	Africa
Hughes, Joan	Bath Domestic Science College	C.M.S.	Africa
Hughes, R. Arthur	Liverpool University	Welsh Pres.	India
Isherwood, James	St. Augustine's College, Canterbury	—	-Australia
James, Elizabeth R.	University College, London; King's, London; Carey Hall, Birmingham	L.M.S.	China
Johnston, George	Glasgow University; and Trinity College	Church of Scotland ...	India
Kirkpatrick, William E.	Assembly's; and Queen's, Belfast	I.P.M.	India
Kirkpatrick, Mrs. (Agnes McGregor)	St. Colm's, Edinburgh	I.P.M.	India
Lake, Frank	Edinburgh University	C.M.S.	India
Loukes, Mrs. (Mary Linsell) (Sailed 1938)	St. Hilda's, Oxford	C.M.S.	India
Lush, Mavis	Westfield, London; Maria Grey T.C.; and Foxbury T.C.	C.M.S.	S. China
Macgarr, Alan B.	Leeds University; and Wesley House, Cambridge	M.M.S.	Africa
McHutchison, David	Glasgow University; and Trinity College	Church of Scotland ...	India
Macleod, Daniel	Edinburgh University	—	New Hebrides
Miles, Mary J. E.	Chelsea P.T.C.; and Kennaway Hall T.C.	C.M.S.	Africa
Monare, Ignatius M.	Edinburgh University	S.P.G.	Africa
Morris, Gwendoline A.	Carey Hall, Birmingham	L.M.S.	China
Nicklin, Harold W.	London University; Exeter; and Bristol Baptist	B.M.S.	India
Partridge, W. Arthur	Birmingham University; and Bishops Hostel, Lincoln	C.M.S.	India
Paton, David M.	Brasenose, Oxford	Y.M.C.A.	China
Price, Brynmor F.	Regent's Park Baptist, London and Oxford	B.M.S.	China
Price, Mrs. (Margaret L. Watson)	College of Art, Edinburgh	B.M.S.	China
Shennan, Mrs. (Kathleen Walker) (1925)	St. George's T.C., Edinburgh	—	Africa
Sheringham, John G. T.	Trinity College, Dublin; and Westcott House, Cambridge	Palestine Civil Service ...	Palestine
Smith, Marjorie	Carey Hall, Birmingham	B.M.S.	Africa
Spurr, Anthony	St. John's, Durham	C.M.S.	China
Stephens, Florence E.	Queen Mary, London; and Maria Grey T.C.	—	Jamaica
Stevens, David G.	Aberystwyth University College; and S. Boniface, Warminster	C.M.S.	India
Thomas, Alun L.	Edinburgh University	L.M.S.	China
Turnbull, Dorothy M.	Leeds University	M.M.S.	Africa
Waddell, Robert	Edinburgh University; and Moray House T.C.	Church of Scotland ...	India
Wood, Edith M.	Wolverhampton Technical; and College of the Ascension, Birmingham	S.P.G.	Singapore

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THE STUDENT MOVEMENT

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THE FEDERATION AND WAR

For the second time in its forty-five years of life, the Federation is living through a war which involves a large proportion of its members. In an article elsewhere in this number Dr. Tatlow, whose long period of leadership as General Secretary included the years 1914—1919, describes what the Federation was able to do "last time." To-day, the S.C.M. is virtually suspended, in the men's side of its work, in many countries where conscription has been immediately and drastically enforced. In other countries, invasion and bombardment have annihilated university life.

We in the British S.C.M. have learned, during the last few years especially, to value deeply our membership in the World's Student Christian Federation. We have seen others suffer for their faith and grow strong in their sufferings. We have seen men and women overcome the horrors of war and invasion with a courage and cheerfulness that filled us with shame and admiration. We have learned something of that truth of Christian fellowship to which St. Paul referred when he wrote that we are all members of one another, if one suffers all suffer, if one is honoured all rejoice. We have seen into the meaning of Christian truths, demonstrating the Cross and the Resurrection and the coming of the Holy Ghost, to which, without this fellowship, we should have been blind.

At this time of year, when we pray for the Federation, tell other people about it and raise money for its needs, it is good that we should have to put into words something of its meaning for us.

Christus Victor

It stands first of all for the victory of Christ, known in our own lives and vindicated in the lives of others. That is no easy religious catch-phrase. Those who

were at Amsterdam and had to justify its motto—*Christus Victor*—know that it is not lightly spoken. It speaks of the simple fact that, when every attempt to find unity and power in human devising has broken down, there remains to the people of God a peace which comes from acknowledging a loyalty to Jesus Christ which over-rides all others. We differ deeply in how we try to do His will; we are held together, through everything, by the knowledge that it is *His* will we try to do.

The Universal Church

That unity is the unity of the Universal Church. But one great difference between this war and the last is that to-day the universal church has found a much stronger and more visible expression of its unity. Lausanne, Stockholm, Jerusalem, Oxford, Edinburgh, Madras, Amsterdam—the well known sequence of conference names—symbolise the drawing together of Christians in a world that is splitting apart. The absence of the Roman communion from this organised movement is to be deeply regretted, but even in that quarter there is often a new and encouraging mutual charity.

The œcumenical movement cannot be accepted in easy optimism. The majority of church people remain indifferent to all it signifies, some suspect and oppose it, the movement has its own dangers and temptations. But when all that is fully admitted, the œcumenical movement remains as a stupendous exhibition in our age of the power of the Holy Ghost.

The Federation, which played a great part in training the leaders of that movement, finds in it now its true setting and its real home.

Outward Unity

This increased *outward* unity of the Church raises, in time of war, a question that is full of difficulties, a question which is as dangerous to ignore as it is to answer. Does the unity of the Church demand taking sides in the political struggles of men?

History is strewn with the wreckage of falsely simplified answers. But the Church in our day is driven to try and answer it again. So many of us to-day, inhibited by the size of what is at stake and the knowledge of our own ignorance, hesitate to risk an answer and declare a moratorium on all moral judgment. That is death to the soul.

A recent book by the Principal of Mansfield* dares to risk an answer. With fine Christian judgment, he maintains both the necessary distinctions—that “may God defend the right” must not be identified with “may God make the Allies win,” and also that when men are confronted, in tragic and evil situations, with a choice, one of the alternatives open must become for them “the right.”

How far ought the Christian Church to make corporate witness for one side rather than for another?

“Darkness over the Earth”

A document of historic importance here is the encyclical of the new Pope, Pius XII, *Summi Pontificatus*,† which all Christians who care for international affairs should read. To the Pope, the fundamental issue is the restoration in the world of obedience to natural law and the recognition of a universal norm of morality. The anarchy of the nations can only continue so long as each nation creates its own conception of morality to suit its own interests.

The most urgent questions arise from this affirmation and demand to be answered.

(1) Is this repudiation of a divinely ordered morality more deep on one side in this struggle than on the other?

(2) Would the conquest by arms of the side that has more repudiated it be likely to assist its re-establishment in the world?

(3) If it would, can the universal Christian community withhold its corporate approval from that side, mixed with evil as *both* sides are, which seems to promise the best chances of the re-establishment of international morality?

A comprehensive and serious attempt to answer these questions is to be found in the January number of the Federation magazine, *The Student World*, entitled *God's Cause and our Causes*.

* *May God defend the Right*, by Dr. N. Micklem (Hodder and Stoughton, 3/6).

† An English translation by Mgr. R. A. Knox under the title *Darkness over the Earth* is obtainable for 2d., plus postage, from the Catholic Truth Society, 38/40, Eccleston Square, London, S W 1., or from any Roman Catholic bookseller.

A valuable summary and comments on it are given by Prof. Ernest Barker in the supplement to the Christian News Letter, No. 19 of December 27th.

The Immediate Tasks

This Federation Week brings us to a deeper testing than we like to face. It calls us (1) to prayer for all the world and for the Federation within it, with more seriousness and pain of soul than we have ever shown yet.

(2) To personal and responsible decisions about our own small place in the great revolution which is taking place around us, in which this war is only an incident, though perhaps a crucial incident.

(3) To self-sacrifice to meet the needs of others. For the S.C.M. this means, first of all, raising the £2,200 to which we are pledged. On p. 118 we give some details of the way in which your money will be used. Last year, in spite of the competition of many appeals, we exceeded the records of years and raised £2,018. This year, the need is greater than then. Let our response be greater still.

To Old Members and Friends

A Church I know recently had some considerable expense in connection with the rebuilding of their church school. To raise the money all missionary contributions were stopped. It was a faithless and bad plan.

Our Movement, like many other bodies, can see financially only a few months ahead, but we are determined, come what may, to honour our international commitments. To do so will be a fitting symbol of the heartening fact that, despite the bitterness of national divisions, there is to-day a greater sense of solidarity amongst Christians and a keener appreciation of their membership in a divine and universal society, than there has ever been before. As the Nations divide, the Churches unite.

This year our international work will require £2,200. This is 13 per cent. of our total income. If it is humanly possible, we want to send the French S.C.M. a special gift of £100. They have been hit much harder by the war than we have. Almost all their men have been called up and their financial position is critical.

The colleges will, I know, play their part. Last year they subscribed £2,018—one of the largest totals on record. But many of our members have left to join the forces and college life is somewhat disorganised.

I therefore appeal to our old members and senior friends. Perhaps this will catch the eye of an old member who still wears his Federation badge but who has not recently contributed; or some senior friend may see this and, realising what we owe to France, send me a special gift to encourage that very gallant Christian group—the French S.C.M.

Without your help we cannot find the sum we need. We must find it. That is our dilemma. We are perplexed but not unto despair, for we know the power of God to move men's hearts to that divine generosity which we know and experience in Christ.

An envelope is enclosed with the magazine for the use of those who can see their way to joining with the colleges in the big effort they will be making in Federation Week.

A FEDERATION SURVEY

The latest news from some of the Movements in the Federation.

For earlier information, see "Federation News" in previous numbers of THE STUDENT MOVEMENT.

Belgium—Study circles in the newly-founded Movement

In the present term two study groups are organised at Brussels. One is on the Epistle to the Romans, the other on the significance for Christians of the present European war. The programme of the latter comprises five meetings before Easter on the following subjects:—1, Positions taken regarding the war by Church leaders in different countries; 2, The message of the Bible; 3, Political and spiritual neutrality; 4, The function of the Church as an oecumenical society; 5, What have we to do?

At Liège the new group is very small, but also intends to hold five meetings before Easter with a view to introducing a larger number of students to the S.C.M.

Bulgaria—Leaders in S.E. Europe

Grigore Latinov writes:—"I think it is not only desirable but very important and necessary to have a meeting of leaders of the Movements in South Eastern Europe at this time, which is so difficult and tragic for the Christian world. . . . Mr. Paul Anderson spoke recently to one of our circles—that for law students—on the present situation and the duties of young Christians. . . . The work of the Movement is developing in an encouraging way. Above all, I am pleased with our 'religious-philosophic' circles. I feel that in this way we have really deepened our Christian thought and spirit. Probably the international atmosphere and the difficulties of life actually help our work. At the beginning of December we had a special service of prayer for the Federation in the Movement's chapel; this was followed by a celebration of the Holy Liturgy, at which many of our members received the Holy Communion. I am now concentrating on preparations for a meeting with our friends from Varna and Svichtov."

Canada—Robert Mackie's visit

From December 27 to January 1 a conference of 500 picked students from the Student Christian Movements of Canada and the United States was held at Toronto University on the Christian World Mission. Robert Mackie and Professor Hromadka, from Czechoslovakia, were among the speakers. Reports have not yet reached Geneva. The conference was followed by a meeting of the Council of North American Student Christian Movements, at which important decisions were taken regarding financial campaigns for student war relief in Europe. These will be made public shortly after further consultation with International Student Service. The Canadian S.C.M. is organising this spring a

special "Federation education" campaign, especially in the prairie provinces, "where the work is strong but provincial."

China—still giving to W.S.C.F.

Mrs. Tsai Kwei and Miss Shih Pao-Chen write: "It is our pleasure to forward to the World's Student Christian Federation the annual contribution from the Young Women's Christian Association of China toward the 1939 budget of the Federation. We regret very much that our gift cannot be larger this year—\$200 Chinese currency becomes but 61.94 Swiss francs after being exchanged.

However, with this gift goes our deep concern for the suffering which is now being visited upon students in Europe since the outbreak of war, and our conviction that the world-wide fellowship of the W.S.C.F. can and will remain a living force transcending national ambitions and aggressions.

Though somewhat delayed by the outbreak of war in Europe, our Amsterdam delegates have safely returned to China, enthusiastic over their experiences and encouraged by the understanding of like-minded Christian Youth groups which they discovered at Amsterdam and Nunspeet. It may be of interest to you also that the Japanese women delegates returning from Amsterdam were our guests again for the day their steamer was in port. An atmosphere of warm friendliness pervaded the luncheon which we had together—8 Japanese, 10 Chinese, 1 Filipino, 6 Americans (one of whom has a British husband and another a Dutch husband).

The Federation staff are deeply moved by the devotion of the Chinese students in continuing their annual contributions after three years of war.

Czechoslovakia—In Prague and in Paris

News from Prague.—As a result of the events of November, all Czech universities and centres of higher learning have been closed for three years. At the same time the offices of the Czech S.C.M. were closed and sealed by the police. Secretaries and leaders are safe at present, but some members have disappeared during the period of arrests, deportations and executions.

In Paris.—Most Czech refugee students have been mobilised in the new Czech army now in training. B. Hruby is very busy working on the broadcasts in Czech from French stations. From time to time he organises meetings of those Czech students and other young people who are within reach of Paris, at which the questions of the hour are discussed from the Christian standpoint. Most of those who attend are Protestants, but some Roman Catholics also come. Czech Protestant services are held

regularly in Paris and arrangements are being made to secure a Protestant chaplain for the new army.

Denmark—Special War Work

Only twenty members of the S.C.M. have so far been mobilized. There is not much discussion of Christian concern in the Anglo-French-German war, though there is much interest in the Russo-Finnish struggle. It is the general opinion of Christian students that the only way to prepare for peace is to preach the gospel and try to convert members of the government. "A truly Christian Prime Minister is worth a hundred resolutions by Christian peace organisations." The S.C.M. is collaborating in an Emergency Committee of Christian Organisations which is organising a national collection for aid to Finland.

Finland—all Universities closed

Since the Russian attack all the universities in Finland are closed and all students are in the armies on the frontier. The Federation offered through the Swedish S.C.M. to make a special grant of 250 Swiss francs for emergency work. The leaders of the Finnish S.C.M. replied that the Movement as a whole does not need help at present. (It had been suggested that they might have some special work for students in the army, but it seems that the Churches are organising such activities very adequately); but the leaders of the movement would like to have some money which they could use for giving material help to individuals in distress.

At the end of November the Federation Office at Geneva sent a special message of sympathy to the Finnish S.C.M. on behalf of all members of the Federation.

France—an address on Christians and the War

At a meeting of leaders of the S.C.M. and other Christian youth movements held at La Roche Dieu, Bièvres at Christmastime, P. Casalis gave an address, of which this is a summary, on the attitude which should be taken by Christians to the war :—

The Word of God quite clearly imposes upon us three obligations. (1) A constant horror of war. The Christian suffers because war is hateful in itself and because it contradicts the Gospel. (2) An absolute repudiation of hatred. We must say with Mounier (*Esprit*, October, 1939): "To teach the country to do without war literature, a heroism of words, a constant increase of hatred and blind propaganda, does not mean to disarm it; it means to arm it with a more reasonable will which has a firmer basis." Besides, have we not a close fellowship with a part of Ger-

many, with the Christians of the Confessional Church, who, for the sake of the Word of God, have for five years refused to obey national-socialism as a system? (3) Finally, the Gospel obliges us to make serious confession of our sins. It is true that the present struggle has a Christian meaning. But because Britain and France are not Christian peoples; because the people of God has since Jesus Christ been no longer a nation but the fellowship of believers in all nations, our cause cannot be identified with that of Jesus Christ.

There is however a guidance of God, a Providence, by which God marks events with His seal, so as to stop evil and limit the trials of His Church. This we know by faith and not by sight. It must be believed, even when the signs of it are not to be seen. But these signs are sometimes given to us, and we have to try to understand their meaning.

The Russo-German alliance shows the fundamental identity of the two régimes. Judged from the Christian point of view, these régimes visibly have in common: (1) the will to bring intelligence and conscience under their control; (2) the open negation of Evangelical morality; (3) a tendency to idolatry. On the other side, on our side, there are, let us repeat, sin and a worldly spirit. But there is also a serious will to safeguard spiritual liberty, and consequently to allow the Church to bear its witness. Biblically speaking, this defence of Christian freedom is the true function of the State. The State does not have to go beyond this function; it does not have to declare the Word of God or to control the Church. But it has received from God the mission to safeguard a temporal state of things which is favourable to the Church.

As Christians, we thus have here a distinctive reason for fighting and a distinctive source of energy. Those who are struggling only for the defence of the mind are pursuing a much less essential aim than ours.

Germany—Universities still working

The first number of the *Student World* (1940) contains an important exposition of the point of view of a Christian leader in Germany under the title "Can the Church keep silent?"

A large number of students have been mobilized and some universities have not re-opened this year. But by no means all the student year classes have been called up, and the student pastors still have work to do in university towns. Several of them have contributed again to the daily Bible study book published by the Furche-Verlag, Berlin, with the title *Wie fragen die Bibel*, 1940. This book is the source of the studies in St. Mark's gospel which are being issued to Friends of the Federation this month.

Several former secretaries and friends of the S.C.M. in Germany have written recently to say how often the Federation is in their thoughts and prayers. A number of them receive from time to

time a German version of the news sheet of the Federation.

Greece—a message from a Greek Professor

Professor Bratsiotis writes :—Our work is going on well. I mean the youth work. Our Academic Social Union is now working with the national Youth Movement. This means an important widening of its field of work. In addition to the new group of our Union at Thessalonika, new groups have also been founded at Janina and Crete. In Janina and Crete there are no universities, but there are training collèges and high schools. Thank God for all this! And may He soon send *His* peace to men. Only God's peace endures and man's peace does not last because it is not founded on justice.

THE FEDERATION DURING THE WAR OF 1914-18

THE strength of the World's Student Christian Federation lies in the Movements of which it is composed. This was demonstrated during the World War for its central activities disappeared, with the exception of the publication of *The Student World* and the call to the Annual Day of Prayer, but it was a period of great Student Movement activity.

When the war came the W.S.C.F. was eighteen years old, had two secretaries—Dr. Mott and Miss Ruth Rouse—work in 40 countries and a membership of 180,170 students.

In Great Britain we were anxious to learn what was happening in the German S.C.M., and we had a constant supply of news about it all through the war. In 1914 it was growing in strength, had four paid secretaries and a magazine with a monthly circulation of 7,500 copies. Its international connection through the Federation was unpopular with German students. A Dutch observer in Germany wrote: "The feeling of Christians in Germany is strongly anti-international." This was not, he explained, the result of the war, but rather because the "child-like German, a member of a young people full of energy, with the hope of a great future," felt that he must not let his attention or interest stray from the business of exalting Germany.

The war greatly strengthened the German S.C.M. It seized the opportunity of working in the German Army on the lines of the Y.M.C.A. in the British Expeditionary Force and developed work on a considerable scale. It paid special attention to its own members and issued in November, 1914, a first list of those serving which contained 900 names including 90 killed. Later the German S.C.M. issued 40,000 copies of a Christmas Book,

Hungary—(In Hungary there are two S.C.M's.
Here is news from the leader of each of them)

Sandor Kiss writes :—Our work (*i.e.*, Soli Deo Gloria) is going on. We like the justice and peace. Our Polish secretary is Mr. Imre Széll. He is working amongst the refugees. I and our Movement wish you . . . a good and peaceful New Year.

Bruno Foltin (of "Pro Christo") writes to say that there is great concern about Polish refugees. A number of refugee students are being fed at the Y.M.C.A. restaurant, and on the whole official organisations, are providing for the material needs of the students more than other organisations, and most of them are nominally Roman Catholics. None the less there is a great need for evangelistic work among them, and efforts are being made to provide Bibles in Polish and religious pamphlets.

By TISSINGTON TATLOW

S.C M. Hon. Chaplain, formerly General Secretary for nearly 30 years ; now Hon. Director of the Institute of Christian Education



Dr. Tatlow

Deutsche Weihnacht, for the soldiers. It also developed an extensive work among prisoners of war. By the end of the war its influence had extended considerably.

The French S.C.M. was more deeply affected by the war than was the German S.C.M.; while the leaders of the latter were allowed to remain at their posts chiefly because of their religious and social work for the army, all the French leaders were mobilised. But the women in the French Movement worked with an energy, heroism and devotion which were an inspiration not only to French S.C.M. members but to us in Great Britain. They too started a *Correspondance Militaire* and carried it on right through the war. They had 550 members in the army receiving it in the spring of 1918. About that time a soldier S.M. member wrote: "Never has our Movement been more keenly alive and active, in spite of our scattered condition, in spite of our conferences and meetings having been given up. Never have we felt closer together, fighting shoulder to shoulder for the same ideals."

They developed their schoolboy work very successfully, and it was largely because this fed the French S.C.M. that they were able to say at the end of the war, "Our Movement is stronger than it was before the war. The test to which it is put, and which it stands victoriously, shows its strength." In August, 1918, they suffered a sore blow through the death from wounds of Charles Grauss, their General Secretary. He was a splendid man, perhaps the strongest S.C.M. leader in the world.

The French S.C.M. also developed valuable work for foreign students, including special work among the many Serbian students in France, as a result of the over-running of Serbia.

Russia had been a country of great interest to us for a decade. There lies before me as I write a greeting received from a group of students at Moscow on the Day of Prayer, 1913, bearing fifteen signatures. A month after the war started a letter from St. Petersburg told us that while many students had joined the army—service was voluntary for students in Russia—they had thirteen Bible Study Circles at work. In 1915 they told us of the observance of the Day of Prayer in Petrograd (note the change of name), Moscow and Kiev; in the first-named place 150 students and two professors attended the chief meeting. Again in 1917 we heard of the observance of the Day of Prayer. The next year they held a Conference and Moscow reported "50 members and many adherents," but revolution had come. Later came the second, the Bolshevik, revolution, and the S.C.M. was forbidden to meet; "but," wrote a mutual friend, "they are still able to go forward." We heard later of brave witness to Christ and the martyrdom of some of the signatories.

The Hungarian S.C.M. sent us messages through neutrals and from them we learnt of S.C.M. letters sent regularly to student soldiers, of effective work among schoolboys and schoolgirls and of a *Foyer* started in Budapest for the use of

mobilised students on furlough. One of the Hungarian secretaries wrote in 1918 "I would like to say that the Hungarian Student Movement has always kept the world-wide Day of Prayer, holding fast to the faith that the motto *Ut omnes unum sint* will be realised."

The Italian S.C.M. held its national congress at Naples in 1914, 150 Italian students being present. It carried on its work all through the war. In the spring of 1918 Eugenio Misitano of Naples and several others of its leaders were killed in action, but it was represented by keen and hopeful student leaders at the first Federation General Committee meeting after the war.

The Swiss S.C.M. had a difficult time owing to the tension between German-speaking and French-speaking students: the former favoured Germany, the latter the Allies. It maintained its unity and did much excellent work especially for foreign students, founding a *Maison d'Etudiantes* in Geneva and starting the first piece of student relief from its *Bureau du Travail*. European Student Relief—subsequently International Student Service—did not come into being until two years after the war, when famine and illness played havoc among students in Austria, Russia and Germany.

I have no space to tell of the S.C.M. in Holland, Portugal, Austria, Turkey and the Argentine where there were six full time secretaries at work among students in Rio, San Paulo, Buenos Aires and Santiago (Chili). Nor can more than mention be made of India, China and Japan, for whom the war years were an active and fruitful period. For example, in China there were evangelistic campaigns reaching tens of thousands of students.

No country is more in our thoughts to-day than Finland. It was the one Northern European country affected by the war, Russia on its border was at war. Many students were mobilised. The S.C.M. carried on its work. In 1918 its General Secretary—now a Bishop in the Church of Finland—wrote "specially thrilling was our celebration of the Universal Day of Prayer for Students; completely isolated from the Federation, lacking the usual Call to Prayer, we assembled in united prayer for the Student Christian Movement with its momentous problems both here at home and out in the sorrowing world." He goes on to describe the arrival of the Red Terror; "on January 27th, 1918, troop after troop of Red Guards marched into the city (Helsinki), revolution had raised its blood-red banner over Suomi (Finland)." It is interesting to-day to hear of the confidence then in General Mannerheim, to whose standard students flocked. On April 13th German troops marched into Finland and the revolution was quelled.

The war years were very active and fruitful years in the Student Movement everywhere. It is the period since the war which has been devastating, especially for the Movements of Russia, Germany and Italy. But this is another story.



Above: DEMONSTRATION IN CHINA.



Right: IN INDIA.

Below: IN CAMBRIDGE.



STUDENTS
TALK

"THE CALL TO PRAYER" . . . IN INDIA

By MALCOLM ADISESHIAH
Formerly S.C.M. International Secretary

A CALL to Prayer. . . . In the life of the World's Student Christian Federation a New Year begins with the third week of February, with a week spent in uplifting our hearts to God in Prayer and Worship. It is a week of preparation for the tasks that lie ahead of us in the New Year. And so we begin our year with seeing ourselves, as a world community, in our true nature in the light of the Cross, receiving the grace of forgiveness and new life for another year.

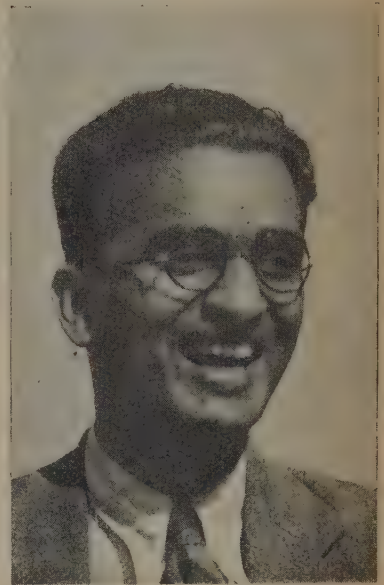
This corporate act of prayer and worship throws us back, in India, on the reality of the Church. The sense of Community, the reality of the World's Student Christian Federation, will never come to us apart from the Church. There are certain elemental truths which in this year of grace 1940 have to be learnt anew. It is necessary to remind ourselves that the Church is the only human community which belongs to our Christian Creed. In the Nicene Creed we confess, "I believe one Holy Catholic and Apostolic Church." We may well spend the year ahead of us examining and understanding this confession of belief. And this needs to be pressed home, for as members of the State, Nation or Race, we find ourselves, particularly now in India, completely engrossed in promoting the advancement of our state, calling attention to the economic and social injustices of our nation, and working for the greatness of our race—objectives both worthy and necessary. For us in India the political and economic situations present challenging issues, too obvious to be set aside, and the student community is rightly in the vanguard of all such activity. But to the Student Christian Movement is committed the task of witnessing to the fact that the Church is a creation of another order than the rest of the world, and that, if we believe in the State, Nation or Race, we are worshipping the creature in place of the Creator. And so the supreme task of the Movement in India is to rediscover and appropriate to itself the true meaning of the Church—that the Church is, in the words of St. Augustine, the Ark of Noah, a stranger in this world, leading its inmates through the waters of this world to the world to come; and, as St. Paul affirms, our true citizenship is in heaven, and, as our Lord promised, the gates of Hades shall not prevail against her; the Church is the everlasting community in its beginning here on earth—the City of God.

This need for the Church to become a reality to its members and to define its position and message is more than ever urgent to-day. The inexorable course of events is bringing about great changes in the political and economic field in India. Very soon we shall see the present Liberal-Imperialist State give place to a strong self-conscious, independent National State—a change which is necessary and desirable, and to which the Student

Movement is committed. This means that, on the one hand we have the Liberal - Imperialist State which professes neutrality in religion and has consequently allowed the Church to go its own way; and, on the other hand, we have the future State, developing into some kind of *étatisme* with a fully developed *Weltanschauung* of its own—the seeds of which are even now present in the cult of the *Swadeshi* and the Self-Respect Movement. This

again is a necessary development for a country like India, facing, as it does, complete disintegration in the social, economic and cultural spheres of her national existence. The future of the nation is bound up with the kind of *Weltanschauung* developed. Even now, the restricted economic and social liberalism that obtained under our imperialistic framework is rapidly dying out—seen, for instance, in the restriction of production, the protective tariffs, the regulation of consumption through prohibition and other sumptuary measures, the regulation of the relations between capital and labour, the socio-religious Harijan and Temple entry movements, etc. And, with the independence of the country, we may see a framework developed which depends neither on free milk and birth control, nor castor-oil and concentration camps, for the resurrection of its national life. But in this new order the *Weltanschauung* of the State will obtrude itself on the life and mission of the Church at several points, unlike the past, when the Liberal-Imperialist State, having no *Weltanschauung* of its own, presented no such danger.

These developments are beginning to be realised in the life and activity of the Student Movement. It has been, quite recently, concerned to bring home to its membership the fact of the Federation. In spite of its financial difficulties, it has been able to raise nearly 1000 Rupees for the relief of students in distress in China and has forwarded this sum to I.S.S. It has also been negotiating for the exchange of secretaries with the Chinese Movement, in order, among other things, to help its members to realise the world-wide character of the Movement. Federation sessions at the various



Malcolm Adiseshiah.

annual provincial camps and Federation Conferences and visitors aim at the same object. But, at bottom, the consciousness of the local Student Union of being an integral part of the World's Student Christian Federation—the world Christian Community—is dependent on how real the Church is to its members. For, if our members can realise that our true citizenship is in heaven, that we are members of the City of God, then our citizenship in the earthly states to which we happen to belong will not be more real to us than our other citizenship. Then a non-Christian fellow countryman will not be nearer to our heart than a fellow Christian of another nation or race. Then our passports will not mean more to us than our baptismal certificates. Here we are on ground on which we Christians, the world over, have to bow our heads and make confession of our sin and weakness.

It is because of this that the Student Movement in the midst of its multitudinous activities in rural service, adult literacy campaign, evangelism, etc., has had its attention focussed on such questions as inter-confessionalism, œcumenism, and inter-communion. The œcumenical and inter-confessional policy of the Federation is just being examined and studied. On the whole vexed question of inter-communion, the Movement has been making a sound and valuable point. The very impatience and impetuosity with which inter-communion is demanded helps Christians everywhere to realise how urgent is the demand for an outward, visible union of the Church, an external manifestation of that inner unity which we confess when we say "one Holy Catholick and Apostolick Church." And though the demand for inter-communion before the reunion of the churches might seem, to some, to put the cart before the horse, it at least stands on sound ground in demanding a reunion of the churches, not merely a collaboration of autonomous churches. It points to the truth that the reunion of Christendom must be based on common faith, common sacraments and common ministry.

In the two tasks selected here out of the many confronting the Student Christian Movement in India, its membership in the World's Student Christian Federation is of vital importance. Firstly, to bring home to its members the reality of the Church—and by the Church is meant the visible Church, with her altars and visible sacraments, her preaching of the word and her ministry. It must help to bring its members into vital membership in the Church of Christ, Catholic and Apostolic. And the Church itself, in facing a perplexing future, confronts the danger of either being transformed into a national institution, in New Testament language being fashioned according to this world, or being involved in barren controversy with the new order that is emerging. In the task of the Church *being* the Church, and forging a relevant message for the times, the resources of the Church and its members throughout the world will be needed. And, secondly, the propagation of the Gospel, which is the duty of the Movement at all times, is more than ever urgent to-day. And

the concentration of the Movement on university missions, rural campaigns, etc., is part of the whole function of witness. And here, more than elsewhere the Movement turns to its fellow members in the Federation for help and co-operation. And the test, to many members of other movements, of the real meaning of membership in the Federation may be this challenge. But, when the Western world is plunged into an awful catastrophe, it may be felt that there is no use in making such a plea. But surely this is no new thing we are facing. When the Church of the Roman Empire was scattered, and a great calamity had fallen on the civilized and Christian world, Christian missionaries were active in North and Western Europe, helping to build the Church in other parts of the world. And just as when the civilization of antiquity was brought to a violent end, and forces of violence and disorder seemed to triumph, St. Augustine produced his great work which re-created the Church in the subsequent era, so it may be that now, at the end of an era, will emerge God's word to us, and the realisation of the *unam sanctam catholicam et apostolicam ecclesiam* in a new sense. And so we are Called to Pray . . .

OBITUARY

The Very Rev. J. Harry Miller, D.D.

OVER a period of about twenty-five years Harry Miller of Edinburgh was a good friend to the Student Movement and a familiar visitor to Summer Conferences at Conishead, Baslow and Swanwick. He was a welcome speaker at meetings in the Scottish Universities, and was one of the first people to conduct a "University Mission" under the Movement's auspices. And what a gloriously alive and vivid person he was in those years. We who knew him caught a glimpse of one of the grounds for the Christian conviction about immortality; it is so difficult to think of Harry Miller as dead. At Conferences and meetings we loved him for his crisp and trenchant speech, his passionate earnestness, his overflowing sense of humour and his generous friendliness. He had a sure, simple faith and knew very clearly what he believed; he gave the impression that he enjoyed speaking of it as he enjoyed living by it. Harry Miller was a happy saint with a genius for friendship. If by any strange chance you could gather together all the people who have been glad to count him a friend (you would need the Albert Hall for the purpose) what a varied mixture they would be. He was equally at home with University Students, Scottish Public School boys, and the less privileged people whom he so faithfully served in the Pleasance district of Edinburgh, and to them all alike he commended the Lord Whom he adored. He loved and was loved by all sorts of people because the love of God was in his heart.

THE OVERSEAS STUDENT IN WAR-TIME

By MARY TREVELYAN
Warden of the Student
Movement House

PERHAPS one of the greatest potential dangers which result from two wars in one generation is the temptation to suppose the problems to be faced in the second war are necessarily identical with those of the first. Many instances could be given of the way in which England has fallen a victim to this temptation, but it is probably true to say that one problem is generally realised to be entirely new in this war—that is, the very large number of overseas people resident in this country at the beginning of September, 1939.

The number of overseas students alone is infinitely greater than it was twenty-five years ago; many of these are British subjects from the Empire or Dominions, many are aliens, enemy or friendly. To whichever category they belong, most of these people are unable to return to their own homes: England must provide for their welfare for the duration of the war. If there are some who grudge this fact there must also be many who realise what an immense opportunity it affords to British people to show friendliness and help to young people of many lands at a time when they can have little contact with their own homes and families. The student years are said to be the most important formative years in the life of a young man or woman; what happens to them at this time when they taste some freedom from parental and scholastic authority is always important—in war-time it is of vital importance, for in their hands may lie much of the task of re-shaping the world after the war.

What then has been the effect of the war on the overseas student in England? Some of my colleagues on the staff of the Student Christian Movement have told me that they have found the war to be a "challenge" to the group of students they are working with. To the overseas student, at least from Europe, this war is not a "challenge" but is much more like "the last straw." With the exception perhaps of the Indian and African students, whose problems remain much the same, students from almost every other country in the world have found themselves increasingly hampered in their desire for the natural development of their lives which should be their right. They are caught in a political and economic cage; they try their wings, only to beat against the bars of their cage or, if they are adventurous and lucky, they may escape from their cage into the infinitely greater perils of the world outside. This was a pre-war problem facing every young man or woman in one way or another—this war makes their very difficult problem almost insoluble.

All students who are Jewish or who have Jewish ancestry are in a precarious situation. Those who come from Germany, Austria, Poland or Czechoslovakia particularly so. Most of them were already in England of necessity, before war was

declared; a few of the more fortunate have their families with them, but the rest, on the outbreak of war, were suddenly and completely cut off from any home contacts. The only financial security they could hope for was the small sums allowed them by the refugee committees, their only living security for the future, the length of their permit to stay in England. Polish students had, in the first weeks of the war, to endure the almost unimaginable torture of hearing news on the wireless of the massacre from the air of their home towns, with no possibility of knowing the fate of their families and friends. The Czech students, more recently, have suffered the same terrors during the butchering of the Prague students. It is almost impossible to imagine such things happening to our brothers and sisters or friends, alone in a foreign country. And it must be remembered that these students have already endured months, sometimes years, of terror in their own countries before escaping to England. Perhaps the greatest tragedy of anti-Semitism in Europe is the forcible disruption of family life. In London there is a German man and his wife whose daughter is in Ceylon, two sons in South Africa, and a third, the baby of the family, in Australia; in London there is a girl, not yet 25, doing domestic work—her father is Jewish and has fled from Germany to Switzerland, her mother is an ardent Nazi living in Germany. Everywhere scattered remnants of happy families are trying desperately to get a foothold in some corner of a very slippery world.

To the whole overseas student community in England the war has come as an additional obstacle to their continuing their studies and to their hopes of equipping themselves to lead useful lives. The evacuation of the University of London can only help a few, there are many who are far too poor to follow their Colleges, they must hope to pick up some classes at the Polytechnics. Many of the Indian and African students are trying to get home because it is impossible to go on with their courses here, but when they reach home they will have spent a great deal of money with very little to show for it and their chances of employment are the more slender as a result. The Chinese student finds it almost as useless to go home as to stay in England, and for all who normally obtain money from home, allowances get more and more irregular.

This then is the position of the overseas student in a foreign country in time of war, and this the generation of young men and women who will be asked to bear heavy burdens in the future. Maybe the hard lessons they are now learning will produce qualities of endurance and leadership which will be of immense value to the next generation; certainly they are showing the greatest courage and fortitude when faced with uncertainty, loneliness and inward despair.

English people can look on these students in their midst as an additional burden on the State which will be only borne grudgingly, or they can look on them as young men and women who desperately need help, friendship and understanding. What happens to these overseas students in England during the war may have very far-reaching results. Much is being done for them by English people, and they are not ungrateful, but much more can be done. I hope that the educational authorities will, when they have recovered from the problems of evacuation, wake up and discover the large numbers they have left

behind, who now have very remote chances of studying. I hope that English families will spare more time and thought in getting to know the foreign students in their home towns, and I hope most sincerely that foreign students, if they cannot study in war-time, will at least be allowed to be of national service in this country.

Let us not, finally, be so busy with our guns that we forget the very people for whose freedom we are fighting, and let us not forget, in our planning for peace, that it is the students of the world who will, if they are allowed, make the biggest contribution to the building up of the "New World."

LETTER FROM CHINA

Shanghai.
January 1st.

DEAR OLIVER,

It was a delightful and unexpected pleasure to get a cable of Christmas greetings from General Council, "on behalf" (no doubt) "of the Student Christian Movement of Great Britain and Ireland." I am assuming that it was sent to me for forwarding to the S.C.M. of China. Anyway I have so forwarded it to Kiang Wen-Han and others here, and they join with me in thanking you.

I am trying to get this to you in time for the February number of the magazine: which means that it can say nothing at all useful. I've been three weeks in China, and have hardly done more than notice that the population of China is considerable (though I did have a taste of preserved eggs!). In the next two or three weeks here in Shanghai, where four million people are concentrated into 12 square miles and there is the largest single student centre in China, I may have acquired a superficial knowledge of student conditions—much less adequate than you can get from Chao Siu Tsai. (They still call him "Cabbage" here).

However, I have seen a little. Here is one thing. My first day almost in Hongkong (a resort of ex-S.C.M. secretaries) I went to a meeting of the Hongkong Student Relief Committee. I expected to find them occupied with the spending of sums received from oversea. Not at all. Here is their list of needs and the ways they are to be met. (There are roughly 16 Hongkong dollars to the pound sterling):—

\$6,000 for clothing for students in 4 centres in the west (*i.e.* 5,000 suits or long coats). To be raised by an appeal to the general public in Hongkong and to banks, manufacturers, etc.

\$3,000 for basic drugs (quinine, etc.). Application to be made to the Lord Mayor's Fund branch in Hongkong.

Reading matter (*e.g.*, magazines) for student club rooms. Application to be made to Rangoon University to collect and send them up the Burma Road to Kunming, since the French customs at Haiphong (the port for the railway to Kunming) are snooty about printed matter.

\$3,000 for the relief (board and lodging) of students, stranded and destitute in the west, who do not fit into the usual relief schemes. To be raised by appeal to the students in universities and schools in Hongkong.

\$3,300 as a reserve against any hospital fees that may be necessary for which neither students nor universities have funds. To be raised by application to the National Relief Administration of China.

The thing that hit me about this was that the Committee which had already met the considerable needs of a university, and many colleges and schools which had emigrated from Canton to Hongkong and Macao, was setting itself to minister also to Kunming, Kweiyang, Chengti, and Hongkong; and was relying for a part of the money on students in Hongkong who had themselves, in some cases, been refugees. (One school had produced \$319 in response to an appeal). If people say (as they used to say to me) "Why don't the Chinese help themselves?" the answer is simple, "They do." But because the problem is on a colossal scale, and getting worse (because of the jump in the cost of living), they need help from outside.

Another meeting, of a quite different kind, took place yesterday. Luther Tucker, W.S.C.F. secretary in the Far East, arrived in Shanghai a few days back, after eight weeks in prison. He was arrested in Japan (20 minutes before he was due to sail) for circulating dangerous literature. Yesterday he met a group of Chinese students. He said little about his arrest and his time in prison (except to emphasize that he was well treated). He said much about the Japanese Movement, and the way in which they had received his account of conditions in China. He began always with some account of student life in the west, and then went on to the more general question of what was happening in China. Because the Christians were interested, as Christians, in knowing the truth, they listened; and more. He was repeatedly urged to say what he had to say by people who differed entirely from their interpretation of the China incident. To the Chinese at the meeting yesterday

(Continued on page 110)

FEDERATION



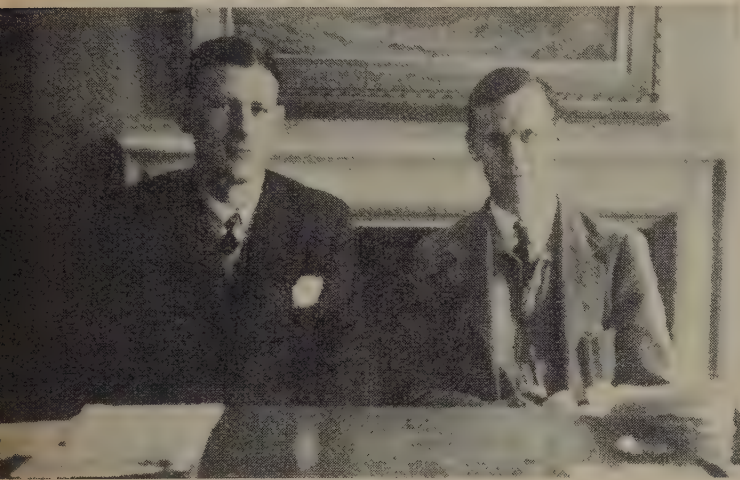
THE OFFICERS OF THE FEDERATION.

Countries (from left to right):
Top—Australia, U.S.A., Scotland, India, Ireland, Norway.
Germany; U.S.A., France, U.S.A., Holland, China, New Zealand



THINKING IT OUT.

The Programme Committee of the British General Council at work.



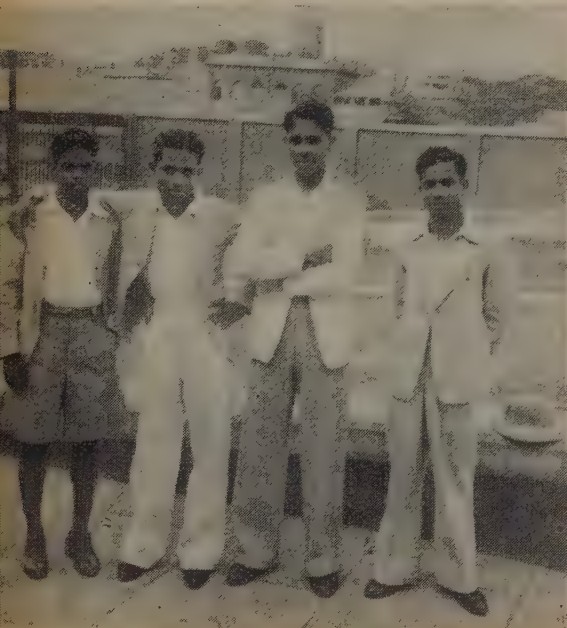
HEIL!

*The General Secretary and Chairman of the British General Council.
W. D. L. GREER and G. R. HOWE.*



THE TRAVELLING SECRETARY CALLS.

*A Chinese S.C.M. Secretary talking to the president of the branch
outside a temporary dormitory in an evacuated university.*



Right:
INTERNATIONAL
FRIENDSHIP!

*A Group in the S.C.M.
International Hostel at
Edinburgh.*

*(The Warden, Kenneth
Parkinson, top centre).*

Left:
*Indian S.C.M. Members
at home.*



SNAPSHOTS



FIRE-FIGHTERS.
Chinese students clearing up the damage after an air-raid.



DR. W. A. VISSER 'T HOOFT.
*Chairman since 1938 of the W.S.C.F.
and before that its General Secretary.*



Left:
PROF. ZANKOV,
*Dean of the Cathedral at
Sofia, and*
GRIGORE LATINOV,
*General Secretary of the
S.C.M. in Bulgaria.*

Right:
A MADRAS FLASH-BACK.
DR. KRAEMER,
*Famous Dutch missionary
writer, talks to*
D. T. NILES,
*of Ceylon, who has pub-
lished two books with the
British S.C.M. Press.*



ANNANDALE.
Headquarters of the S.C.M. of Great Britain and Ireland.



CHINA AND JAPAN.
A Picture of Friendship.

he concentrated on trying to get them to understand sympathetically the situation and beliefs of the Japanese. And what of the Chinese? Did they, as they might have done, get up in indignation? They did not. Nor did they express an easy superficial sense of fellowship. They too tried to understand, showing the same serious regard for truth as the Japanese. Luther himself finally finished the meeting by emphasising the centrality of the worship of God in the work of the Federation which alone makes this kind of fellowship in truth possible. That is the Federation.

I need not say how kindly I have been received, nor how glad I am to be here as your representative. For as "the representative of the British Movement on our staff" am I regarded: and I have already been asked to write an account of the British S.C.M. for Chinese students. If you wish to overtake the errors for which I shall be responsible, the remedy lies ready to your hand. This threat is a suitable point at which to stop!

Yours ever,

DAVID PATON.

THE UNIVERSAL CHURCH IN A WORLD AT WAR

Theological Colleges Department Conference, January 2-5

Father Mascall opened our conference with an address entitled: "What is the Church?" in which he expounded the doctrine of the Mystical Body. This was followed the next morning by a talk by Miss Pen Piercy on "The Church and the World of Nations." After tea Miss Dorothy Emmet spoke on "What do we mean by a Christian Nation?" and on the last day of our meeting Principal Robinson, of Overdale, addressed us on "The Church's witness in a country at war," and the Rev. F. C. Maxwell spoke on "Evangelism in War-time." Those talks were the bones of the programme. The flesh was provided by the discussions which followed them.

We were a group of between thirty and forty theological students drawn from 22 colleges and 7 denominations. Under the able chairmanship of the Rev. Peter Hamilton the discussion never flagged. We did not reach any conclusions: we did not try to. The object of the conference was to raise the important issues and to stimulate our thought by learning how people from radically different traditions faced them. In the evenings we discussed the present position of theological students and tried to see, in concrete terms, the nature of the responsibility thrown upon us by theological students being placed on the list of reserved occupations. Here we reached a quite remarkable degree of agreement. On the basis of these discussions the Theological College Department Committee, at their subsequent meeting, drafted a letter to all theological students. (We hope to say more about this in a subsequent issue of the Magazine).

The chief characteristic of the conference was the complete frankness of the discussions combined with the entire absence of any spirit of mere debate for its own sake. The non-theologian would have found a good deal of the discussion abstruse, for inevitably much of it was carried on in the technical language of theology, but there was a welcome absence of irrelevant scholastic gymnastics. Theological language was used, but it was used as being the most efficient tool for dealing with the questions we were discussing and not, as is sometimes the case, as a cloud for cloaking any real discussion of our work in the world of everyday affairs.

M. BRUCE.

THE PRAYER SCHOOL, OXFORD, January 2-6

ON looking back over these four days which have passed so quickly, I feel, and I think all those who were present would share my feeling, that it has been a time of much profit and great blessing. The Prayer School entailed hard work on the part of the organising staff, the speakers and the students themselves. Indeed, the Committee could not have chosen better leaders than Rev. Canon L. W. Grensted, and Miss Wyon, and the meditations, Bible study and talks on prayer which they conducted, have made a great impression and will be of incalculable value. With their wide experience and spiritual insight, they were able to give us the practical points about the how and why of prayer, which we so much needed. The "family prayers" at night were appreciated by all and were a fitting culmination to a day of much spiritual and mental exercise.

The time set apart for individual Bible study leading on to the discussions in small groups was a vital part of the day's programme, and we trust that the benefits of these discussions will lead to definite action on our part, when we return to life in the university or college.

An important feature of the School was the Communion services, first according to the Anglican order, and then in the Presbyterian tradition, to which we were all invited. These services gave us an opportunity to appreciate and respect the difference between the two traditions, and made us think about the ritual which previously we had taken for granted but which now took on a new meaning, as illustrating two different points of view within the Universal Church.

The Prayer School also gave us the opportunity of enjoying the fellowship of students from other universities and colleges, and our sing-songs in the evening and informal talks in and around the city were an added attraction to the programme.

Altogether, I feel that the Prayer School has achieved its aims, for by dealing with all aspects of the prayer life it has surely appealed in some way to each individual who took part in it. May it be a source of inspiration in our work in college, particularly in the S.C.M.

M. E. LYNCH.

THE UNIVERSAL DAY OF PRAYER FOR STUDENTS

SUNDAY, 18th FEBRUARY, 1940

THE CERTAINTIES OF THE SONS OF GOD
(Romans viii. 14-39).

"You have received no slavish spirit that would make you relapse into fear; you have received the spirit of sonship."

This call for the observance of the Universal Day of Prayer for Students is issued at a time of war in east and west. At such a time we are tempted to succumb to the "slavish spirit" which would make us "relapse into fear." But even at such a time God says, Fear not, for I am still your Father. By faith we all belong to the family of those who know that they are not left alone in any situation, but may rely on our Father.

"Present suffering, I hold, is a mere nothing compared with the glory that we are to have revealed."

Present suffering is very real in our Federation. Many student groups know to-day the meaning of "anguish or calamity or persecution or famine or nakedness or danger of the sword." Some of us are fighting, some are prisoners, some are refugees. Our work for Christ among students is made increasingly difficult by the departure of leaders, the destruction or removal of universities, the breakdown of communications, and the uncertainty of the future.

Yet the sons of God already possess "the Spirit as a foretaste of the future." God's presence with us in a time of darkness is itself an assurance of His blessing in the days ahead. Christ died upon the Cross and rose again. Therefore our suffering as His brethren is not meaningless: for we are called to "share His suffering in order to share His glory."

Part of that suffering which we are to share with Christ is that we have to seek for the Will of God in a world where almost every type of action seems to involve a betrayal of God's own commandments. Our temptation is then not to act at all, and to take refuge in a more or less pious spectatorship (or we may avoid taking a stand on deep issues by becoming absorbed in external activities). But true sonship implies the confidence that the

Father will reveal His Will if we seek it sincerely and prayerfully. We are to take decisions and follow the light given to us to its ultimate consequence. The righteousness of the Kingdom does not allow of moral neutrality before the evil forces with which we are confronted.

"What can ever part us from Christ's love? . . . We are more than conquerors through Him who loved us."

What if our choice makes us "enemies" one of another? Then we can live by the faith that God's love never breaks down. Nothing "in all creation will be able to part us from God's love in Christ Jesus our Lord." There lies the basis of our prayer "*Ut omnes unum sint.*" In responding to the love of God we are bound one to another. That is no fragile bond of fellowship. At this very time we can strengthen, deepen, and extend it through faith and prayer in every land. We need not wait for the inconclusive victory of earthly power. We are already "more than conquerors through Him who loved us." Let us then unite in prayer in the Spirit for all students, for the national movements, and for the Federation, that God may sustain us by the hope of His Kingdom, call us anew unto His Service, and lead us into Victory in Christ.

W. A. VISSER 'T HOOFT. KIANG WEN-HAN.

HELEN MORTON.

REINOLD VON THADDEN.

A. R. ELLIOTT.

ROBERT C. MACKIE.

(Officers of the World's Student Christian Federation).

WILLIAM D. L. GREER,

General Secretary of the Student Christian
Movement of Great Britain and Ireland.

We are glad to associate ourselves with this Call to Prayer and commend it to all Christian people.

C. A. CAMBRENSIS :

ALEXANDER MCCREA.

GEORGE CICESTR :

A. J. MACLEAN : PRIMUS :

ARTHUR DUBLIN.

ARCHIBALD MAIN.

JAMES HAIRE.

GUY MANCHESTER :

H. HARRIS HUGHES.

RICHARD PYKE.

J. ERNEST JAMES.

J. M. RICHARDSON.

J. MORGAN JONES.

MICHAEL, ST. ALBANS :

ALBERT LIVERPOOL :

W. B. SELBIE.

GEOFFREY LONDON.

P. T. THOMSON.

WHAT THE MOVEMENT STANDS FOR

Condition of Membership.—The Student Christian Movement is a fellowship of students who desire to understand the Christian Faith and to live the Christian Life. This desire is the only condition of Membership.

Aim and Basis—being an expression of the convictions, which guide the thought and life of the Student Christian Movement as a whole:—

As a Christian Movement we affirm our faith in God, our Father, Whose nature is creative love and power.

God is made known to us in Jesus Christ, in Whom we see the true expression of His being and the true nature of man.

Through His life and triumphant death, and through the living energy of the Spirit, we share in the redeeming love which overcomes evil, and find forgiveness, freedom, and eternal life.

Faced with the need and perplexity of the world, we desire to give ourselves to Christ and to follow Him wherever He may call us.

We seek the Kingdom of God, the re-creation of all mankind into one family, without distinction of race or nation, class or capacity.

We desire to enter into that fellowship of worship, thought and service which is the heritage of the Christian Church.

STUDY SECRETARY'S NOTES

International Study

There is a tendency in the British S.C.M. not to associate the Federation with the study of international politics, just as there is a tendency to dissociate missionary from international study. No doubt this is often convenient, for politics always tend to complicate matters, but it is a pity. Mere contemplation of the *Una Sancta et Aeterna* will not teach us how the growth of churches is conditioned by the social and economic environment in which they are placed, nor that missionaries will be wanted for rural reconstruction in India or Government education in Africa; nor will it help members of the W.S.C.F. to realise their unity in the divided world in which they live. To ignore divisions may be conducive to a good time at a Federation camp, but it is to shut our eyes to the fact that it is God's purpose to redeem the world. It is not an exaggeration to say that as members of the W.S.C.F. we owe international study as a duty to our fellow members in other nations. The Fellowship of the Federation is a privilege which other Christians do not share in any such tangible way, and the reasons they do not share it are political reasons. If, therefore, that fellowship is real to us, we must face the realities of the political situation—for it is the chaos of the world which is the common problem of the Federation. The study of international politics is both a service to the Universal Church of which we are all members, and something which we do in common with our fellow members of the Federation.

* * * * *

Perhaps it might not be out of place this year, when the problems of world order have been brought so forcibly to our notice and our contacts with other members of the Federation so drastically restricted, to make Federation Week an occasion for reviewing our international study, and for asking God's blessing on the plans for future work both in this and in other movements.

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The *Notes on International Study* mentioned last month (obtainable from Annandale, price 2d.) are now ready, and it is hoped that they will prove useful both in study groups this year and in planning for study next year.

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The difficulty about International Study used to be that the books were expensive and inaccessible. That is no longer the case, for the number of good and cheap books is fast increasing. It is perhaps worth mentioning a few.

On the general problems of international relations Leonard Woolf's *After the Deluge* (Pelican, 6d.) and Norman Angell's *The Great Illusion—Now* (Penguin Special, 6d.) are definitely worth reading.

On the European situation there are numerous pamphlets on war aims, among which, G. D. H. Cole's *War Aims* (New Statesmen pamphlet, 6d.) and Harold Nicolson's *Why Britain is at War* (Penguin Special, 6d.) should be specially mentioned. On Germany there is Conrad Heiden's *One Man Against Europe* (Penguin Special, 6d.), which is one of the best factual books on Germany yet published, and several other useful books in the Penguin series. Most of the main problems of Europe are dealt with by experts in the *Oxford Pamphlets on World Affairs* (3d. each). There is also D. N. Pritt's *Light on Moscow* (Penguin Special, 6d.), which is the only up-to-date account of Russian policy: its point of view is a useful contrast to that predominating in the Oxford Pamphlets, which may be described as "British."

Other (cheap) books of importance are *Great Britain and Palestine* (Royal Institute of International Affairs, 2/6); *British Far Eastern Policy* (R.I.I.A., 1/-), Edgar Mowrer's *Mowrer in China* (Penguin Special, 6d.) and *China and Japan* (R.I.I.A., 2/6); and *Raw Materials* (R.I.I.A., 2/6).

Among the Oxford Pamphlets, the following are important: No. 2, *The British Empire*, by H. V. Hodson; No. 6, *The Fourteen Points and the Treaty of Versailles*, by G. M. Gathorne-Hardy; No. 7, *Colonies and Raw Materials*, by H. D. Henderson; No. 8, "*Living Space*" and *Population Problems*, by R. R. Kuczynski; No. 9, *Turkey, Greece and the Eastern Mediterranean*, by G. F. Hudson; No. 10, *The Danubian Basin*, by C. A. Macartney; No. 11, *The Dual Policy*, by Sir Arthur Salter; No. 24, *Blockade and the Civilian Population*, by Sir William Beveridge.

* * * * *

The more important larger books are mentioned in the *Notes on International Study*, but one book, accessible to most S.C.M. branches, which is worthy of attention is the volume of the *Church, Community and State* Conference Report entitled, *The Christian Church and the World of Nations*. It is worth comparing the pages in this book with the two general books mentioned above.

P. K. PIERCY.

I.S.S. NOTES

We are continuing the Appeal we launched last term in those universities where it was postponed. Money is being raised for China, where the Universities are putting up a magnificent struggle for existence, for young Spanish refugees in France, whose plight is terrible, and for student refugees in this country from Germany, Austria and Czechoslovakia. So far as the Poles are concerned, the great problem is in Hungary and Roumania, and we are to make representations to the big Polish Relief Organisations on behalf of the students. If possible we shall get them to put funds at our disposal for supplying the needs of students.

The work for the N.U.S. Congress and for a number of local conferences goes ahead with our full co-operation.

HAROLD LYDALL.

RECENT BOOKS

Christians in Society. By EDWIN BARKER and RONALD PRESTON. (Student Christian Movement Press, 5/-).

This is a very clear and well-written book. There is seldom any doubt about what the authors want to say. This quality of clear exposition and confidence, even though the confidence occasionally leads to an over simplification, is especially valuable in a work which in some ways can claim to be introducing a new mode of expression into English Christian thinking. The subject is treated in three main strands: the first explores the criterion of Christian judgment and action in society, derived from an understanding of the Gospel; the second consists of "de-bunking" both Christian indifference to social evils and also a false identification of secular policies with the "Christian" solution; the third outlines modes of judgment and action which Christians in society can adopt in application of the Christian criteria laid down. These three strands do not represent different sections in the book but run through each chapter.

An introduction calls attention to the conditions of rapid change and conflict in the 1930's. This is a useful sketch, though there are some over confident assumptions and it would be hard to find more unsubstantiated *sequiturs* in a small space than appear in the paragraph on the growing dilemma of capitalist society on p. 16 f. The opening chapter on "The Gospel and Conduct" convincingly criticises the attempt to find in the New Testament a store-house of precepts for direct application to public affairs and the habit of extracting from it some general principles or "spirit of the Gospels" which will be an oracular guide. Instead, the authors insist that the specific deliverance of the Gospel is the self-revelation of the nature of God given in the birth, life, teaching, death and resurrection of Jesus Christ. This revelation of the nature of God is something to which we can turn, with assurance of His forgiving love, at every moment of decision. "The Christian life is a series of personal choices made in obedience to an ever present God, and fashioned within the Christian congregation." We are reminded that the alternative lines of conduct from which the Christian has to choose are not created by him and that they are concrete courses of action thrown up by the situation, none of which can be claimed as *the* Christian line of conduct.

The book then proceeds to show that such Christian choice between better or worse social possibilities involves political judgment and action. The authors are impressed with the growing collectivisation of life and see Christian action in terms of participation in corporate bodies like employers' associations, Trade Unions and the State. The Christian has in politics to choose what he believes to be the least of many evils, make the

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choice in faith and hope for forgiveness for the evils which even the course of action he judges best will entail. "It is a denial of God to refuse to choose" because the best in the situation is not the absolute good. So far so good, but when the authors say "it is equally mistaken to identify your choice with the will of God" there is a confusion which is symptomatic of a defective theological grip which runs throughout the argument. If I choose the better of two courses as it appears to me in as much sincerity and knowledge as I am capable of at the moment, my choice is the will of God for me then. What I may not do is to suppose that the policy I am thereby encouraging is the Kingdom of God. There is always to be distinguished what God wills for the Kingdom and what He wants us to will in each situation *in via*. For example, God wills peace, but here and now He may want me to will an act of war.

The conclusions of section 3 of the Oxford Conference on "Church, Community and State" (1937) are used as a summary of Christian criticism of our industrialist society. The four evils which it finds to violate Christian demands are its exaltation of acquisitiveness, great inequalities of income, the denial of a sense vocation for most men, and the irresponsibility of those in control of trustified and centralized business. While it may be agreed that the writers wisely dismiss utopian generalised schemes as unworthy of Christian "radicalism," there are signs in this book of a kind of social deter-

minism which sees every stage up to the present as an inevitable one, as when they say (p. 72) that in order to achieve a measure of universal education, economic security and access to materials and leisure, "acquisitiveness on a grand scale *had to be developed*" (my italics).

The book leads up to considerations of strategy for the Church and the Christian. Very useful information is given as to the ways in which Christians can testify to their faith personally and corporately in the occupations which employ them, as citizens and as members of Christian groups within the social order. The possibilities and limits of 'official' Church action are wisely set out. It is when we come to examine the religious philosophy which underlies the book that the claim to represent *the* Christian outlook for handling social problems may be doubted. The book is an admirable statement of a particular approach but its habit of "writing off" widely held alternative modes of Christian thought and action is over slick. When it is said that the supreme contribution of the Church to the problem of man in society is to "hold together in this life in a unity of worship men who are divided on every other point," we may well ask whether the experience of redemption cannot be expected to form something of a Christian mind in believers which would enable them to approach a common way of thinking about the nature of social disorders and their re-ordering. It is salutary to be reminded that the Sovereignty of God puts all human essays under judgment, but it is a renunciation of Christian responsibility for the 'renewing of your mind' to confine Christian decision to a choice of better and worse immediate action between the alternatives offered by the world at each stage. It is well to be told that consequences of action depend as much upon technical knowledge as upon good moral sense; it is queer, however, to find the authors, who rightly lay so much stress upon the bias and prejudice in all human judgment so long as it is made by Christians, appearing to imply that the technical expert in his sphere presents an objective and 'non-evaluative' picture of the facts.

They repeatedly deny that the adjective "Christian" can validly be applied to any definite social programme or principle, and no one can complain of that. They will not have it that Parliamentarism or Communism or Corporatism can claim to be *the* politics to which a Christian is committed. They are especially provoked by similar claims for Social Credit and Mediaeval social theory. But if no Christian thinker is to claim that his understanding of reality derived from his Christian mind give him clues for judging one particular type of social structure more in accordance with the nature of reality as he sees it than another, we are offered a very attenuated version of the full Christian Faith.

The basic difficulty seems to be this. The authors have well emancipated themselves from a purely moralistic expression of the Faith in action, and have reached an understanding of the Gospel of Redemption. But they have not worked out the implications of the doctrine that Christ the Saviour

reveals God the Creator, and that experience of salvation brings an insight into the natural order established for man to which he is blind owing to the perversions of natural life by sin. Along some such lines it is possible to discriminate between various social structures according to the degree in which each reflects the essential nature of man and the consequent proper order of his activities. Those structures which more nearly fulfil this requirement may perhaps not be called more 'Christian,' but the mind which judges them to do so can be called a Christian mind, if it is understood that actual life is disordered and can only be seen as such in the light of redemption.

To the reasons why Christians differ in their attitude and action in society, given in chapter III, namely differences in analysis of the factors involved, differences of time and circumstance, sinful elements in all human judgments, should be added a fourth. This is completely differing understandings of what the Christian religion is, as it affects man's conduct, his criteria of the good society, and what the experience of redemption brings him. The authors of *Christians in Society*, by not facing this question, have failed to provide a convincing bridge between their excellent opening chapter on *The Gospel and Conduct* and the more practical conclusions of the latter part.

That this book faithfully reflects honest and clear thinking upon experience in the industrial work of the Student Christian Movement and upon the findings of the Oxford Conference is its great merit. But the theological accents of Reinhold Niebuhr's work, by which the writers claim to have been influenced, are not very strong in this work.

V. A. DEMANT.

Prophet, Philosopher or Missionary?

The Idea of a Christian Society. By T. S. ELIOT
(Faber and Faber, 5/-).

"Do philosophers, like the mythical people on the island, take in each other's washing?" (T. E. Hulme, Preface to *Speculations*). If they do, then Mr. Eliot's *Idea of a Christian Society* is a book of some importance. For while Mr. Eliot is not usually considered a philosopher, the main intention of this his latest work seems to be philosophical. It is to define the minimum conditions which must be fulfilled in any society which can claim the title "Christian." The chief of these conditions is that the society as a whole (though not necessarily all the individuals within it) shall accept Christianity as the true philosophy both of individual and of social life. Christianity shall be the accepted (though not necessarily discussed) criterion by which both the quality of social life and the actions of individuals (including statesmen) shall be judged. This condition, Mr. Eliot thinks, entails two others, that the order of society (though not necessarily of the state) shall be hierarchical, and that there shall be an established Church.

Mr. Eliot's conclusion that the order of society must be hierarchical is realistic, for he recognises that any society looks, not to the masses, but to a

few men for its inspiration and leadership in literature, art, philosophy, science, politics, education, etc. In a society integrated by a common acceptance of the Christian faith, the determinations of culture must be specifically Christian. Thus the leaders in the different spheres will necessarily form a Christian *élite*, or as Mr. Eliot calls it, a Community of Christians.

The culture of a Christian society will be Christian culture. But culture is never static. It is necessary therefore that the growth of a specifically Christian culture should be ensured. There must be some authority on the Christian faith and morals which is acknowledged by the entire community and which can at any moment provide the criterion by which cultural values are judged. This authority cannot be provided by the "Community of Christians," for that necessarily cannot be a clearly defined or organised society, though it may be supposed that most people within it will be professing and instructed Christians. The required authority which shall stand over and above all the activities of the "Community of Christians" and of society as a whole can only be the Christian Church. And this relation between the Church and society (organised in the State) can only be realised in an Establishment.

Mr. Eliot's most important emphasis is that society is to be judged not by the form of its organisation, but by the quality of its life. The true liberty of the human person, and ultimately the freedom of the Christian Community to live the Christian life, depend not on the safeguards of constitutions nor on the precise form of the economic structure, but on the accepted beliefs embodied in the life of society. It is this insight, which Mr. Eliot shares with writers like Don Luigi Sturzo, M. Maritain and Fr. Demant, which enables him to show so clearly the dangers of our present *neutral* society in which Christianity is simply tolerated.

But it is here that Mr. Eliot seems unintentionally to depart from his main purpose. In his anxiety to show how and in what respects a Christian society would differ from contemporary society, he sometimes seems to be embarking upon a criticism of existing society and to be using his eloquence to persuade us of the desirability of a Christian society. It is where he leaves the proper task of the philosopher to become a prophet or a missionary that Mr. Eliot is most open to criticism. Within the defined limits of his main purpose it may be permissible to ignore the political problem, but in judging and condemning one society and advocating another it is certainly not permissible. Mr. Eliot nowhere discusses the problem of power, yet this is the fundamental political problem which not only determines the form of society but conditions its life. It is impossible when considering specific societies to ignore the way in which men's material needs are satisfied—the economic structure—for this is at the root of the problem of power. Hence the organisation of society is of vital importance. Mr. Eliot reacts too violently against those, mainly of the left wing,

who have made the organisation of society into an end in itself. To ignore it altogether is to ignore the lust for power which is always operative in any society of men, and that, surely, is to fall into the Pelagian heresy.

These criticisms do not destroy the value of Mr. Eliot's book. It is at least part of the job of the philosopher to clarify the concepts used by the politician and others. If only in this respect Mr. Eliot's book is an important contribution to the ever-widening discussion of society and politics in Christian circles. Moreover, Mr. Eliot's great mastery of the English language enables him to confine within the limits of ninety pages a discussion with which others might have filled volumes. This is no small matter in these days.

P. K. PIERCY.

British Agriculture. By VISCOUNT ASTOR and B.

SEEBOHM ROWNTREE. (Pelican Special, 6d.).

There has been lamentably little study of the chronic problems of rural society, and an inadequate understanding of our great rural heritage which is rapidly disappearing under the pressure of industrial and urban extension and bad economic conditions. This book does not attempt to deal with some rural problems which most agitate our minds, but is an exceedingly good review of the problem which is the key to them all—the economic position of agriculture.

Sentimental thinking about the amenities of the countryside, the quality of life near to the land, the better health of the agricultural population, thatched cottages, and all that, is challenged by a book such as this, which shows the hard realities of the situation and its complexity. We see the anarchy of the present agricultural policy of the Government which is the result of continuing what were essential short-time safeguards to prevent the sudden ruin of farmers in the depression. Enlightened central planning of the general nature of things to be produced is desired, and Government assisted development of the production, distribution and popularising of health producing foods such as milk, vegetables, eggs which can be produced here under really economic competition with other countries. The farmer must be given adequate security in the shape of a guaranteed bottom price to cover his costs, although not to show any profit which would bolster up uneconomic farming. The authors suggest the gradual acquirement by the nation of land in order to develop its capital value and provide reasonable long-term equipment in the shape of buildings, drainage and similar facilities. But they deplore any tendency likely to stratify the agricultural methods and disposition preventing rational development and the too frequent maintenance of the inefficient farmer by some present methods, e.g. Milk Marketing Board. Agricultural employment is distinct from rural employment, which needs to be greatly extended and developed, while the numbers employed in agriculture will probably decrease with mechanisation and efficiency and so will make for the improving of the economic status of the farm worker.

Technological development tends to get rid of

casual labour, and this tendency has been assisted by unemployment assurance, while increasing scarcity of labour due to industrial demands and new aerodromes, etc., makes for more regular tenure of employment and higher wages.

The authors speak of the work as healthy and creative, but we cannot forget the malnutrition and bad sanitary conditions of so many land workers, leading to tuberculosis, rickets, etc., and the fact that their creative interest is often offset by the oppression, unending toil and lack of variety.

The authors tend to over-rate the success of such institutions as the Workers' Education Association, Rural Community Councils and Women's Institutes. Excellent as these are, they are still largely superimposed urban organisations rather than being indigenous to rural society. One extremely good suggestion is that rural housing should be subsidised much more than urban housing and so encourage a drive to the country near the new homes of potential labour. The comments upon the new policy of central regional schools fail to give due consideration to the arguments in favour of the old local school, although the balance of judgment will almost certainly be in favour of the new policy where it is rationally developed. The usual fallacy about land settlement and smallholdings are exposed and it is made apparent that the situation will get worse in the future. Such tiny farms are probably of use only as training grounds for future farmers with adequate capital for other opportunities. The question of national land ownership is very well dealt with, both the necessity for a move in this direction being clearly demonstrated and yet the caution necessary in making the change gradually is emphasised because of the need for the development of a new technique of administration which will have to be elaborated.

A far more extensive policy of agricultural research is essential and a better direction of that research to the rural needs, such as animal diseases, which cost in cattle alone nineteen million pounds a year. Probably the biggest problem of the lot is agricultural education. Badly financed as it is, agricultural research has far outstripped all types of agricultural education and there is need for much better provision for education and of adequate opportunities for the better students and farmers must be brought into greater contact with experimental stations.

This book should be read by everybody as essential to study of the primary facts about the country which are the material of sociology and Christian prophecy about society. Although it gives inadequate attention to many of the major problems of the rural community and ignores others, a limitation imposed by the scope of the book, it handles in detail the economic problems of agriculture in all their complexity, upon the solution of which all other rural developments depend. Especially might it be used as study material for those thinking of careers in rural areas and, of course, for all students in Agricultural Colleges.

F. C. MAXWELL.

THE CHRISTIAN AUXILIARY MOVEMENT

Ecumenical Education

Report of the Policy Group

THE group set up by General Committee to consider the future policy of the Auxiliary met at Annandale on December 16th. The Rev. Oliver Tomkins was elected Chairman.

The group had three documents before it—one on the resources and personnel of the Movement, the second on the Education project and the third on the Industrial project. Each of these documents suggested that the future of the Movement should be closely related to the newly formed Council on the Christian Faith and the Common Life and should have as its main concern what might be called "Ecumenical Education."

The Chairman described in detail the function of the Council. It was to bridge the gap between the Christian Faith and the organised Churches on the one hand, and the common life of the community on the other. The Council itself consisted of twenty-five leading Christian clergy and laymen and was an advisory body. The body which aimed at co-ordinating all sides of church activity concerned with social life and international affairs was the Commission on International Friendship and Social Responsibility. This consisted of denominational leaders and representatives of various organisations (including the Auxiliary) and had taken up the activities of the former British Christian Council and the Christian Social Council. At present it was only possible to take part in the ecumenical movement by working through the churches or such organisations as the S.C.M. There was nothing that people could join.

The discussion which followed brought out the difficulty of doing many forms of local work on denominational lines and the need for interdenominational groups. The problem was to get leaders for these groups as there was already a serious shortage of leadership for existing denominational activities. It was thought that the present Auxiliary should be able to provide such leadership in some localities.

The question of ways in which the Auxiliary could co-operate more closely with the Commission were then discussed. At the present time the Movement was represented on the Commission and on the Youth Committee, but some members of the group felt that a closer connection was necessary if overlapping were to be avoided and the resources of the Movement used to the fullest advantage. On the other hand, the opinion was expressed that the Auxiliary would lose some of its freedom if it became more organically connected with an official ecclesiastical body.

It was decided to send a delegation to interview Dr. Craig, the secretary of the Commission, and also to make the Movement's relationship with the Commission the main subject of the Annual General Meeting at Manchester. Dr. Craig has promised to come to Manchester, and it seems wisest as a matter of procedure that a statement be prepared and considered at Easter with a view to definite action being taken at Easter 1941.

JOHN DREWETT.

LETTER TO THE EDITOR

DEAR EDITOR,

Kenneth Jardine, writing in November on the difficult nature of the British Indian dispute, said, "No one has come out of this controversy so far with distinction." We, the British public have come out with, I am sure, the least distinction of all. We fail to recognise the extent to which British Indian friendship has been impaired. We have little conception of India's problems as they affect the lives of her millions of people. Others may fail to make a distinguished contribution within the controversy; we mostly stand outside the controversy with considerable indifference to its gravity.

We must do more over here. It may be that we should bring pressure upon our Government, if we know the facts, but there is something else we can do, on our doorsteps, which has political significance. I learn that many Indian students are returning to their country in these days embittered and hostile, not merely because they may be Nationalist, but because we democratic British seem to care so little that a fair agreement should be reached with all speed, while we take for granted India's help in the war. We can create small groups of Indian and British students in which a few more British and Indians can learn to maintain honest personal relationships even in the setting of deep political disagreement, and in which, if possible, both sides can act together to awaken and inform the public, by their common study.

It would be encouraging to see local S.C.M.s take the initiative in setting up such British Indian groups right now, in our main Universities. Could British and Indian friends give their opinion on how, without forming new organisations, this could effectively and informally be done?

Yours sincerely,
JAMES COTTLE.

PAPERS FOR WAR-TIME

The first of this series, *The War and our Faith* was published by the S.C.M. last term and is still obtainable from Annandale.

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STUDENT MOVEMENT HOUSE

CHRISTMAS, 1939, will be almost forgotten by the time this report appears, but for those who spent it at Student Movement House it was memorable enough to deserve a description, even in February.

Christmas in the House is always something of a miracle; to celebrate a war-time Christmas with the production of a Nativity Play by an international cast before an audience largely composed of non-Christians had to be either a mockery or a triumph. It was a triumph. China, Africa, India, Germany and Britain supplied a cast which, though not all its members were Christians, presented a reverend and moving performance of scenes from the York and Wakefield plays. First at the House, then the following night at the Indian Students Union, the play was very much appreciated by a large audience of students.

Christmas Eve saw a candlelight tea, with a personal visit from Father Christmas, who brought presents for every one; then songs from their own countries were sung by several members, including a group of Czechs spending their first Christmas in London shortly before leaving for the Czech Legion in France.

On Christmas Day C. S. Tsai took a short Christmas service, telling us of the real victory of Christmas in a world full of suffering and hopelessness. Then the Christmas dinner, after which the Chinese and Japanese members shook hands amid cheers in a gesture which summarised the spirit of the House at Christmas. Carols, a stirring drama, a sing-song, and S.M.H. Christmas, 1939, was over.

G. R. H.

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THE S.V.M.U. CONFERENCE ON VOCATION

JANUARY 1-4

A SUDDEN exposure of God's will; a faint voice in answer to our frantic prayers for a yes or no; life spent in a happier and luckily a more humanitarian job than most; a retired missionary old age. Are these the characteristics of Vocation? If so there is no vocation for me so far, and probably not for you either.

A man's vocation is his response to God's call, and God has spoken and still speaks so that "the word is very nigh unto thee." The Challenge of Christianity still stands: will you give yourself back to your Father, or will you run about deaf and blindfold in a black-out? The Good News which is still spoken to us is "that the kingdom of heaven is at hand." To this challenge—the same for Paul as for me—man must make his reply: this challenge to be a Christian.

Ah, yes, I know that, it has been pointed out to me in the Bible; but what does it mean for me? Well, among other things, it means that I must live in the world, a world of wars and aimless slumps, a world of joy and beauty: no cutting myself off in highflown ideals, no idle dabbling in absolute righteousness. As God, in Christ, came right into man's house to the very point of evil good-intentions (it was the most respectable and religious people who crucified Jesus), so Christians must not imagine that they can pull themselves out of the mire by their own ears.

We are called to be prophets, pastors and evangelists: called to be saints.

Now when we give ourselves back to God we are of the fellowship of Christians, the active body declaring the Good News to the world: the Body of Christ—the Church. We are called, not necessarily as professional ministers, but as people working in the world, our work depending on the kind of world: university, factory, Indian village and so on.

It is from this angle that the world must be looked on by us lucky ones able to choose our careers: where does the Church need me most? All kinds of considerations will come in of course: home responsibilities, personal ability, a suitable vacancy, etc., but the end is God's Will and the place the Church: Christians in society, not individuals in idealistic fantasy. Our vocation is to act in faith, here and now in the university, and to-morrow in the next place.

R. H. GOSLING.

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HOW YOUR MONEY WILL BE USED

The Student Christian Movement is seeking to give £2,200 during Federation Week, February 17th-24th, 1940:—£1,000 to the central funds of the World's Student Christian Federation; £200 in special grants to the French, Chinese, Indian, Russian and Czechoslovakian Movements; £600 to Student Movement House, and other work amongst overseas students; £200 to International Student Service, which has sponsored Chinese and European student relief; £200 to conference delegations, visitors from abroad, attendance at international committees, etc.

Contributions from senior friends may be given locally or sent to the General Secretary, Annandale, North End Road, London, N.W.11.

FEDERATION WEEK SPEAKERS

We are especially fortunate in having a Dutch guest who is flying from Holland on February 8th. We hope that Colleges will seize their opportunity to welcome a visitor from the Continent in these war days. His name is Mr. Hoekendyk, a Dutch S.C.M. staff member. Between the 8th and the 24th, he will travel to Cambridge, Oxford, Reading, the Scottish Universities, Leeds, Manchester, Liverpool and Birmingham.

We would thank those overseas graduates who are making Federation tours in the Training Colleges, in February. They are Miss Liu of China, Mrs. Adiseshiah, Messrs. Fernando, Devanesan, and Philipos of India, Heinz Golzen of Germany, Shoki Ko of Japan, Robert Gardiner and Charles Easmon of West Africa. C. S. Tsai, our Chinese International Secretary, will be visiting eleven Universities in England and Wales.

A TELEGRAM FROM THE U.S.A.

"Best wishes for Federation Week. Present world situation accentuates importance of common loyalty strengthening Federation to-day. Deeply interested in plans to follow Students on Service.—ELLIOTT AND MORTON."

FOR PRAYER

A Method of leading corporate prayer applied to International Affairs.

(NOTE.—*This method is one described in the session on "S.C.M. Prayers" at the Oxford Prayer School, and is capable of being applied to the leadership of corporate prayer on any theme, this particular example being adapted for use at the time of Federation Week, or on the first day of any month. God is King, and as Christians we are asked to co-operate with Him in prayer and action that His Rule may come in all men and in all the relations of man with man both individual and corporate throughout His world.*)

I. The General Method

1. Take the subject you are going to pray about.
2. Sit down and imagine what it would be like if God were ruling and running it.
3. Look for *possibilities* in it as it is: (a) That you may have some idea of the places in which men and women are striving that His Rule may come; (b) where we and our fellows are hindering the coming of His Kingdom.

These three questions should suggest ample material which can then be grouped under headings and form the material of your actual prayers under such headings as: (a) Worship, (b) Thanksgiving, (c) Penitence, (d) Intercession, (e) Dedication.

This method could be applied to any subject for prayer, e.g., the S.C.M. in College, Education, Missions, Social Service, etc. The following is an adaptation of it to prayer for International Affairs and the World's Student Christian Federation.

II. Its Application

1. *Take the subject*: International Affairs.
2. *What would it be like if God were ruling it?*

Co-operation and mutual confidence between nations.
The assistance of weaker by stronger peoples.
An economic system designed to meet need wherever it was.

A common faith binding nations in obedience to a common law.

3. *What are the possibilities in International Affairs to-day?*

(a) Statesmen in England, Russia, Finland, Germany, China, etc., who are consciously striving that the policy of their country may bring about the will of God for all nations.

Economists and Industrial leaders, those working in the I.L.O. and all scientists who are studying and planning day by day that the world's resources may be used for all men and not only for those countries and people who have plenty.

Writers of books and Editors of Newspapers, and all who through their writing are helping the truth and making for the removal of prejudice and hatred.

Ordinary men and women in all countries who through international clubs, friendship and correspondence with those of other nations and through local meet-

CALENDAR, FEBRUARY, 1940

1. Intercession for the Federation and for Peace.
- 2-4. Glasgow: Inter-Coll. Study Week-end. "The Church in the New Housing Areas."
- 7-8. Annandale: S.C.M. Staff Finance Meeting.
- 9-11. Manchester: Northern English Council Executive.
- 12-16. Glasgow: Federation Week Campaign.
17. Aberdeen: Biennial Sale in Aid of W.S.C.F.
- 17-24. **Federation Week.**
18. **The Universal Day of Prayer for Students.**
- Mar. 1. Intercession for the Federation and for Peace.

ings and consecration are working for international understanding and peace amongst men.

Leaders, ministers and lay members of all parts of the Church throughout the world who are preaching and living the Fatherhood of God and His power to save all men despite the Church's divisions—remembering especially all members of the W.S.C.F.

- (b) All those in the above capacities who are hindering the coming of God's Rule in their daily life and work.

Our own blindness and lack of caring for the sufferings of others, refugees, victims of aggression. Our slack thinking, deadness of heart and faintness in prayer concerning the war.

III. Framework for a Service

Worship: God who made all mankind; (Isaiah xl. 12-31) loved all men in sending His Son to redeem them (John iii. 16) and awaits the return of all nations to Himself (Rev. xxi.).

Thanksgiving: For all statesmen, Church leaders, writers, university and school teachers who are working for peace and justice and seeking to know and do God's will. For the S.C.M.s in many countries who are showing men the rule of God; for the faith and courage of the S.C.M. and its leaders to-day and in the past, in China and Japan, in Germany, in Finland and in this country.

Penitence: For the failure of all men to accept the rule of God.

In particular . . . including ii. 3 (b).

Intercession: For all who are striving that God's Rule may come.

In particular . . . including ii. 3 (a).

For all these say "Our Father . . ."

"O God who hast made of one blood all nations of men, mercifully receive the prayers that we offer for our anxious and troubled world. Send Thy light into our darkness, and guide the nations as one family into the ways of peace. Take away all prejudice, hatred and fear. Strengthen in us day by day the will to understand, and to those who by their counsels lead the peoples of the earth, grant a right judgment that so through them and us Thy will be done: Through Jesus Christ our Lord.

Dedication: O Lord take us and all members of the W.S.C.F. and use us in Thy service this day and always. Amen.

NEWS AND NOTES

The Spirit of Czechoslovakia.—We have recently received the first number of a new bulletin *The Spirit of Czechoslovakia*, which is to be published monthly to keep Christian public opinion in Great Britain informed about the religious side of the Czechoslovak struggle to regain freedom. Copies may be obtained from The Czechoslovak Bureau, 4, Carey Mansions, Rutherford Street, London, S.W.1.; subscription six issues 6d., twelve issues 1s.

Association for Promoting Retreats.—The Retreat List for 1940 compiled by the Association for Promoting Retreats is now ready and can be obtained from the Secretary, A.P.R. House, 36, Eccleston Square, London, S.W.1. Price 7d., post free.

The National Council for Civil Liberties.—We would draw our readers' attention to this Council, which stands for freedom of speech, freedom of assembly, freedom of association, freedom of thought and expression, full rights for all peoples under the British Parliament and democratic control of Government. All who are interested should write for full details to the Secretary, The National Council for Civil Liberties, 37, Great James Street, Bedford Row, London, W.C.1.

Christian News-Letter: Reduced Subscription Rates for Groups.—The publication of the Christian News-Letter has brought it into touch with groups all over the country. Despite the cost of a weekly letter of this length, published under war conditions, reduced rates will be available for properly constituted groups with a secretary, whose application should be made on the form obtainable from 20, Balcombe Street, Dorset Square, London, N.W.1. Subscriptions must be for a minimum period of six weeks. The special rates are as follows:

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Quotations for larger numbers on application. Schools and other institutions who wish to take advantage of these special rates should apply giving information of their requirements and of the use which will be made of the News-Letter. Groups who cannot in fairness consider themselves a properly constituted discussion group should present their case for sympathetic consideration.

British Youth Peace Assembly.—"Youth in War-Time." A report of this conference, price 2d. post free, can be obtained from the B.Y.P.A. Office, 118, Chandos House, Palmer Street, London, S.W.1. It contains full summaries of

the speeches of Mr. Berridge and Miss Curwen. A further report and extracts from the discussion on Sunday will be found in the January number of *Youth News* (price 2d.). Local and regional conferences on the programme and a wide campaign for it have been planned. Please write to the Youth Charter Group for further particulars and suggestions and for a copy of their bulletin which will be issued shortly giving information on the programme and how to organise the campaign.

Broadcasting.—A new series of talks, "The Christian Looks at the World," will begin on February 16 at 7-40 p.m. and continue until May 3. This is the first time that a regular period has been allotted during the week for a series under the direction of the Religious Broadcasting Department. The talks will be directed towards the intelligent listener, whether a churchgoer or not, who wants guidance in the perplexities of our times and who, it may be, regards Christianity as having little or nothing to do with current affairs. The talks, which will be twenty minutes in length, will be grouped into three or four shorter series, each bearing its own sub-title. They are being planned with a view to group listening and will be as simple and direct as possible, with a clear impression left at the end of each talk of the main argument and the questions raised, so that discussion can be continued after the broadcast is over. After an introductory talk on February 16, it is planned that the position of religion in Germany and Russia will occupy several talks, followed by a consideration of conditions in this country. Full details of speakers and their definite subjects are not available at the moment of writing but they will be issued as soon as possible.

ENGAGEMENTS

Congratulations on their engagement to W. G. (Christopher) Symons (S.C.M. Inter-collegiate Secretary, Birmingham, 1932-4) and Moira Neill (S.C.M. Woman Travelling Secretary, South England and Ireland, 1932-4);

Also to David D. Brown (University College, London) and Joyce L. Chamberlain (University College Hospital, London);

And to Donald G. S. Upton (Peterhouse and Westcott House; President, Cambridge S.C.M., 1937-8) and Hazel Baker (Girton College, Cambridge).

MARRIAGE

FAULKNER—DOVE.—On December 30th, 1939, Ewan Faulkner (Caius College, Cambridge; now Lecturer in Mathematics, University College, Dundee, and President of the Dundee Auxiliary) and Margaret Dove (Westfield College, London).

Communications with reference to the work of the Student Christian Movement, and subscriptions or donations, should be addressed to the Rev. W. D. L. Greer, Annandale, North End Road, Golders Green, London, N.W. 11, and orders for books to The Book Room, 58, Bloomsbury Street, London, W.C. 1.

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EDITORIAL

Culture in War-Time

As a *student* Movement the S.C.M. needs to be constantly awake to all that is meant by "culture." It is an ill-defined word to-day. Culture at all times is so closely related to the whole "pattern of life" of any age that it concerns many more men and women than those who live the learned life, and it is closely related to the sickness or health of society as a whole. To-day, and for students, the whole question needs to be thrashed out on two fronts simultaneously, one fighting for immediate objectives, one content to be part of a long campaign.

In the January *STUDENT MOVEMENT*, in the article by Professor Hodges, and in the article this month by Mr. C. S. Lewis, we were concerned with immediate action, the duty of students now. The two articles supplement one another and might well be read and discussed together. Men especially are deeply concerned with their own immediate future and with discovering how much of a university course they can expect and what value will be given to the work already done. On page 139 we draw attention to an important test case with regard to the exemption of students, and on page 130 to the failure of the N.U.S. delegation to the Ministry of Labour to have their requests granted. Both these statements are important for the personal fate of hundreds of men to-day in universities. Another important, and encourag-

ing, fact is the statement by Sir John Simon in Parliament on February 20th that the existing Government grant to the universities and colleges would be maintained at its present level—namely, £2,149,000. At the same time he expressed the hope that local authorities would take the same action, a point that needs emphasis in view of the inconsiderate and often panic-stricken behaviour of some local authorities in the last few months.

But these immediate objectives cannot be well fought for except as part of the long campaign. Both Professor Hodges and Mr. Lewis set immediate action in the context of long views; Professor Hodges in the context of the permanent tasks of the university, Mr. Lewis in the context of the Christian's acknowledgment that he stands always on the edge of eternal choices. The N.U.S. claim for the exemption of students has to be justified in the light, not only of judgments about this particular war and the place of students in the national effort, but also of a judgment about the Good Life and the place of learning in any society.

That is the long campaign. We know that we are part of a society that is fighting for its life. We must decide whether life as we have it is worth fighting for, as against the kind of life that defeat might bring, and whether we see the kind of life that we want to build. We must fight on both fronts at once, and that involves responsibility here and now and a constant struggle to learn the deepest reasons for acting at all.

CULTURE IN WAR-TIME

By C. S. LEWIS

Fellow of Magdalen College, Oxford,
Lecturer in English Literature,
Author of *Pilgrim's Regress*, etc.

A UNIVERSITY is a society for the pursuit of learning. As students, you will be expected to make yourselves, or to start making yourselves, into what the Middle Ages called clerks: into philosophers, scientists, scholars, critics, or historians. And at first sight this seems to be an odd thing to do during a great war. What is the use of beginning a task which we have so little chance of finishing? Or, even if we ourselves should happen not to be interrupted by death or military service, why should we—indeed how can we—continue to take an interest in these placid occupations when the lives of our friends and the liberties of Europe are in the balance? Is it not like fiddling while Rome burns?

Now it seems to me that we shall not be able to answer these questions until we have put them by the side of certain other questions which every Christian ought to have asked himself in peacetime. I spoke just now of fiddling while Rome burns. But to a Christian the true tragedy of Nero must be not that he fiddled while the city was on fire but that he fiddled on the brink of hell. You must forgive me for this crude monosyllable. I know that many wiser and better Christians than I in these days do not like to mention heaven and hell even in a pulpit. I know, too, that nearly all the references to this subject in the New Testament come from a single source. But then that source is our Lord Himself. People will tell you it is St. Paul but that is because they are ignorant. These overwhelming doctrines are dominical. They are not really removable from the teaching of Christ or of His church. If we do not believe them, our presence in the church is great tomfoolery. If we do, we must sometime overcome our spiritual pudency and mention them.

Is culture trivial?

The moment we do so we can see that every Christian who comes to a university must at all times face a question compared with which the questions raised by the war are relatively unimportant. He must ask himself how it is right, or even psychologically possible, for creatures who are every moment advancing either to heaven or to hell, to spend any fraction of the little time allowed them in this world on such comparative trivialities as literature or art, mathematics or biology. If human culture can stand up to that, it can stand up to anything. To admit that we can retain our interest in learning under the shadow of these eternal issues, but not under the shadow of a European war, would be to admit that our ears are closed to the voice of reason and very wide open to the voice of our nerves and our mass emotions.

This indeed is the case with most of us: certainly with me. For that reason I think it important to try to see the present calamity in a true perspective. The war creates no absolutely new situation: it simply aggravates the permanent human situation so that we can no longer ignore it. Human life has always been lived on the edge of a precipice. Human culture has always had to exist under the shadow of something infinitely more important than itself. If men had postponed the search for knowledge and beauty until they were secure, the search would never have begun. We are mistaken when we compare the war with "normal life." Life has never been normal. Even those periods which we think most tranquil, like the nineteenth century, turn out, on closer inspection, to be full of crises, alarms, difficulties, emergencies. Plausible reasons have never been lacking for putting off all merely cultural activities until some imminent danger has been averted or some crying injustice put right. But humanity long ago chose to neglect those plausible reasons. They wanted knowledge and beauty now, and would not wait for the suitable moment that never comes. Periclean Athens leaves us not only the Parthenon but, significantly, the Funeral Oration. The insects have chosen a different line: they have sought first the material welfare and security of the hive, and presumably they have their reward. Men are different. They propound mathematical theorems in beleaguered cities, conduct metaphysical arguments in condemned cells, make jokes on scaffolds, discuss the last new poem while advancing to the walls of Quebec, and comb their hair at Thermopylae. This is not *panache*: it is our nature.

The claims of Religion and the claims of War

But since we are fallen creatures the fact that this is now our nature would not, by itself, prove that it is rational or right. We have to inquire whether there is really any legitimate place for the activities of the scholar in a world such as this. That is, we have always to answer the question: "How can you be so frivolous and selfish as to think about anything but the salvation of human souls?" and we have at the moment, to answer the question "How can you be so frivolous and selfish as to think of anything but the war?" Now there is one part of our answer which will be the same for both questions. The one implies that our life can, and ought, to become exclusively and explicitly religious: the other, that it can and ought to become exclusively national. I believe that our whole life can, and indeed must, become religious in a sense to be explained later. But if it is meant that all our activities are to be of the kind that can

be recognised as "sacred" and opposed to "secular," then I would give a single reply to both my imaginary assailants. I would say "Whether it ought to happen or not, the thing you are recommending is not going to happen." Before I became a Christian I do not think I fully realised that one's life, after conversion, would inevitably consist in doing most of the same things one had been doing before: one hopes, in a new spirit, but still the same things. Before I went to the last war I certainly expected that my life in the trenches would, in some mysterious sense, be all war. In fact, I found that the nearer you got to the front line the less every one spoke and thought of the allied cause and the progress of the campaign: and I am pleased to find that Tolstoi, in the greatest war book ever written, records the same thing—and so, in its own way, does the *Iliad*. Neither conversion, nor enlistment in the army, is really going to obliterate our human life. Christians and soldiers are still men: the infidel's idea of a religious life, and the civilian's idea of active service are fantastic. If you attempted, in either case, to suspend your whole intellectual and æsthetic activity, you would only succeed in substituting a worse cultural life for a better. You are not, in fact, going to read nothing, either in the church or in the line: if you don't read good books you will read bad ones. If you don't go on thinking rationally, you will think irrationally. If you reject æsthetic satisfactions you will fall into sensual satisfactions.

There is therefore this analogy between the claims of our religion and the claims of the war: neither of them, for most of us, will simply cancel or remove from the slate the merely human life which we were leading before we entered them. But they will operate in this way for different reasons. The war will fail to absorb our whole attention because it is a finite object, and therefore intrinsically unfitted to support the whole attention of a human soul. In order to avoid misunderstanding I must here make a few distinctions. I believe our cause to be, as human causes go very righteous, and I therefore believe it to be a duty to participate in this war. And every duty is a religious duty, and our obligation to perform every duty is therefore absolute. Thus we may have a duty to rescue a drowning man, and perhaps, if we live on a dangerous coast, to learn life-saving so as to be ready for any drowning man when he turns up. It may be our duty to lose our own lives in saving him. But if anyone devoted himself to life-saving in the sense of giving it his total attention—so that he thought and spoke of nothing else and demanded the cessation of all other human activities until everyone had learned to swim—he would be a monomaniac. The rescue of drowning men is, then a duty worth dying for, but not worth living for. It seems to me that all political duties (among which I include military duties) are of this kind. A man may have to die for our country: but no man must in any exclusive

sense, live for his country. He who surrenders himself without reservation to the temporal claims of a nation, or a party, or a class—is rendering to Cæsar that which, of all things, most emphatically belongs to God: himself.

Religion not all of life

It is for a very different reason that religion cannot occupy the whole of life in the sense of excluding all our natural activities. For, of course, in some sense, it must occupy the whole of life. There is no question of a compromise between the claims of God and the claims of culture, or politics, or anything else. God's claim is infinite and inexorable. You can refuse it: or you can begin to try to grant it. There is no middle way. Yet in spite of this it is clear that Christianity does not exclude any of the ordinary human activities. St. Paul tells people to get on with their jobs. He even assumes that Christians may go to dinner parties, and, what is more, dinner parties given by pagans. Our Lord attends a wedding and provides miraculous wine. Under the ægis of His church, and in the most Christian ages, learning and the arts flourish. The solution of this paradox is, of course, well known to you. "Whether ye eat or drink or whatsoever ye do, do all to the glory of God."

All our merely natural activities will be accepted, if they are offered to God, even the humblest: and all of them, even the noblest, will be sinful if they are not. Christianity does not simply replace our natural life and substitute a new one: it is rather a new organisation which exploits, to its own supernatural ends, these natural materials. No doubt, in a given situation, it demands the surrender of some, or of all, our merely human pursuits: it is better to be saved with one eye, than, having two, to be cast into gehenna. But it does this, in a sense, *per accidens*—because, in those special circumstances, it has ceased to be possible to practice this or that activity to the glory of God. There is no essential quarrel between the spiritual life and the human activities as such. Thus the omnipresence of obedience to God in a Christian's life is, in a way, analogous to the omnipresence of God in space. God does not fill space as a body fills it, in the sense that parts of Him are in different parts of space, excluding other objects from them. Yet He is everywhere—totally present at every point of space—according to good theologians.

The inevitability of culture

We are now in a position to answer the view that human culture is an inexcusable frivolity on the part of creatures loaded with such awful responsibilities as we. I reject at once an idea which lingers in the mind of some modern people that cultural activities are in their own right spiritual and meritorious—as though scholars and poets were intrinsically more pleasing to God than

scavengers and bootblacks. I think Matthew Arnold, who first used the English word *spiritual* in the sense of the German *geistlich*, was the beginner of this most dangerous and most anti-Christian error. Let us clear it forever from our minds. The work of a Beethoven, and the work of a charwoman, become spiritual on precisely the same condition, that of being offered to God, of being done humbly "as to the Lord." This does not, of course, mean that it is for anyone a mere toss-up whether he should sweep rooms or compose symphonies. A mole must dig to the glory of God and a cock must crow. We are members of one body, but differentiated members, each with his own vocation. A man's upbringing, his talents, his circumstances, are usually a tolerable index of his vocation. If our parents have sent us to Oxford, if our country allows us to remain there, this is *prima facie* evidence that the life which we, at any rate, can best lead to the glory of God at present is the learned life. By leading that life to the glory of God I do not, of course, mean any attempt to make our intellectual enquiries work out to edifying conclusions. That would be, as Bacon says, to offer to the author of truth the unclean sacrifice of a lie. I mean the pursuit of knowledge and beauty, in a sense, for their own sake, but in a sense which does not exclude their being for God's sake. An appetite for these things exists in the human mind, and God makes no appetite in vain. We can therefore pursue knowledge as such, and beauty, as such, in the sure confidence that by so doing we are either advancing to the vision of God ourselves or indirectly helping others to do so. Humility, no less than the appetite, encourages us to concentrate simply on the knowledge or the beauty, not too much concerning ourselves with their ultimate relevance to the vision of God. That relevance may not be intended for us but for our betters—for men who come after and find the spiritual significance of what we dug out in blind and humble obedience to our vocation. This is the teleological argument, that the existence of the impulse and the faculty prove that they must have a proper function in God's scheme—the argument by which Thomas Aquinas proves that sexuality would have existed even without the Fall. The soundness of the argument, as regards culture, is proved by experience. The intellectual life is not the only road to God, nor the safest, but we find it to be a road, and it may be the appointed road for us. Of course it will be so only so long as we keep the impulse pure and disinterested. That is the great difficulty. As the author of the *Theologia germanica* says, we may come to love knowledge—our knowing—more than the thing known: to delight not in the exercise of our talents but in the fact that they are ours, or even in the reputation they bring us. Every success in the scholar's life increases this danger. If it becomes irresistible, he must give up his

scholarly work. The time for plucking out the right eye has arrived.

That is the essential nature of the learned life as I see it. But it has indirect values which are specially important to-day. If all the world were Christian, it might not matter if all the world were uneducated. But, as it is, a cultural life will exist outside the Church whether it exists inside or not. To be ignorant and simple now—not to be able to meet the enemies on their own ground—would be to throw down our weapons, and to betray our uneducated brethren who have, under God, no defence but us against the intellectual attacks of the heathen. Good philosophy must exist, if for no other reason, because bad philosophy needs to be answered. The cool intellect must work not only against cool intellect on the other side, but against the muddy heathen mysticisms which deny intellect altogether. Most of all, perhaps, we need intimate knowledge of the past. Not that the past has any magic about it, but because we cannot study the future, and yet need something to set against the present, to remind us that the basic assumptions have been quite different in different periods and that much which seems certain to the uneducated is merely temporary fashion. A man who has lived in many places is not likely to be deceived by the local errors of his native village: the scholar has lived in many times and is therefore in some degree immune from the great cataract of nonsense that pours from the press and the microphone of his own age.

Three enemies to fight

The learned life then is, for some, a duty. At the moment it looks as if it were your duty. I am well aware that there may seem to be an almost comic discrepancy between the high issues we have been considering and the immediate task you may be set down to, such as Anglo-Saxon sound laws or chemical formulæ. But there is a similar shock awaiting us in every vocation—a young priest finds himself involved in choir treats and a young subaltern in accounting for pots of jam. It is well that it should be so. It weeds out the vain, windy people and keeps in those who are both humble and tough. On that kind of difficulty we need waste no sympathy. But the peculiar difficulty imposed on you by the war is another matter: and of it I would again repeat, what I have been saying in one form or another ever since I started—do not let your nerves and emotions lead you into thinking your predicament more abnormal than it really is. Perhaps it may be useful to mention the three mental exercises which may serve as defences against the three enemies which war raises up against the scholar.

The first enemy is excitement—the tendency to think and feel about the war when we had intended to think about our work. The best defence is a recognition that in this, as in everything else, the

war has not really raised up a new enemy but only aggravated an old one. There are always plenty of rivals to our work. We are always falling in love or quarrelling, looking for jobs or fearing to lose them, getting ill and recovering, following public affairs. If we let ourselves, we shall always be waiting for some distraction or other to end before we can really get down to it. The only people who achieve much are those who want knowledge so badly that they seek it while the conditions are still unfavourable. Favourable conditions never come. There are, of course, moments when the pressure of the excitement is so great that only superhuman self-control could resist it. They come both in war and peace. We must do the best we can.

The second enemy is frustration—the feeling that we shall not have time to finish. If I say to you that no one has time to finish, that the longest human life leaves a man, in any branch of learning, a beginner, I shall seem to you to be saying something quite academic and theoretical. You would be surprised if you knew how soon one begins to feel the shortness of the tether: of how many things, even in middle life, we have to say “No time for that,” “Too late now,” and “Not for me.” But nature herself forbids you to share that experience. A more Christian attitude, which can be attained at any age, is that of leaving futurity in God’s hands. We may as well, for God will certainly retain it whether we leave it to Him or not. Never, in peace or war, commit your virtue or your happiness to the future. Happy work is best done by the man who takes his long term plans somewhat lightly and works from moment to moment “as to the Lord.” It is only our daily *bread* that we are encouraged to ask for. The present is the only time in which any duty can be done or any grace received.

The third enemy is fear. War threatens us with death and pain. No man—and specially no Christian who remembers Gethsemane—need try to attain a stoic indifference about these things: but we can guard against the illusions of the imagination. We think of the streets of Warsaw and contrast the deaths there suffered with an abstraction called Life. But there is no question of death or life for any of us; only a question of this death or of that—of a machine gun bullet now or a cancer forty years later. What does war do to death? It certainly does not make it more frequent: 100 per cent. of us die, and the percentage cannot be increased. It puts several deaths earlier: but I hardly suppose that that is what we fear. Certainly when the moment comes, it will make little difference how many years we have behind us. Does it increase our chances of a painful death? I doubt it. As far as I can find out, what we call natural death is usually preceded by suffering: and a battlefield is one of the very few places where one has a reasonable prospect of dying

with no pain at all. Does it decrease our chances of dying at peace with God? I cannot believe it. If active service does not persuade a man to prepare for death, what conceivable concatenation of circumstances would? Yet war does do something to death. It forces us to remember it. The only reason why the cancer at sixty or the paralysis at seventy-five do not bother us is that we forget them. War makes death real to us: and that would have been regarded as one of its blessings by most of the great Christians of the past. They thought it good for us to be always aware of our mortality. I am inclined to think they were right. All the animal life in us, all schemes of happiness that centred in this world, were always doomed to a final frustration. In ordinary times only a wise man can realise it. Now the stupidest of us knows. We see unmistakably the sort of universe in which we have all along been living, and must come to terms with it. If we had foolish un-Christian hopes about human culture, they are now shattered. If we thought we were building up a heaven on earth, if we looked for something that would turn the present world from a place of pilgrimage into a permanent city that could satisfy the soul of man, we are disillusioned, and not a moment too soon. But if we thought that for some souls, and at some times, the life of culture, humbly offered to God, was, in its own small way, one of the appointed approaches to the Divine reality and the Divine beauty which we hope to enjoy hereafter, we can think so still.

WHAT THE MOVEMENT STANDS FOR

Condition of Membership.—The Student Christian Movement is a fellowship of students who desire to understand the Christian Faith and to live the Christian Life. This desire is the only condition of Membership.

Aim and Basis—being an expression of the convictions which guide the thought and life of the Student Christian Movement as a whole:—

As a Christian Movement we affirm our faith in God, our Father, Whose nature is creative love and power.

God is made known to us in Jesus Christ, in Whom we see the true expression of His being and the true nature of man.

Through His life and triumphant death, and through the living energy of the Spirit, we share in the redeeming love which overcomes evil, and find forgiveness, freedom, and eternal life.

Faced with the need and perplexity of the world, we desire to give ourselves to Christ and to follow Him wherever He may call us.

We seek the Kingdom of God, the re-creation of all mankind into one family, without distinction of race or nation, class or capacity.

We desire to enter into that fellowship of worship, thought and service which is the heritage of the Christian Church.

"LIBERAL, LIBERALISM"

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Draft for an entry in a Theological-cultural Dictionary

1. Origin

The current uses of the word derive from the Liberal Movement of the last century. This movement was the product of the Enlightenment (Voltaire, etc.) and the Romantic Movement (*e.g.*, Wordsworth, etc.). These in turn derived from the Renaissance, and especially from its interest in humanity as such, independent of God.

The main convictions of the Liberal Movement, which reached its hey-day in the philosophy of the more thoughtful Victorians, may be summarised as follows:—

(a) The doctrine of "evolution" in the physical world.

(b) Man is not fundamentally sinful, but fundamentally good.

(c) The human intelligence is capable of the solution of all outstanding problems.

(d) From these three there results the doctrine of "progress"; the world and man are getting steadily better and better, and this process will produce Utopia.

(e) The main agent in historical progress is science, which is extended to cover not only the physical sciences, but also psychology, sociology, comparative religion, anthropology, and education.

(f) The corollary of (d) and (e) is relativism. All present views about truth, goodness, and God are fragmentary and partial, at best pointing only to full realisation in the glorious future.

The Liberal Movement was critical and often hostile to "dogmatic religion" but usually sympathetic to "ethically idealist religion."

(See the article by Eugene W. Lyman in "The Kingdom of God and History" (Allen and Unwin); "Some Makers of the Modern Spirit," ed. Macmurray (Methuen), and H. G. Wells, *passim*).

2. Current senses of the word

1. An easily separable sense—the *Liberal* party and its principles and policy. This is of course connected with the other senses; but because the Liberal Party is small and lacking in influence, this sense of the word *Liberal* is seldom used in the S.C.M. or in theological writing generally. It is a source of confusion because people new to these discussions usually suppose the Party to be meant. In practice it can be ignored.

2. The historical sense, meaning the *Liberal* movement as a historical fact (see above). In this sense, the word has no suggestion of praise or blame.

3. In a good sense:

(a) The "*liberal*" virtues: tolerance, broad-mindedness, humaneness, compassion for those "in any ways afflicted in mind, body, or estate."

(b) As opposed to reactionary, narrow-minded, self-seeking, whether in politics or in philosophy. A synonym for this use is "progressive," especially common in Left literature. But "*progressive*" and "*liberal*" in this sense are closely connected with 4, (b) and (c) below.

(c) Technically, as opposed to fundamentalist; *i.e.*, as opposed to those who hold to the verbal inerrancy of the Scriptures of the Old and New Testaments, and deny the validity of Biblical criticism.

4. Derogatory senses

(a) Theological. *Theological liberalism* can be defined in general as the belief that Christianity is a body of ideals embodied in the life and teaching of Jesus. He is the supreme example; our task is to imitate Him. This stands in contrast to the view of the Bible, the Creeds, and doctrinal formulations like the Westminster Confession or the Thirty-Nine Articles, that Christianity is the Gospel that God sent His Son Jesus Christ to redeem us from our sinfulness back to life with Him.

The following uses are very common:

1. *Liberal theology*: *i.e.*, some such views as the above; or any more moderate view held to be too near to it, and too far from the "Biblical," "Catholic," or "orthodox" view. 2. The *liberal Jesus of History* refers to the attempt of *liberal* Biblical scholarship, now generally repudiated, to separate the "Christ of faith" from the "Jesus of History," and to get behind the theology of the Early Church (of which Paul and John are representatives, and for which they were usually blamed) to the real *man* Jesus of Nazareth and His simple and attractive teaching. The classical instance is Renan's "Life of Jesus"; a more recent attempt is T. R. Glover: "The Jesus of History" (S.C.M.). 3. *Liberal Protestantism* embraces 1 and 2 above, and can be seen in popular and degraded form in "The Wayside Pulpit" and on a much higher level altogether in the works of H. E. Fosdick. 4. *Liberal Catholicism* (or *Catholic Modernism*)—(a) A movement inside the Roman Catholic Church parallel to that of Liberal Protestantism, whose leaders were Tyrrell, Loisy, and for a time von Hügel. It was crushed by the Pope at the beginning of the century. Its basis was a rejection of Christian dogma and the retention of the Christian sacramental system (compare with this the Liberal Protestant rejection of Christian dogma and the

retention of the "ethics of Jesus"). (b) In the Anglican Church, the word usually refers to those Anglo-Catholics who are sensitive to the "modern mind" and reject the "spikiness" and intellectual obscurantism which they hold to be characteristic of much Anglo-Catholicism. (This meaning should be compared with 3 (b) above, *liberal* as opposed to fundamentalist). 5. With the exception just noted, *Liberal Christianity* covers any or all of the above.

[See A. Richardson: "The Redemption of Modernism" (Skeffington) and Vidler and Knox "The Modernist Movement in the Roman Catholic Church"].

"Modernism" is roughly a synonym for *liberal*. It may be useful to contrast with the varied uses of the word *liberal* some varied uses of the word *sound*.

1. *Sound on the Scriptures*—i.e., fundamentalist, as opposed to "deluded or undermined by Higher Criticism."

2. Politically, either (a) meaning Conservative, or (b) meaning one who holds that politics consist of a conflict of interests rather than a conflict of ideals (e.g., "Is he *sound* on the class-war?").

3. *Sound* as adhering to the Dodd-Niebuhr axis, or the Barth-Niebuhr-Berdyaev-Maritain-Kraemer-Hulme-Dodd-Eliot octahedron.

4. *Sound* in the faith, i.e., a good Churchman.

(b) Political. *Political liberalism* (which is not necessarily the view of the Liberal Party) has been hinted at already. It consists of the view that, men being naturally good and intelligent, social distresses and conflicts must be due to defective social organisation, lack of education, and so on. When these needs are adequately met the political problem will disappear. Political and social progress is properly promoted by these methods; great stress is usually laid on the achievements to be expected from the use of persuasion and non-violence and the efforts of middle-class idealists.

To this view are opposed equally Toryism, Fascism and Marxism. (i) Tory theory holds that men are by nature not equally endowed with ability, virtue and intelligence, and that inequalities are therefore inevitable. Enlightened Toryism would attempt to mitigate them in a humanitarian direction. 2. Fascism represents this view in an extreme form, maintaining that there is a ruling group whose "race" entitles them to rule over other, racially inferior, groups. 3. Marxism, itself a product of *liberalism* (see below (c), 1, 2), holds that politics is a conflict of interests rather than of ideals, and that social justice for the underprivileged waits not so much upon the ameliorative efforts of well-to-do idealists but the revolutionary action of the underprivileged themselves.

(c) About History. 1. The *Liberals* held (see 1 above) in the doctrine of progress, that history continually moved forward from one stage to another and better one, and would one day produce

a Utopia, or, as religious liberals called it, "the Kingdom of God." Human action should be directed towards forwarding this process, and Christian action towards "building the Kingdom of God." 2. The Marxist view that the "dialectic of history" will produce the "classless society" is a modification of the doctrine of progress which allows for social conflict, but leaves the basic theory unaltered. 3. Both are contradicted by *pre-* and *post-liberal* theology which sees history as created, finite, and sinful, and therefore needing redemption and perfecting by God. The Kingdom of God is God's gift, and its full consummation awaits the act of God which will terminate history.

(d) The *Liberal* theory of personal relationships, believing that men are both virtuous and intelligent when given a chance, holds that the more intimately people know each other, the smoother will be their relationships. This may be seen in the theory of the Oxford Group concerning "Sharing." Corollaries are—1. That Christian congregations, etc., are capable of perfect fellowship. 2. That it is possible to organise societies of men and women on the lines of the family, and that in such societies men and women who are not close blood-relations will treat each other as brothers and sisters.

(Note on the use of the word *bourgeois* (roughly equivalent to "middle-class.") Because *liberalism* is on the whole a philosophy held by the middle-class, *bourgeois* has come to be almost a synonym for *liberal*, especially in the political senses. A common usage is *bourgeois liberalism*).

5. A confusing sense. It is sometimes said that Roman Catholic theology is *liberal*, or has a *liberal* strain in it. By this is meant that it is remarkably trusting in the impartiality of man's "natural reason," and in the virtue of the Christian who is sustained and guided by the sacramental system. This is a confusing sense because (a) The Roman Church has rejected *liberalism* root and branch. (b) The view in question goes back not to *Liberalism* but to Aristotle and Greek philosophy. (c) Totally different philosophies may have certain beliefs in common.

6. The "popular" sense, as used widely in the S.C.M. and in the less scholarly kind of theological and cultural writing, means roughly "illusory" or "sentimental" as opposed to "realistic"—e.g., "the *Liberals*' sentimental trust in the goodness and intelligence of man" as opposed to the "the realistic doctrine of the Fall." A development of this popular usage is the increasing colloquial use as a term of abuse. Those of us who are tempted to this indiscretion may recall the fact that Liberalism was a historical movement, both good and bad, of a distinct character; and repent of our unscholarly behaviour.

EXERCISE.

Write brief comments on:—

1. "The *Liberal* party is not necessarily *liberal*."

2. "The Communists are the last of the liberals."
3. "Liberals are nice people with lousy views."
4. "Barthianism is a religion of despair."
5. "Communism is un-Christian because it believes in class-war."
6. "Surely we can all unite in a belief in the possibilities of progress innate in humanity?"
7. "You must distinguish between *liberalism* as a dogma and *liberalism* as a method and an attitude of mind."
8. "Any sentence beginning 'If only something or other, then something or other else. . . .' is a *liberal* sentence."
9. "We needs must love the highest when we see it."
10. "There is a serious danger that in the reaction against *Liberalism* all the gains of the Enlightenment will be lost."

FEDERATION NEWS

North American Student Volunteer Movement Conference at Toronto

In view of our own recent S.V.M.U. Conference, this news from N. America is particularly interesting.

"The students in this conference have shared in a very different type of programme from that usually offered them at a Student Volunteer convention. This was in fact a consultative assembly. The delegates were selected for their ability to participate in such a gathering. They were given opportunity to prepare in advance. Their number was limited to less than 400. Their leaders, 50 in number, were chosen not to address them but to guide them in discussion in 22 seminars and a dozen special interest groups. The speaker's team did not come with set speeches but with the purpose of preparing their presentations to meet the needs developed in the groups. In general the platform addresses have contained facts for the seminars under the general title of "The World Mission of Christianity" and with such specific topics as focal points in the world's need to-day, Christian faith meeting those needs and looking toward a Christian world community. An average of about four hours a day has been devoted to group discussions.

Only a small percentage of these carefully selected delegates knew about the modern trends and methods in missions or had any adequate conception when they came here of the Christian community throughout the world, but that can also be said of a majority of the men and women who minister to them on college and university campus and in the church. However, these young people have learned rapidly during the last five days and in a conference entirely free from the high pressure, emotional appeals of my own student days many have expressed interest in life service overseas and have sought interviews for detailed information and advice.

Robert Mackie, who led six services and spoke twice at the conference, adds the following comments: "It was an extraordinarily good and representative crowd . . . on the whole fairly mature people, , , most of them knowing pretty definitely

where they stood as Christians. There was a very considerable majority of men over women. . . . It was one of those conferences out of which the delegates got a very great deal and out of which will probably come some far reaching direction for the movement as a whole, although it is not immediately clear. I was tremendously impressed at the way in which the Federation was kept at the very centre of all their thinking. The link between the Federation and the world mission of the church is much more clearly seen in America, I think, than in other countries."

T. Z. Koo's Amazing Journey

T. Z. Koo arrived in Toronto in time to take part in the closing sessions of the conference, having flown all the way from Chunking via the Philippines to Buffalo. He began his address by praising the modern means of transportation which make it possible for a man to travel in one week from the tropics of the Philippines to the snows of Canada and drew a contrast between this use of the airplane and another he had recently experienced in China. An air raid warning sent the people in a city of half million scurrying through all the gates to get into the open country where they might spread out and limit the danger of being killed en masse. Dr. Koo found refuge in a cemetery which, due to the superstition of the rest of the people, he had to himself. He stretched out between the high mounds of two graves and had plenty of opportunity to think during the two hours before the bombers appeared. He said that his mind was not on the church or the particular Christian organization he serves, or on the great theological teachings of Christianity. He was comforted by the thought: "Though I walk through the valley of the shadow of death, I shall fear no evil." This dependence upon God rather than on might or science or human wisdom, he characterized as one of the elements of a faith adequate for our day.

Dr. Koo brought fresh evidence that the students of China are turning to God. Sun Yat-sen University illustrates the fact. Its staff and students have trekked 1,500 miles from Canton to a site in a village of 2,500 where the student body of 2,800

carries on its education in several of the 180 Buddhist temples of that small town. The equipment is meagre; the accommodations, miserable; the hardships, abundant. But whereas the Student Christian Movement had never been able to get anything done in the university while it was housed in its beautiful buildings in Canton, a group of 30 came together at the beginning of the present school year for study and prayer. The number increased to 50 by the time of Dr. Koo's visit a few weeks ago and a meeting held regularly on Sundays had an attendance of from 160 to 200.

A Message from Czech Friends

No message had come through directly from friends in Prague since the events of November. In mid-January, however, a postcard signed by the ex-General Secretary of the Czech S.C.M., was received in Geneva bearing the following message:

"We are together in the mountains and are praying for you all."

Encouraging Progress in Esthonia

Father Lagovsky of the Russian Orthodox S.C.M. in Esthonia reports a most gallant winter's work. Miss Tatiana Desen (who was at the Nunspeet Conference and visited England two years ago) and Mr. Pinkin have spent several weeks in a missionary tour among the young people of the villages near the Soviet frontier. They walked 700 miles and addressed 120 meetings of 20—120 young people. Then at the end of December the new S.C.M. headquarters at Petsory (to which British friends subscribed) was so crowded with young people who came to be trained as leaders for carrying on the work that in spite of the cold unfinished parts of the building covered in with canvas had to be used for them!

At about the same time Father Lagovsky himself was requested by the Orthodox Bishop to make a similar journey up the valley of the Narova River. In spite of terrible winds and deep mud and snow he kept his schedule of an average of 10 miles a day on foot, and founded many new youth groups. There has been an increase in Communist propaganda in Esthonia since the new "alliance" with the U.S.S.R. was concluded; but in spite of this the S.C.M. leaders found ready response in the villages to their earnest presentation of the faith backed as it was by unescapable evidence of their willingness to serve and to share the hardships of the lives of those to whom they spoke. There is criticism of some of the old ecclesiastical customs (e.g., regarding fees charged by the priests) but very little hostility to the religion of the Church. This is interesting in a country in which secularism has been a very strong influence among teaches and where there is now much atheist propaganda.

Just before Christmas Miss Desen organized a successful ten-day conference for training Christian Kindergarten workers.

The Spirit of Finland

Note on the history of the Finnish S.C.M.

The foundation of the Finnish S.C.M. was due to a visit by Dr. Mott to Helsingfors in 1899. During the first 20 years of its existence it owed much to the leadership of Baron Nicolai, the pioneer of the S.C.M. in Russia itself. A great religious revival occurred in the Duchy of Finland towards the end of the 19th century and the Finnish S.C.M. still shows a strong evangelistic spirit and has close relations with the groups led by Professor Hallesby of Norway. Critical of the liberalism and the oecumenical tendencies which have influenced other Movements in the Federation, the Finnish Movement has none the less remained a member of the Federation and has recently resumed a policy of close co-operation with the Scandinavian Movements.

A letter from Miss Sylvi Visapaa, the Secretary for women students, to a member of the Federation staff.

"Dear Miss Dietrich,

Your hearty and encouraging letter has to-day reached me, and I hasten to send some information. Our chairman, Prof. Alanen and Rev. Lujanen, as well as our General Secretary, Rev. Alaja, and school youth secretary, Rev. Nortia, are all army chaplains, the two latter in active service. Our members are all scattered, and I believe everyone having a part in the common cause. Consequently our ordinary work is not carried on and no meetings held. The universities and colleges as well as schools are all closed. I myself have been the only secretary now in Helsinki, working at a Red Cross station. It is possible that I too shall soon be moved to the country to work among the evacuated.

I cannot tell you how very much it means to us all to know that you are remembering us and praying for us. Our enemy is mighty but we are waiting on God and counting on Him. He is able.

Yours in Christ"

Robert Mackie in North America

Robert Mackie (formerly British S.C.M. General Secretary, now visiting America as General Secretary of the Federation) writes: "It has been most encouraging the way in which everybody has been at once interested in the Federation and in Europe. Indeed I have not found the critical attitude which some people led me to expect on landing. I suppose that is because I have on the whole been in touch with a constituency which cares tremendously about Christianity in the world situation. There are, of course, several points of view politically which one discovers at every turn. There are the people represented by the *Christian Century* who take a strong isolationist view. Then there are the people represented by someone like Jack McMichael who make a marked difference between the war in Europe and the war in the Far East, and have little interest in what they would call the struggle between empires in Europe. Then shortly there is the group containing many

shades of opinion which feels that both these points of view are unsatisfactory and which recognizes that America is involved in the total world struggle quite apart from whether she should be neutral or not at the present time. I suppose the first category is the one in which the vast majority of the members of the movement here find themselves.

In Canada, there is a rather difficult situation. War, in a sense, does not seem to have affected Canada except for the better. The streets are crowded with cars in Toronto, and several people indicated to me that there was increased prosperity. The S.C.M. staff, and I gather the membership of the movement, is in the whole divided very sharply into two categories. There are those who feel that the war was inevitable and that Britain was right to take the action she did. They understand the spiritual situation in Europe and would on the whole feel at home in our Geneva discussions. There are those, on the other hand, who are pretty completely disillusioned about the British Empire and are chiefly concerned with the bad social effects of the war upon Canada. They have quite a lot to be said for their point of view, since it is clear that, especially in Ontario, all sorts of reactionary measures have now been taken with the war as an excuse. I had a day with the Canadian staff in which they did a lot of talking about this situation. I tried to get them to see that it was possible to fight on two fronts at the same time and that it was hopeless just to dismiss one another's point of view, but I think they are having a pretty difficult time just now on this whole question."

Letter from the National Committee of the Swiss S.C.M.

To the Executive Committee of the W.S.C.F.

Berne, 14th January.

Dear Friends,

It is only to-day that our National Committee meets and we wish to take the opportunity of thanking you for all you are doing for us. We rejoice to think that through the Federation Christian students throughout the world can feel themselves visibly united in spite of the terrible divisions imposed on them by world politics. We should like through you to send greetings of fellowship to all the members of the Federation and to assure them of our prayers.

The neutrality of our country does not mean that we are dissociating ourselves from the world; on the contrary it is our way of participating in the present conflict and allows us to begin working at once for a lasting peace. We are convinced that peace will only be real in so far as it will not strive to punish egoistically, but will allow of true co-operation by reason of the responsibility of each country for the welfare of all. It is towards this collaboration that we hope to work.

Above all, whatever happens we rejoice in the knowledge, which we share with all members of the Federation, that the true victory, the most

important victory, has already been won by Jesus Christ.

To you, and through you to all members of the Federation, we send greetings in the fellowship.

On behalf of the National Committee of Swiss S.C.M.s,

President: PIERRE HAUSSE.

Secretary: JEAN-JACQUES VON ALLMEN.

Current Publications

Many friends of the Federation will know that Miss Routh Rouse, who was Dr. Mott's colleague as a Secretary of the Federation for more than 20 years, is engaged in writing a *History of the W.S.C.F.* She has consented to allow the first draft of chapters on the war period 1914-18 to be published as a Grey Book by the Federation. They contain much fascinating material of immediate interest to Federation leaders to-day. Further details will be announced next month.

Dr. John R. Mott has published another of those masterly surveys of the situation of the Christian Church and its world mission in modern times that every S.C.M. leader should read. The title is "*Five Decades and a Forward View*" (Harper, \$2.00).

The current number of *The Student World* on "*God's Cause and our Causes*," with articles by American, British, Czech, Dutch, French and Singhalese writers, is to be followed by a number on "*The Task of the Christian Community To-day*," in which, following the Toronto S.V.M. Conference, an attempt will be made to describe the most significant trends in the world outreach of the Christian Churches.

N.U.S. DEPUTATION TO LABOUR MINISTRY

No further concessions are likely to be made to university students seeking postponement of their calling-up notices, was the report to the Council of the National Union of Students by members of a deputation which last month presented a petition at the Ministry of Labour asking the Government to defer military training for students who have had one year of study.

The deputation said that the Government's view, as expressed by officials at the Ministry, was that the activities of the country must be subordinated to the prosecution of the war. The official spokesman did not think that further concessions would be made.

The N.U.S. Council passed a resolution deploring the present attitude of the Government in that it subordinated university education to the immediate prosecution of the war. The council also reaffirmed its conviction that the national interest demanded that university and general education should be maintained and if possible extended during the war.

MAKERS OF MODERN THOUGHT

A series on some thinkers who stand behind the thought of our own times.

(I)

KIERKEGAARD

By ARTHUR N. PRIOR

Formerly Editor of the New Zealand S.C.M. Magazine and a contributor to the *Criterion*, *Contemporary Review*, etc.

SOREN AABY KIERKEGAARD was a lonely, violent Danish Christian who was born in 1813 and died in 1855. Perhaps the best way of approaching his leading ideas is by seeing what other people have made of them. This will no doubt give us only a collection of particular "insights" not very well knit together; but it is hardly possible to find anything else in Kierkegaard, who was the exact opposite of a systemic thinker. He once said that what he was really trying to tell people about was something like a bird in flight, and all that his talking could do was to give a succession of stationary pictures of the bird at different moments. That is more or less what I shall try to do here.

Until very recently, moreover, that was the only way English-speaking students *could* study him. Until some time after the last war, indeed, it was quite easy to go right through a British University, and be an active member of the S.C.M. at that, without even hearing of him. If British students did hear of him in those earlier days, it would probably have been in Scotland, through the interest taken in him by one or two men there. One of these was Principal James Denney, whose name is still probably more familiar in Evangelical Unions than in the S.C.M., though he was not a "Fundamentalist." He was, however, an able defender of the traditional view of Christ's atoning death as a "satisfaction" made to God's honour and justice for our sins; and he is more worth reading than many modern writers on that subject. He quotes a passage from Kierkegaard in his book "The Death of Christ," and often thought of translating his "Fear and Trembling."

Another Scot who was familiar with Kierkegaard when most English-speaking students had not heard his name was the late Professor Hugh Ross Mackintosh, who contributed a very fine little book on *The Divine Initiative* to the S.C.M. series of "Religion in Life Books." Kierkegaard has a section in Professor Mackintosh's *Types of Modern Theology*—one of the most lucid English studies, not only of Kierkegaard, but of all the other theologians (such as Karl Barth) with whom the book deals. In the pre-1914 period Kierkegaard was also mentioned by Denney's English friend, Dr. P. T. Forsyth, whose works have recently been commended in the *Congregational Quarterly* by Markus Barth, and who compares Kierkegaard

with his fellow-countryman Hamlet in the preface to a book on "The Work of Christ." (The "gloomy Dane" has also been accused by the literary-minded of having been the original of Ibsen's fanatical pastor Brand, though this is denied by the experts.)

When I first went to University, in New Zealand, it was at the time when the New Zealand S.C.M. was beginning to "go Barthian," and we all talked about Kierkegaard because we found him always being talked about by Barth and Brunner. But it was not easy at that time to read Kierkegaard himself in English. The only translation then available was one of a selection of his works by L. M. Hollander, published by the University of Texas as their "Bulletin No. 2326." The existence of this "Bulletin" is still worth knowing, though within the past few years full translations have appeared of his *Journals Philosophical Fragments*, *Purify Your Hearts*, and *Fear and Trembling*. Apart from the last-named, the most important items in the recent Kierkegaard-literature in English is probably Dr. Walter Lowrie's *Kierkegaard*, which contains rather more Kierkegaard than Lowrie.

Though most of those who have heard of him already will have done so through Barth and Brunner, Kierkegaard was not quite a "Barthian." Perhaps none of his modern admirers is closer to him in thought than the Frenchman Denis de Rougemont, who sometimes contributes to the Federation quarterly "The Student World." One of de Rougemont's first books was entitled *Politique de la Personne*—an attempt to work out a political viewpoint which would not treat "persons" as if they were "things," as communism, fascism and bourgeois capitalism all do in various ways. Kierkegaard also was fond of talking about "la Personne"—he used the term "the Individual"—and made it his business to lay bare all the devices by which we try to evade responsible personal decision.

A later work of de Rougemont's bears the title *Penser avec les Mains*; and "thinking with our hands" is not a bad translation of another of Kierkegaard's typical ideas, "existentialism." He inveighed against what he called the attitude of the permanent "spectator"—the man who never makes life-and-death decisions, but sits back and watches

other people make them. "Existential" thinking, by contrast, is the kind of thinking that has to be done, not in the grandstand, but "in the midst of life." These attacks on the "spectator-attitude" can, of course, be very easily overdone—one of the easiest ways of evading detached and valuable criticism is to dismiss it as coming from a mere "outsider," who, because he is such, cannot understand and appreciate what we are doing and why we are doing it. I suspect that Brunner, for example, overdoes the attack on the spectator-attitude when he uses it to dismiss critics of the Oxford Group Movement. And it is a particularly strong temptation in wartime to dismiss critics of our patriotic enthusiasm because they are taking up the position of "outsiders." Students especially in these days ought to remember that it is part of their vocation to be "spectators," and that in a sense that is the proper way for them to be "existential."

But there was nothing facile about the "existential thinking" of Kierkegaard. Perhaps his thought at this point can help us to understand, among other things, what has been fundamentally wrong with British foreign policy over the past several years. For has not Britain's main fault been in trying all the time to stand outside and above the agonies of Europe and manipulate Europe's conflicts—such as that between fascism and communism—to her own advantage—instead of seriously entering into the distress of them and bearing her own part of it? I once heard the "spectator-like" character of British statesmanship described by a European by saying that Pontius Pilate was the first Englishman. I wonder if our going to war has really made any difference.

A still more recent work by de Rougemont is his *Journal d'Allemagne*, in which he speculates about the respective reactions of Goethe and Kierkegaard to the Nazi régime in Germany. Nazism has shown itself to be a violent denial both of the humane rationalistic culture for which Goethe stood and of the "totalitarian Christianity" of Kierkegaard, with its insistence on believing in Christ and obeying His will even when all argument and all calculation seem to make such a decision absurd. De Rougemont feels that Goethe would have made some compromise with the Nazi system, while Kierkegaard would have defied it in the same courageous way as the Confessional Church has done. Hitler, he says, is not a "prophet," but is the kind of person that only a prophet can answer. That is a saying that will bear pondering when we are thinking about such subjects as war aims.

Not only Protestants, however, have been deeply influenced by Kierkegaard. Nor even only Christians. Not long ago I heard someone say that nothing about the Bible annoyed him more than the way in which it was always exhorting us to "fear" God. A refugee of Jewish faith who was

present answered that for a long time that had been his own chief difficulty about his religion—he had felt that one should never have any other feeling towards God than one of confident love. He added that what had made him change his mind was Kierkegaard's *Fear and Trembling*. Another Jewish "Kierkegaardian," Martin Buber, has brought out the distinction between "persons" and "things" by saying that persons are beings to whom we must say "Thou" and who say "Thou" to us, so that our "I" cannot be the centre of our universe in the way it could be if we only had to deal with "things," beings we can talk about, "undisturbed" by them, in the third person. (Buber's *I and Thou* is also obtainable to-day in English).

The work last-mentioned, *Fear and Trembling*, is about God's command to Abraham to sacrifice his son. Kierkegaard was not, any more than Principal Denney, a Fundamentalist—he thought, on the contrary, that Fundamentalism was one of our many dodges for evading "decision," for having our faith safely put away "in our pocket," and not having to struggle for it all the time. But he never tried to eliminate from the Bible its "difficult" bits, such as this one about Abraham. He believed that, because we are sinners, we can never be really "at home" with God, and that God's revelation of Himself, His saying "Thou" to us, is therefore always something disturbing and dismaying, even though it is for our salvation. He also believed that the Church, instead of placarding this "roughness" and "brutality" of the Christian revelation before the world, had become an institution for concealing it and smoothing it over. During the last days of his life he felt unable to work within such an institution any longer; and on his death-bed he refused to take Communion.

We hear rather often these days of how many good Christians there are outside the organised Churches. I do not know how many of them are outside for the same reasons as Kierkegaard.

that very crime. Let him that thinks he standeth take heed lest he fall, and commiserate those that are fallen."

Howard died just before Europe was plunged into a quarter of a century of war and reaction. The reforms which he had outlined and Parliament had ordained were shelved, but it was Howard who had taught a later generation how to carry on his work.

CICELY CRAVEN,
Honorary Secretary.

The Howard League for Penal Reform.

JOHN HOWARD

A hundred and fifty years ago, on January 20th, 1790, John Howard died in Russia on active service for humanity. He was 64 years old and had gone to the Crimea because the Russo-Turkish war offered an opportunity of studying in military hospitals the methods of combating plague and camp fever, which he believed to be allied to gaol fever. He caught the fatal illness himself and was buried near the village of Stepanovka, Cherson. He was given an "almost royal funeral"; the peasants have preserved his memory in legend and folk-song, and on his grave are the words, in Russian and Latin, "John Howard: Whosoever thou art, thou art standing at the tomb of thy friend."

Howard made his first contact with the prison system when he became High Sheriff of Bedfordshire in 1772. He ennobled that office as no other holder has done by taking seriously its responsibility for the county's prisoners, and his first visit of inspection of Bedford Gaol embarked him at the age of 46 on his life work. He visited every single prison and bridewell in England and Wales twice or three times before publishing his book, "The State of the Prisons." He observed penetratingly and minutely, weighed the prison rations, measured the rooms, recorded methodically and accurately and gave his countrymen a complete and damning picture of the injustice, corruption, inefficiency and misery of the filthy promiscuous 18th century English gaol. He galvanized officials and legislators to action by the presentation of accurate information. He gave them new ideas and new standards for prison treatment by visiting and studying the gaols of other countries—France, Flanders, Holland, Germany, Denmark, Russia, Switzerland, Austria, Poland, Turkey, Italy, Portugal and Spain. Nor did the case of prisoners of war escape him, for he visited French and American prisoners at Winchester, Plymouth, Gosport and Pembroke.

Howard himself said he was only "the plodder, collecting materials for men of genius to make use of." By that same token he was the pioneer of all penal reform and indeed of all modern social reform in so far as it is based on a careful, honest collection, publication and recognition of facts. But it was a faith in God and man which drove Howard to his task. In his own words, "We are required to imitate our Gracious Heavenly Parent who is kind to the unthankful and the evil. . . . And as to criminality, it is possible that a man who has often shuddered at hearing the account of a murder may, on a sudden temptation, commit

(Continued at bottom of preceding page).

STUDY SECRETARY'S NOTES

We take this opportunity of welcoming a new Federation Grey Book (obtainable from Annandale, price 1s., post free 1s. 1½d.), *Students, the Church and the Churches*, by Suzanne de Dietrich of the Federation staff in Geneva. It discusses the problems of the nature of the Church, the biblical doctrine of the Church, the Church and the nation, the re-union of the Churches, and practical issues, like "joining the church at the corner," on the basis of the oecumenical approach of the W.S.C.F. It confronts us with the fact that the Church is a world-wide community of more than human significance, and at the same time with the fact of our duty towards that seemingly very human and perhaps tedious institution, our own local church—"the church at the corner." It is divided into eight studies, each followed by questions for discussion; there is a good bibliography, from which perhaps the only important omission (as far as English readers are concerned) is Dr. R. Newton Flew's *Jesus and His Church* (Epworth Press, 6s.). For a long time we have needed a really good study outline on the Church; now at last this handsome Grey Book supplies our need, and gives us an approach which is genuinely oecumenical—that is, it forces us to consider the existence, the problems and the points of view of other Christians in other Churches and in other lands, as well as our own.

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We welcome also the new cheap edition of John C. Bennett's *Christianity and our World* (S.C.M. Press, 1s.). Professor Bennett is a younger American theologian who is deeply concerned not merely with doctrine but also with the great issues which confront society and nations at the present time. His theme is the relation of the Christian faith to the problems of the present day, and it is so well handled that his volume would form an excellent book for a discussion group to follow in making a first attempt to understand the problems of society in the light of the Christian faith. Such a group might also use with profit the Archbishop of York's *Christianity in Thought and Practice*, also issued by the S.C.M. Press in a cheap edition at 1s.

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Some study-groups follow the plan of inviting an outside speaker to give an introductory talk and set the ball rolling week by week. We wonder whether it is possible in some colleges to use the new course of wireless talks, *A Christian Looks at the World* (Fridays at 7.40 p.m.), as a method of initiating group discussion. The series of talks looks as if it will be very stimulating, and the B.B.C. is to be congratulated upon this new venture, which we are sure will arouse widespread

interest and approval. Here perhaps is a chance of forming an *ad hoc* discussion group in many a college or hostel where nothing of the kind has been attempted before. (Write to the Public Relations Officer, Broadcasting House, London, W.1, for further particulars).

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Why Does God Allow War? This question is in the minds of a number of people to-day. It forms the actual title of two pamphlets—one by Michael Bruce in the S.C.M. series of War-time pamphlets (obtainable from Annandale, price 2d. each), the other by John Drewett, published by the S.P.C.K. (2d.). Both pamphlets are helpful. The latter is more difficult than the former, since it discusses the views of thinkers like John Macmurray and Lionel Curtis briefly but shrewdly.

It is worth careful consideration and might usefully form the basis of an *ad hoc* group-discussion.

* * * * *

It is now time to make plans for the training of study leaders next term for the study work of next session. It is greatly to be hoped that uncertainty about the future will not lead us to assume that it is not worth while to make plans for next year's work. This would be a refusal to accept our responsibility to serve God in the living moment in which He is calling us to serve Him. While we are students we must obey God as *students*, without worrying over a hypothetical future. We must be *good students now*. It is to be hoped that the whole question of study and study-leaders' training will receive due consideration at each of the forthcoming meetings of the Councils.

ALAN RICHARDSON.

RECENT BOOKS

The Book of Revelation. By E. F. SCOTT.
(S.C.M. Press, 6/-).

The Book of Revelation has always been the puzzle-book of the New Testament. What are we to make of it? Is it a kind of biblical Old Moore's Almanac, which tells us secrets about the future? From the earliest days, when its place in the canon of the Church's Scriptures was in dispute, its right to be called a Christian book has been questioned. A contemporary Professor of Divinity has recently declared that the author of Revelation has "grievously misunderstood the spirit of Christ," and others have often wondered, with Nietzsche, why, over a work which seems to them to breathe the spirit of hate, the Christian tradition has written the name of the Apostle of Love. At all events, is there any point in reading it and studying it to-day?

Professor E. F. Scott answers these questions—and many more—quite decisively. The author was writing for his own day, not for ours, and when we understand the circumstances of the persecuted Church for which he wrote, his obscurity largely disappears. In fact, the message of the writer will become very real and helpful to us, simply because he writes out of great tribulation, and he speaks to our need to-day. What we find in his book is a message for a crisis. This is what Professor Scott himself thinks about the Book of Revelation:

"Our New Testament would be incomplete without this Book of Revelation, to which many have denied all claim to be a Christian book. It is Christian as much as any of the other writings, but the Christianity which it offers is meant for an abnormal time. A whole age may pass in which there is no such conflict as that in which the writer found himself . . . But at rare intervals, in the life of the Church and the nation and the individual man, there is a time of crisis; and at such times the Book of Revelation becomes a tower of strength (pp. 153 f.).

Professor Scott, who is well-known as a New Testament scholar of great authority, has performed a useful task in giving us just now so lucid an explanatory guide to this "tract for the times," and it is to be hoped that his book will be widely read and studied. He brings out quite clearly the religious significance and permanent value of the Book of Revelation, and helps us also to disentangle the subordinate (but quite fascinating) problems of authorship, date, unity, and so on; and his immense scholarship is so unobtrusive that we are never made to feel uncomfortable in the presence of one who knows so much more than his readers.

ALAN RICHARDSON.

Management and Labour. Dr. K. G. FENELON.
(Methuen, 7/6).

This important study of modern industrial organisation, with its special consideration of personal relations, is of great help to all interested in the Industrial work of the Movement, whether preparing for industrial careers or interested in the occupation of people they will later be serving. Dr. Fenelon is Chairman of the Student Industrial Committee at the Manchester College of Technology where he is in charge of the Department of Industrial Administration.

In a simple, lucid, but comprehensive résumé of the origins and achievements of scientific management, the science of industrial administration and industrial psychology all the salient points are developed, but we would have liked more criticism of the sources and the practices mentioned.

A contrast is made between the linear organisation of industry, with its hierarchies and devolution of responsibility, and the more complex functional organisation involving more technicians with specialist authority, but co-ordinated in various ways with general management. The latter is the result of the development of scientific

management and budgetary control, etc. The necessity of authority going with responsibility is well emphasised.

When considering industrial relations Dr. Fenelon shows how centralisation and the growth of the Industrial unit have made for less personal contact between management and operative. The development of labour management was to satisfy this need among others, but labour management must not become an escape from the need of managers for personal contacts or result in impersonal direction instead of leadership, nor permit management to forget that employees are persons. In practice, labour managers often serve to keep these matters continually before the eyes of their directors. Vocational selection, the training of workers and of foremen are all summarised with very useful practical illustrations. The need for case analysis of absenteeism and labour turnover is stressed with many useful examples, but insufficient attention is given to the psychological rather than physical causes and remedies, although the U.S.A. have recently studied these in some detail.

The sections on working conditions, boredom, rest pauses, five-day week and holidays with pay are excellent, but efficiency is emphasised to the neglect of social values. The author insists that with all its qualities welfare work must never be paternalistic, nor impose an economic hold over employees (for example, housing). There is often strong resentment of imposed social provisions, e.g., the reaction of Australian workers was to demand the cost of welfare in their wages and they would organise their own clubs free of the factory.

In the author's excellent summary of the main points of factory law we miss the valuable criticisms that he might have made of the recent Act, for example the lack of distinction of women from young persons.

The little realised value and general utility of the investigation of industrial disease and medical results of industrial processes is brought out. There is a good summary of the facts about accidents, but again the evaluation is in terms of efficiency rather than personality. Efficiency is undoubtedly important and it must be demonstrated that the more enlightened policy is financially advantageous, but the primary value in the minds of managers as well as general public is increasingly attached to personality. In an excellent account of the origin and development amidst vicissitudes of the organisation of labour in Trade Unions, the work of Cardinal Manning is mentioned but, unfortunately, the importance of Methodist local preachers and of Free Church practice of democratic government for the Trade union movement is not considered. In the description of recent tendencies in Trade Unionism, e.g., industrial rather than craft unions, we feel that more importance should be given to the shop stewards. The social and spiritual value of trade unions is not indicated but would probably be out of place in this book. But the extension of control and responsibility to the workers is too lightly touched

upon. The excellent account of wage systems and methods of arbitration ends in a preference for Whitley Councils and we regret the lack of comparison with the straight bargaining methods of strongly organised industries, for example the York agreement of the A.E.U. The relation of works councils with Trade Union action could have been given more attention.

We have been critical of this book because of its very real value to all our members, and we do not hesitate to recommend it to all who want information on industrial matters. The interesting style and matter make it pleasant reading and the correlation of industrial realism and Christian evaluation is refreshing.

F. C. MAXWELL.

Discipleship

Love in Action. By E. S. WOODS. S.C.M., 3/6.

The Potter's Wheel. By J. O. HANNAY. Longmans, 3/6.

Following Christ. By W. R. MATTHEWS. Longmans (The Lent Book), 2/6.

Abba. By EVELYN UNDERHILL. Longmans, 2/6.

The Love of God. By WALTER J. CAREY. Nisbet (Library of Devotion), 2/6.

Convictions. By F. R. BARRY. Nisbet, 2/-.

Dr. Woods, the Bishop of Lichfield, whose broadcasts from the Croydon Parish Church aroused so much anticipation, offers us in *Love in Action*, twenty-two short addresses. All were delivered before the present war; naturally over each address falls the crisis shadow. The foundation talk on Advent gives the key to all those which follow. The writer's object is to reveal, firstly, God's love as active through Christ and then the life of love which the Christian is called to live. Such chapters as the two on the Cross, the great Companion of the Emmaus Road and the worthwhileness of prayer and faith enshrine messages of deep comfort. Whilst the Bishop claims that the addresses are ephemeral, yet they contain much of permanent inspirational value. And since mankind ever enjoys meditating upon God's dealings with men, Canon Hannay's *Potter's Wheel* is ensured a gracious reception. Based on thoughts derived from conversations with friends and his own reading of the Bible, he offers his readers twelve essays on such subjects as the influence of God's Sanctuary, expediency, truth, self-forgetfulness and the value of Easter. These direct style messages speak effectively. The value of the Bishop of London's long series of Lent Books is enhanced by Dean Matthew's volume *Following Christ*. Its seven chapters are each of just the right length for private devotional purposes and emphasise aspects of faith most suitable for Lenten reading. The whole book answers its own opening question "What does it mean to be a Christian?"

Those who have not yet selected their Lenten volume will find in this book all they desire. In *Abba*, a series of meditations on the Lord's Prayer, the well known mysticism of Evelyn Underhill finds full play. The prayer is divided into eight sections and each is the subject of free meditation. Frequent references indicate the author's wide reading, in which Bible quotations predominate. Those who appreciated the same writer's *Mystery of Sacrifice*, will find in this work a companion volume. The New Library of Devotion has already dealt with such subjects as Peace and Mercy. Bishop Carey's volume on Love carries the series one stage further. What is God's love, how has it been shown in history, how does it grow and what leads men to love God? Old questions are re-answered in a fresh, arresting and vivid manner. Crisis thoughts are always helpful, and Canon Barry, writing early in 1939, deals with the foundations of life, the building of peace, the roots of liberty and the place of Christian thinking in the world scheme. A courageous and sane book producing on the reader's mind a deep sense of calm.

MONTAGUE L. FOYLE.

SHORTER NOTICES

The Last Crusade, by C. A. Alington, Foreword by Lord Halifax (Oxford University Press, 6d.).

With his characteristic brilliance of presentation the Dean of Durham sets before us in this little book the view that the present war is indeed a crusade—Dr. Alington begins with a justification of the use of this word against the charge of self-righteousness—a crusade for Liberty and Justice. The Dean is not unaware of the objections which may be brought against the use of such phrases as "unselfish cause," "holy war" or "crusade," and he deals with these objections one by one. He respects the opinion of others, such as those of the sincere pacifist, with whom he cannot agree; and it is to be hoped that those who disagree with the view that wars can never be "righteous" will in their turn seriously consider the case on the other side, as stated by Dr. Alington. In the Foreword, Lord Halifax expresses his conviction that Britain is fighting for principles which are rooted in and dependent upon Christian belief and practice.

Suffering: Human and Divine, by H. Wheeler Robinson (S.C.M. Press, 6/-).

It is not really surprising to find a well-known authority on the Old Testament writing a book on the problem of suffering, because that, after all, is one of the recurring themes of the Hebrew Scriptures, and one which receives fuller illumination in the New Testament. Moreover, Dr. Wheeler Robinson had already given us those excellent studies, *The Cross of Job*, *The Cross of Jeremiah* and *The Cross of the Servant*, in which he approached the question of suffering from the most strategic points of attack in the Old Testament. In this well-written and lucid work he now gathers up the fulness of his thought, and in these days we may well be glad to have at hand the considered reflections of a devout and scholarly mind which has pondered deeply and read widely upon this serious theme. As the title suggests, Professor Robinson is not afraid of declaring his belief that God suffers, although he weighs carefully the traditional objections to the conception of the "passibility" of God; and the reader cannot fail to learn a great deal from his presentation of the argument. He argues also with good effect that all suffering has its part to play in the ultimate redemption of the world; when our eyes are "spiritually enlightened" it will be seen to have contributed to the divine glory in the redemption, and our verdict upon history will be, in spite of all that has been

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endured, "Behold it was very good." We confidently recommend this book to all who are perplexed by the problem of suffering.

Horizon, A New Review of Literature and Art.—

The first number of *Horizon*, edited by Cyril Connolly, came out in January, and is to be warmly commended. A quotation from the Editorial Comment gives some indication of *Horizon's* aim. "A magazine should be the reflection of its time, and one that ceases to reflect this should come to an end. The moment we live in is archaistic, conservative and irresponsible, for the war is separating culture from life, and driving it back on itself. . . . Our standards are æsthetic and our politics are in abeyance. This will not always be the case, because as events take shape, the policy of artists and intellectuals will become clearer. . . . For so far this is a war without the two great emotions which made the Spanish conflict real to so many of us. It is war which awakens neither Pity nor Hope, and what began as a routine police operation, a military sanction, is now hardening into the grim prehistorical necessity of Keeping Alive."

The first number included poems by Prokosch, De la Mare, Auden, Betjeman and MacNeice; articles on the war by J. B. Priestley and Herbert Read; a short story by H. E. Bates; a review by Stephen Spender entitled "How Shall We Be Saved?" (surveying the last books by Gerald Heard, Aldous Huxley, T. S. Eliot and H. G. Wells); a survey of new poetry by Geoffrey Grigson; and an article by Cyril Connolly.

The magazine is issued monthly at 1s., and is obtainable from the editorial and publishing offices at 6, Selwyn House, Lansdowne Terrace, London, W.C.1. (Six months subscription 6s. 6d., including postage).

Medical Missions. In the Service of Suffering, a book by Clement C. Chesterman, O.B.E., M.D., is a history of the medical missionary enterprise—but more than a history, it is something of a trumpet-call too. Dr. Chesterman has himself a long experience of medical work in Africa and Asia, and this little 2s. book (published by the Edinburgh House Press, 2, Eaton Gate, London,

S.W.1) should be read as widely as possible in medical schools, though it will certainly be of interest, too, outside them. Any intending doctor would find it a searching challenge as to why he did not go and work where the fight is fiercest, and the victories, though often grimly struggled for, are frequently spectacular.

St. John's Gospel, by R. F. Bailey (S.C.M. Press, 5/-).

Here is a new commentary upon the Fourth Gospel, written by a Liverpool schoolmaster, who has lectured upon the subject to his sixth form for a number of years. After an introduction of some forty pages upon the nature and scope of the Gospel and the background against which it was written, the rest of the book is devoted to a commentary upon the text. This is fresh and readable, and will be found helpful by those who use it as a companion to their own reading of the Gospel. The author is concerned with discovering the evangelist's meaning and understanding his religious insight rather than with discussing problems of date and authorship and so on. The question of authorship is dealt with in an appendix. The Bishop of Liverpool contributes a commendatory Foreword.

A Companion to the Bible, edited by T. W. Manson (T. & T. Clark, 12/6).

In this remarkable volume of over 500 pages (a war-time bargain at 12/6!) Dr. Manson has collected contributions from many of the ablest contemporary biblical scholars and has produced an admirable companion to the study of the Bible. There are chapters on the nature and authority of the canonical scriptures, the biblical languages, lower and higher criticism, the Apocrypha and Pseudepigrapha, the literature of both Testaments, the geography of Palestine and Asia Minor, biblical archaeology, the history and religion of Israel, biblical ethics, the life and teaching of Jesus, the Apostolic Age, the priesthood and Temple, the scribes, the Law, the Synagogue and the primitive Church. There is, in fact, all the educated man needs to know about the background of the Bible and the light which modern scholarship has thrown upon it. Both the beginner and the more advanced student will find this volume superlatively helpful. It would be impertinent to praise the work of such experts as Professors C. H. Dodd, W. F. Howard, H. H. Rowley, W. O. E. Oesterley, T. H. Robinson, S. H. Hooke, Rabbi L. Rabinowitz, Bishop J. W. Hunkin and the other contributors. Such names are their own guarantee. Professor Manson is to be congratulated upon having collected so brilliant a team and produced such an attractive compendium of biblical scholarship.

The Churches and the International Situation.—

A Statement issued by the World Council of Churches (Life and Work Section), 2, Eaton Gate, S.W.1.

So often we hear people criticising the Church because it has not done something or because it ought to be doing something. "Why doesn't the Church . . . ?" It would be useful to have one or two copies of this pamphlet handy the next time you hear people saying "Why did not the Church do something about the War?" In July, 1939, a private conference was held in Geneva to consider the message of the Church in view of the world drift towards war. There were present eminent economists and students of international affairs, as well as Church leaders from different parts of the world. All the principal confessions were represented. A list of the names of those present would be impressive, but perhaps in the present circumstances injudicious. It would be a good thing if the pamphlet could be widely distributed in the colleges. It may be obtained from Edinburgh House, 2, Eaton Gate, London, S.W.1. Single copies 2d. each, 50 copies 7/-, 100 copies 12/6, 500 copies £3.

Professor Barker Meditates

A little book of essays by Professor Barker, will appeal to his many friends, pupils and ex-pupils. Based on a series of articles published in *The Spectator*, this little book, *The Values of Life* (Blackie, 3/6), is described as "essays on the circles and centres of duty." Professor Barker writes with mature wisdom of such subjects as "Duty and Family," "Duty

to my Neighbour," "Political Duty" (essays in this section on foreign affairs, nationalism and party loyalty are particularly attractive) and "Ultimate Duty."

The Old Testament Shortened is a most effective book for schools. It is a selection from the Old Testament and a companion to a similar volume on the New Testament. It follows the text of the Revised Version (with emendations when the literary evidence justifies them). There are interesting notes on historical points, on architecture, geography, etc., including some coloured plates (The Sheldon Press, S.P.C.K., 5s., edited by Dr. Lowther Clarke).

Pacifism, Revolution and Community.—By Alexander Miller (31 pp.; 3d., from P. Wilson, 33, Townsend Avenue, St. Albans).

This pamphlet, published by a group of pacifist socialists, analyses the present dilemma in which socialists and pacifists are placed. It claims that constructive pacifists must be socialists, not merely in the enunciation of socialist principles but more consistently in helping to strengthen and defend the working class movement. This kind of socialism will involve not only talk, not only Parliament, but social action nationally and in each locality. The author shows that many pacifists are ineffective to-day because they are ignorant of the vital issues in social life and do not recognise the major class conflict in which they must take sides.

The further claim of the pamphlet, that constructive socialists and the working class movement must use non-violent methods, is not so satisfactorily substantiated. It is made clear, however, that the working class movement needs more persuasiveness than a will to violence, and Society needs a revolution going deeper into the realms of human values than present-day Socialism can provide.

Must the War Spread? by D. N. Pritt (Penguin Special, 6d.).

The author of *Light on Moscow* has found it desirable to repeat his attempt to justify the ways of the U.S.S.R. to man. His book is useful because it explains a point of view which most people do not encounter in their newspapers or on the wireless, but which is nevertheless widely held, especially amongst students. It therefore should be carefully and critically considered. Mr. Pritt believes that there is a growing danger that the war will develop into a conflict between Britain and the U.S.S.R.; but the evidence which he brings forward to support his contention that there is any real desire to "switch the war" in this sense is not very compelling. (The *Methodist Recorder* must feel very elated at the weight which its utterances apparently carry in Mr. Pritt's circles.) But our attitude towards Mr. Pritt's argument will be decided by our agreement or disagreement with his basic belief that men's motives are primarily economic. Does the Russo-German pact embody the latest stage of man's tortuous evolution towards the classless society, or is it the *reductio ad absurdum* of the whole nineteenth-century myth of "economic man"?

Christendom on Trial is one of the war-time series of what used to be the *Friends of Europe* pamphlets now called the *Europe of To-Morrow*. It is a selection of the crucial documents of the German Church struggle, 1938-9, with a foreword by Mrs. Buxton, and it provides a most useful documented summary of the developments of that struggle. It can be obtained for 6d. from Friends of Europe, 122, St. Stephen's House, Westminster, London, S.W.1.

The Testament of Friendship (Macmillan, 10/6) is the title under which Vera Brittain has told the story of her friend Winifred Holtby. Those who admired Miss Holtby's writings, and knew something, if only by hearsay, of her vivid and attractive personality will welcome this study of her by one of her closest friends, herself a gifted writer.

IN MEMORIAM

JOY KEITH

ON February 2nd there died in Manchester, Mrs. R. W. Sillars, whom, until six months ago, we knew as Joy Keith. The loss of one who seemed so well fitted for vital living, will come as a shock to many men and women who were students with her.

Her four years as an undergraduate were very full. As well as her work, she was a member of the Students' Representative Council, she played hockey, and sang in the German choir; she was President of S.C.M., and Chairman of its Scottish Executive Committee. Better still, she found time to make friends. Everyone who knew her was stimulated by her staunch companionship, and many of her friends will only realise now, how often they worked better, and achieved the seemingly impossible, simply because she expected it of them. She had no use for slackers, and by them she was called intolerant. Rather it was, that at a stage when many a student is either seeking a faith, or holding on to a ready-made one, she had found hers, and lived a consciously Christian life. For her, right and wrong were clearly defined, and all her standards were high. By the time she had graduated with honours in French and German from Glasgow, and taken a social science diploma in Edinburgh, these standards had not been lowered, but her understanding of those who fell short of them had deepened, and her forthright honesty, her courage, and her gaiety of spirit, had influenced still more of her contemporaries. Her connection with the Student Movement was never broken, for in 1934 she chaired second Swanwick, and later, as an Employment Supervisor in Metropolitan-Vickers, she had contacts with the Auxiliary and with the S.C.M. in Manchester University.

No one could meet Joy Keith even casually, without realising, and reacting to, her outstanding qualities of leadership: no one could be her friend without being singularly enriched. It is barely two years since she made a splendid recovery from a bad illness. Less than a year ago the trouble began again, and together, she and her fiancé faced its very serious nature. In September they were married. Those of us who have long thanked God for the privilege of knowing her, may continue to give Him thanks for the knowledge that, despite the strain of being ill on one whose zest for life was so great, and although her discomfort increased, she died a happy and contented woman.

To her husband, and to her father and mother and sister, her friends in the Movement will want to offer their most sincere sympathy.

K. D.

FOYLES

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THE TASK OF IRISH THEOLOGY

A Personal Impression of the recent conference of Irish Theological Students.

IS it enough that we Protestant Christians in Ireland should devote our whole attention to indicating the vices inherent in Roman Catholicism? Does our task extend beyond gradually withdrawing within the borders of the Six Counties and there mightily to maintain the *status quo*? Have we a positive word to say to our folk and if so what is it? These are some of the questions that gave point to the Conference of Irish Theological Students held in Dublin at the New Year.

Little research was necessary to persuade us that the Kingdom of God cannot be identified with either the constitution of Eire or The Orange Order! Our task centres round the proclamation of God's word and His judgment upon the political and social systems within which we find ourselves, the leaven of the two political lumps, so help us God.

We have little time for sentimental "if only's" which shelve the real problems and differences and naïvely assert that "reason and goodwill" alone are necessary for the "peace and prosperity" of Ireland. We are called to do more than encourage the ancient language and advocate more general belief in fairies—or even to proclaim the innate goodness and divine right of the British Empire!

If God has visited and redeemed His people then we must make a wholehearted response to His action. We must see to it that the State (or any "order" of society) does not deny His sovereignty. Meagre pensions, the drift from the land, the monopolization of farms, the shortage of rural industries and the high rent of slum clearance houses, together with Gerrymandering of constituencies and impersonation at elections—these things shout out against the principles of human justice, to say nothing of the will of God. We cannot content ourselves merely with a "*fiat iustitia*," we who recognise "the crown rights of the Redeemer."

We are only too well aware of our denominational differences. Did it not cut us to the heart to find ourselves out of communion? Yet we were able, even on this point, to appreciate the position of those who differed from us. Our common ground led us to resolve that some witness should be borne to the Gospel we shared. To this end some of us are engaged upon ways and means of conducting an evangelistic campaign in which we plan to present the Gospel as we have grasped it, making no bones about our differences and no apologies for indicating some of the responsibilities which the Protestant Christian in society in Ireland must not wriggle out of.

JIM BOYD.

The Presbyterian College, Belfast.

POSTPONED MILITARY SERVICE

Decision in Student's Test Case

A student will be granted postponement of military service if, after studying for at least one year, an examination vital to his career is due to be held within nine months of the date of his registration. This has been laid down by the umpire, Sir Ernest Wingate-Saul, K.C., in an appeal brought as a test case by the Ministry of Labour and National Service.

"Probably there is some degree of hardship in the case of the majority of students who are required to interrupt their studies in order to serve in the Armed Forces of the Crown, but it is not in all cases 'exceptional hardship'," says the umpire.

He agrees that a "critical examination" may be described as one which marks a critical point or determines a definite stage in the student's career, and that it would generally apply to a final examination and to some intermediate examinations. It is not to be interpreted, however, as applying to all necessary examinations which precede a final examination.

The umpire fixes nine months as the limit of postponement of service for men called up under section 2 of the National Service (Armed Forces) Act, 1939, and a similar period, dating from October 21st, 1939, for men who, while registered under the Military Training Act, are deemed to have been registered under section 12 (3) of the National Service (Armed Forces) Act.

In the test case the applicant was a second-year student at a Scottish university, studying for the honours degree of M.A. with the intention of becoming a teacher. He is due in June to take examinations in French, German, and English, which, in the opinion of the umpire, constitute a definite stage in his career. In his case the Military Service (Hardship) Committee fixed the maximum period for which postponement could be granted at six months from the date of his application for postponement (September 23rd, 1939), but the umpire points out that he may apply for a renewal at the end of this period.

I.S.S. NEWS

THE results of the Appeal have varied a good deal. Manchester comes out on top with nearly £100 to its credit. Other, and smaller, Universities have managed to collect about £10 or £15 each. Many of the Training Colleges have sent in contributions, some amounting to several pounds, which represent wonderful efforts. On the whole the results have been gratifying, and have given us new faith in the willingness of students to support our cause. There are a number of places where the Appeal is still being held—Cambridge, Liverpool, Bristol, Swansea—and it is strongly to be hoped that as a result of their efforts the final total will amount to several hundred pounds.

The Government has recently announced its intention of helping refugee organisations with a grant from public money. For every pound raised from private sources the organisations have a prospect of receiving an equivalent sum from the Government. This system should stimulate, rather than diminish, private giving.

In January we heard from the office of the World Student Association in Paris that there was an opportunity, for a limited period, to send Spanish refugees to South America at a cost of £8 10s. od. each. For this sum a Spanish student could be transferred from a concentration camp in France, where conditions are appalling and where there is no hope, to a new life across the seas in Mexico or elsewhere. Such an opportunity could not be missed, and we immediately sent funds to pay for the emigration of ten selected students.

HAROLD LYDALL.

3, Endsleigh Street, London, W.C.1.

STUDENT MOVEMENT HOUSE

ONE of the most important functions of the Student Movement House in war-time is to try to help its members to think clearly and honestly about international relationships. The War News and Peace Aims Group now meets every Tuesday night in the Warden's Office. This group consists of twenty or so members invited to represent their countries, with a handful of others who wish to come and listen in. The policy of the group is to look forward rather than backward—to avoid the temptation of saying "if this and this had not happened"—and we are trying to clear our minds as to the real issues which must be faced when the time comes to consider peace terms. Every other Tuesday a visitor is asked to come and address the group, while at the other meetings speakers are chosen from among the group members. Such a group is really valuable and its findings, typed in a monthly bulletin, should be a most interesting record.

The week-end programme is popular, both on its serious and its lighter side; the Czech National Evening drew a large audience; and the speakers on international portraits, Dr. Franz Borkenau on General Franco, and Mr. Darvell on President Roosevelt have both had excellent discussions.

We are naturally anxious about finance. Although our membership has decreased since the beginning of the war the drop is not nearly so serious as we had anticipated, and there is a continuous trickle of new members. But of course very few freshers are coming from abroad, and we are bound to have a much greater decrease on our year's total. Our daily attendance however averages eighty-four at present and at week-ends we get from 100—150 people. But the most serious matter for us is that many members have been evacuated with their colleges or their schools to the country, and are therefore paying the country membership fee instead of the much higher town fee. We have had a very good response to our further appeal in the Annual Report and the extra money raised in this way will be an immense help for this coming year.

Our Annual Report has been sent out to all our subscribers of £1 and over. We shall be very glad to send copies to any who wish to see the report, price 6d., post free.

MARY TREVELYAN,

Student Movement House,

103, Gower Street, London, W.C.1.

AN OPEN LETTER TO THEOLOGICAL STUDENTS

from Members of the Theological College Department Committee
of the Student Christian Movement

12th January, 1940.

DEAR FELLOW THEOLOGICAL STUDENTS,

Our exemption from military service has created a situation for which there is little precedent in recent history. We have, therefore, felt it right to send this letter to your college and to all other theological colleges which are affiliated with the Student Christian Movement. We want to try to make clear certain points which we feel it is necessary for us to bear in mind if we are to meet the present situation as we should.

Though the wording of this letter has only the authority of its signatories its matter was previously discussed at our Conference at Bewdley, at which there were 35 students drawn from 22 colleges and seven denominations. It represents, therefore, a consensus of opinion which we feel to be at least worthy of careful consideration.

First, we understand that theological students are the one group of young men who have the privilege of choosing whether or not they will avail themselves of reservation. This decision, we feel, should be considered with the utmost care in the light of our Faith. We feel that it is important to stress that the Christian cannot make any decision solely on the ground of loyalty to the State. In general we feel that any man who has been truly called of God to the work of the priesthood or ministry should not turn aside from that vocation to any other work. It is, however, possible that a man, while feeling that God's Will for him is that he should eventually enter the ministry, may yet feel that he is not yet ready for that work. It is also possible that a man may be in doubt as to whether he is truly called, and may want some time in a secular job in order to reach a decision. In either of these cases it would clearly be wrong to shelter behind reservation, or to go on to ordination in order to avoid military service. Such a man should, we feel, either enlist or appear before a tribunal as a conscientious objector. Finally, it is possible that a man may have an overwhelming sense of obligation to join with his contemporaries in their military service, although he believes that, if he survives, it will be God's Will for him to proceed to ordination. The need of the Church for an adequately trained ministry, does, however, mean that there is a *prima facie* case for continuing with our preparation. It is only if we feel that we were mistaken in our belief that we were called to the ministry, or if we believe that there is an even more urgent and clear call of God to do other work for the time being, that we can properly depart from our college work.

It is to be hoped that whatever decisions may be taken by various theological students they will be

taken in humility and in the recognition that others with equal honesty of purpose have decided otherwise.

As far as our knowledge goes, however, the great majority of theological students have already decided in favour of availing themselves of their reservation. While believing that this decision is right we would urge that reservation must not be "taken for granted" as a privilege but must be regarded as a responsibility. It may help us to recognise this, to remember that our fellow theological students in France and some other countries are not so exempted; that the majority of our contemporaries in this country have had their careers upset and that married men may have to serve because we have been reserved. While it is true that nothing can add to the responsibility which we take on ourselves when we accept God's call to work in the ministry of the Church, these facts must bring that responsibility into sharper focus.

We would like to draw your attention to this responsibility in four of its aspects:—

(1) *Study*. There is a tendency for many theological students to regard their study of theology as a necessary evil. We see the point of our future work as a priest or minister but we often fail to see the importance of our theological course as a preparation for this.

We feel that it is important to realise that the questions which people are asking to-day, though they are not stated in theological terminology, are fundamentally theological questions. These must be answered by clear simple teaching, but this simplicity can only be achieved by those who have a thorough grasp of their theology. Any attempt to be simple without this, is inevitably shallow, and such shallowness is never effective. We feel, too, that a particularly heavy responsibility will lie on our generation, due to the rapid change in the contemporary scene. The majority of older men in the ministry worked out their theology in relation to a situation which has now passed away, and it is a hard fact of human experience that only a small minority of men are capable of re-integrating their thought with a new background once it has been definitely formulated. Hence we must be ready to bear the brunt of the task of presenting the Christian Gospel to our generation in terms which it can understand.

There is the same need of a clear grasp of theology in relation to work for reunion. Contact between the denominations will be increased by war conditions; if the opportunity which this fact

provides is not to be wasted it must not be sentimentalised, but the underlying differences must be faced with complete theological frankness. It is also important that we should learn how to relate the technical areas of life in economics, politics and industry to the Gospel of God. This will involve the study of questions which cannot ordinarily be included in the college curriculum but a thorough grasp of theology remains fundamental. What we have said implies that we must *live* our theological study throughout our course and not treat it merely as a subject for examinations.

(2) *Prayer.* The fact of our reservation should serve to remind us of the necessity of discipline in our prayer life. We believe that only if theological students become truly men of prayer, in a way which most of us are not to-day, will our generation be able to face the task which is set before it?

We would urge students in all colleges seriously to consider the possibility of binding themselves together in a rule of daily private Bible reading, meditation and intercession.

We would also stress the importance at this time of praying not only for our fellow Christians in Germany but also for the leaders of the German people. The inevitability of such prayer springs, we believe, from a true grasp of the nature of that Body of Christ of which we are members. As Christ on the Cross suffered for all men, so we in our intercessions are privileged to enter into that redeeming work, not merely as individuals, but in virtue of our corporate membership of His Body. Thus even in our private prayer we pray not in isolation but as members of the family of God.

(3) *The Work of the Church Overseas.* There is a tendency in time of war to neglect our responsibility to the Church overseas. It should be remembered that, from the Devil's point of view, war is successful precisely when it breaks up the human family and makes us cease to be vitally concerned with the welfare of the Church throughout the world. In this connection we would point out that though the needs at home are obviously greater in time of war it is easy to neglect the fact that war also creates a greater need abroad.

We would stress that the Church of God transcends all national frontiers and that when we accept God's call to the ministry we implicitly affirm our willingness to serve Him in whatever field He wills.

We feel that every theological student, unless he believes that he is clearly called of God to stay at home, should make known to the appropriate authority his willingness to accept a call to work at home or abroad wherever the need may be greater.

(4) *Our contact with Christians of other nations.* With the collapse of humanist ideas of world brotherhood the work of the World's Student Christian Federation stands out in greater relief.

Humanist ideas of brotherhood towards the Japanese cannot be expected to survive amongst Chinese students whose sisters have been raped. It is only when the sense of brotherhood is rooted and grounded in the Christian faith that it can and does survive. But Christian world brotherhood demands a radical study of the conditions in other countries, and the real causes of war, if it is not to evaporate in sentimentality.

It is for this reason that the World's Student Christian Federation remains one of the very few international bodies which is still at work across the frontiers of war and hatred and is already preparing for the work of reconstruction.

There are various ways in which we can support the work of the Federation. The most obvious is by raising money. Due to the mobilisation of students in this and other countries the constituency from which the financial support for the Federation is gathered is greatly reduced, though its work is becoming increasingly important. It is, therefore, urgent that theological students of Great Britain who are still at college should redouble their efforts to ensure that this work is maintained.

In view of its importance we do not hesitate to say that it should rank amongst the first charges on our resources. The money may be raised by many different methods, but the fundamental method must be by our own self-sacrifice. Secondly, we may bear our part in the Federation's work by getting more accurate knowledge of conditions in other countries and by realistic study of the social, political and economic forces which condition the lives of men.

Thirdly, the best expression of Christian love is prayer. We would, therefore, draw your attention to the Universal Day of Prayer for Students on Sunday, February 18th, and to the observation of the first day of each month as a time of special intercession for students in other lands which has been adopted by the British S.C.M. as a whole.

Finally, the sacrifice and discipline imposed upon our conscripted fellow students reminds us of our need to bear that sacrifice and discipline which is a part of the joy of sharing in the sufferings of Christ.

Yours sincerely,

E. SAXON (St. John's Hall, Highbury)
A. R. MOSS (St. David's College, Lampeter)
G. WILKINSON (St. John's College, Durham)
E. W. BREWIN (Ripon Hall, Oxford)
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HORTON M. DAVIES (Yorkshire United College, Bradford)

UNIVERSITY DENOMINATIONAL SOCIETIES?

By ALEX. RENFREW MILLER

Gonville and Caius College, Cambridge

A challenge—that calls for an answer

AMONG my readers there will be some who will question the query at the end of the title. Perhaps that is all to the good, for some fearless questioning is the thing most needed on this whole subject of "university denominational" societies. And that is the purpose of this article: To question the existence of such societies, and to induce in the minds of those who read it a like questioning.

Why should "university denominational" societies be? What is their purpose? If they do have any purpose, are they knowingly fulfilling that purpose?

In the first place the juxtaposition of the word "university" and the name of a particular denomination is self-contradictory; and it is a self-contradiction that is more glaringly noticeable in the ancient residential universities. For in them it is a fact that the members—whether or not they are aware of it—are a collegiate body living in a community. And it is a community of which the foundation is a Christian foundation; it is a community which has the centre of its life and being in the college chapel. During the years which the members of the collegiate community spend in residence, the college chapel should form the focal point of their religious life. That is true of all members of the college; it is true in an additional, special sense for those whose tradition of worship is not that of their college chapel. Living as members of a community having a Christian foundation it is worth while that they should grow to appreciate the worship of a tradition different from that in which they have been reared, and that in the common worship and fellowship of the college chapel they should realise that they are living in a community which "lives in community and prays in unison." For all members during their years of residence there is provided an opportunity—rare and unique—of experiencing that unity and fellowship of all believers, of experiencing that membership of the "one Body, Which is His Church."

Further, the emphasis which such a society places upon the denominational aspect is foreign to all our activity as Christian members of the university. The fine work of those organisations, of which the particular task is the presentation of "Christ, and Him crucified" to successive generations of students, is independent of differing denominations and includes all traditions of man's worship of the "One God, the Father, Son and Holy Spirit." Our common worship, prayer, and study are enriched by the beauty of our respective traditions but, while that is so, denominational

differences have no place in our fellowship. It is a fact that the Student Christian Movement has done more to create a spirit of unity and urge to re-union than any other organisation; it has done more than any other organisation to remove that sin of the disunion of the churches that is the deepest hindrance to every missionary activity of the Church. The existence of a university denominational society clouds the vision, and hampers the realization, of the "holy catholic Church." It is because a denominational society in the university is foreign to every Christian activity within the university—in which members of the university take part in virtue of that membership—that the term "university denominational" is self-contradictory. A university denominational society not only has no *real* part in the religious life of the members of the university but its existence is a sad hindrance to the full realisation of that life.

And now some of my readers will rightly point out that the full realization of the religious life of the collegiate community requires that to it there should be brought every Christian tradition, and that denominational societies enable this to be done. That would be a *valid* *raison d'être* of a denominational society. In support of this contention it will be stated that the S.C.M. in Cambridge, for instance, includes in the advisory body to its executive the secretaries of the respective denominational societies, and they are also members of the general committee. The answer is short. It is the experience of every S.C.M. executive and of every "Intercoll." that the denominational secretaries are conspicuous by their complete absence. In short, the life existent in every shade of Christian tradition is not added to the corporate worship and experience of the collegiate community by, or through the agency of, the denominational societies. The corporate Christian life is enriched by the traditions of our differing communions through the activity of individual members, who retaining their allegiance to the historical traditions of their own communion yet add their witness to the common fellowship of their college chapel. One is led to conclude that denominational societies in the university do not fulfil that task which alone could provide a valid reason for their existence; that, in fact that task is fulfilled by individual members of all our differing Christian traditions taking their part in the corporate fellowship and worship of the collegiate community.

Can one escape from the conclusion that "university denominational" societies should not be?

NEWS FROM THE COLLEGES

Manchester Branches' Mid-Terminal. — In spite of the thick carpet of snow that lay on the ground a party of thirty optimists, drawn from all the Manchester branches, set out on Saturday, 27th January, to Birchfields, a Guest House near Hope, Derbyshire, where they hoped to hold a retreat on the subject of "Prayer."

We arrived about four hours late, and consequently the programme had to be revised hastily. The Rev. J. R. H. Moorman led the first day's study. The first session was spent in considering "The Nature of Prayer." Mr. Moorman pointed out that while prayer is universal, its nature and use vary widely. He showed the differences between praying and repeating prayers. Prayers are definite acts, while prayer is part of our behaviour pattern, and is therefore always available when it is needed. Prayer is not a way of controlling events, but a means of knowing God's will and obtaining strength to fulfil it. Mr. Moorman said that the first part of the Lord's Prayer was concerned with the acceptance of God's will, and emphasised that our acceptance of His will must not be confused with mere resignation.

The second talk was about "The Method of Prayer." Prayer has a three-fold nature: it is a quest, an act of faith, and a self-offering. One of its objects must be the discovery of the will of God. To this end, prayer should contain an element of listening. The greatest danger is that our prayer should become selfish. Above all, it should be natural, for God is our Father, and as well as having authority over us He takes an interest in us. Finally, we pray in the name of Jesus. In order to be able to do this sincerely we must be worthy to be His ambassadors.

In the session on "Intercessory Prayer" the question asked was: "We know that decisions made in the presence of God are more likely to be in accordance with His will than those made otherwise. Can this influence be extended to other people through our prayers?" In answer to this question it was said that prayer brings God and man closer together, and so strengthens the hands of God. Things that might spoil intercessory prayer were: we might not express ourselves clearly; we might not ask for the right things; and we might expect too definite an answer. We must have faith in the results of our prayer if it is to be answered. While we must make our requests known to God, we must not confuse requests with demands. Our prayer must be accompanied by works, and not regarded as a substitute for them.

The session on the Sunday morning was led by Fred Parry, our Intercol. Its subject was "Corporate Prayer." There seemed to be a lack of conviction about corporate prayer, he said, due probably to the fact that we find other people pray in a way different from our own, and to our shyness, or sometimes to our pride. Corporate worship and our own private prayer life must be unified. We are a family in God, so it is right that we should pray together. We read that Jesus

PRAYER CALENDAR, MARCH, 1940

1. Intercession for the Federation and for Peace.
3. Annandale: Quiet Day for London College Students, led by Rev. M. Bruce.
Central Y.W.C.A., London: Day Conference on "Education to-day," for London College Students. Speakers, Miss M. Reeves, Miss G. Hubble.
- 9-10. Leeds University: Committee Training Week-end on Vocation.
- 16-17. Youth Hostel, York: Yorkshire Training Colleges Week-end.
- 21-26. Ashburne Hall, Manchester: Christian Auxiliary Movement Annual Conference.
- 28-31. Dublin: Irish Council. Speaker, the Rev. O. S. Tomkins.
- 29-30. Annandale: T.C.D. Committee.
- April
1. Intercession for the Federation and for Peace.

went into the synagogue "as His custom was." Common prayer is educational in that other people's convictions help one. The secret of corporate prayer is Christian fellowship, but to attain this fellowship we must be prepared to make sacrifices. Fred concluded with some practical points about college prayers and then we split up into groups for a further discussion of these practical matters. It is probably not too much to say the retreat has borne fruit in this direction already.

The closing session had to be abandoned to catch a train leaving for Manchester, but in spite of our leaving the house in a great hurry, the train took over twenty-four hours to cover the thirty miles back to Manchester. But that is another story.

S. J. PORTER.

Magee University College, Londonderry— Pre-Terminal, January 5-8, 1940.

On Friday, 5th January, about forty people gathered at "Guysmere," Castlerock, Co. Derry. They were for the most part from Magee, but there were representatives from other Irish Branches, and guests. J. L. M. Haire (Oxford, Edinburgh, Strasburg, Pres. Coll., Belfast), better known as "Jimmy," with Donald Kennedy (T.C.D., Edin., Stras., Pres. Coll., Belfast), and Beth Davey, Irish Sec. (Queen's) were our speakers.

What happened there? A number of people met together, and found, perhaps, during that week-end, a new depth of meaning in the word "fellowship." This was surely something worth bringing back to College. We were reminded of the constant need of all Christians to examine, and to "give a reason for the faith" that is in them. Once again the message which, after nearly twenty centuries is still fresh, that Jesus is Lord, was with all reverence and sincerity put before us.

But what happened there? I have always felt that a conference is as good a place as the next at which to make a decision, so who can tell what may have happened there? The ultimate answer of our question lies with Him, in whom alone is strength, confidence and hope.

NEWS AND NOTES

Censor's Regulations.—May we draw the attention of magazine subscribers to the fact that magazines must not be sent on to friends or relations in the majority of places abroad without a Censor's Permit. The S.C.M. holds such a Permit and is able to send magazines direct, subject to the Censor's approval of the issue involved; but if subscribers send on their own copies to censorable countries, they are stopped by the Censor. This does not, of course, apply to the British Empire, France and the U.S.A.

The 1940 Peace Year Book.—The National Peace Council announces the publication of a new edition of the Peace Year Book. Owing to the special circumstances of the moment, the 1940 edition is smaller in size and is confined mainly to the Directories of peace and progressive organisations at home and abroad, and to the Bibliographies covering peace books and pamphlets issued during 1939. The Year Book has come to be regarded as an essential part of the equipment of national and local peace bodies, and of active peace workers, and the National Peace Council is inviting co-operation in ensuring that the book is more widely known and used. The new edition costs 6d. per copy (postage 1d. extra), but the new issue and the 1939 Year Book, which contains a considerable amount of information on international questions that is still topical, are being supplied together for a composite price of 1s. (postage 3d. extra).

Orders should be addressed to the National Peace Council at 39, Victoria Street, London, S.W.1.

The Foreign Missions Club (151, Highbury New Park, London, N.5) which was established about forty-five years ago, provides a comfortable home for Missionaries, Students and Friends at a moderate charge. Students availing themselves of its advantages will enjoy a thoroughly congenial Christian atmosphere. Perhaps some of our readers would like to know its telephone number. It is CANonbury 1573.

Tea-Time Concerts.—The Christian Council for Refugees, from Germany and Central Europe is organising tea-time concerts by European artists on Thursdays from 5.15 to 6.15 at the Queen Mary Hall, Y.W.C.A., Great Russell Street, London, W.C.1. The proceeds will be given to the Christian Council for Refugees and the Musicians' Benevolent Fund. Particulars of forthcoming concerts may be obtained from Miss Maud Karpeles, Christian Council for Refugees, Bloomsbury House, Bloomsbury Street, W.C.1.

Communications with reference to the work of the Student Christian Movement, and subscriptions or donations, should be addressed to the Rev. W. D. L. Greer, Annandale, North End Road, Golders Green, London, N.W. 11, and orders for books to The Book Room, 58, Bloomsbury Street, London, W.C. 1.

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EDITORIAL

New Committees

Spring is a time of newness, of renewal, and it is a good augury that most new S.C.M. committees come in with the Spring. There is always something incredible about Spring. The S.C.M. committee which, eight weeks ago, spent the night in a snow-bound train could hardly recognise now the country-side in which they were then marooned! It would be incredible—if we had not seen it happen before. That is why Spring and Easter go so well together. Death is turned mysteriously into life. We could not believe it if we had not seen it happen before. That is why "if Christ be not risen, we are of all men the most miserable." It has happened before; God brought life out of death, and He is always doing it.

Most of us know it in our own lives, some more than others. We know how forgiven failure and human desperation can be made into power and happiness.

But it is also true of the life of S.C.M. branches. Dead ones come to life and branches which were dead in parts can come to life all over. That is the Easter promise of God, and that is the hope in which new committees can take on their work, however hard the prospect looks at first.

Easter and Exhilaration

Easter enables us to face the future with exhilaration. There is plenty of pessimism and fear in the world to-day. So there ought to be. Most people do not believe that "Jesus lives," and if He does not, the world is one to be feared. Make no mistake about it. The "war" has not gone

far yet, meaning by the war, slaughter localised in western Europe. The slaughter localised in China is still going on, though in Spain, Poland and Finland it has, more or less, stopped—and they were all parts of the same war, the war in which a civilisation, condemned to death by its own inner self-destructiveness, is lashing out in self-preservation, and in which its successor comes bloodily to birth.

Our corner of the war has not gone far yet, but far enough to have smashed a good deal and to make it certain that a lot more must be smashed. Already the dislocation of life that "peace" would bring is so great that no government could establish it and remain in power. The papers talk about "the threat of peace." They are right.

So it is not light-heartedly that Christians can talk about facing the future with exhilaration. It is only because they know that the price of Easter was Good Friday. As on Good Friday, God is letting the things on which men pinned their hopes be smashed. "We had hoped that it was He who should restore Israel." But the Christian can face the destructiveness of our day with hope and exhilaration because the things which cannot be destroyed stand out more clearly than ever. The tide, that washes away the sand, lays bare too the rock on which to build.

This is *not* to say that what is built on the ruins of war will be Utopia. It will not. It will again be mostly sand. The rock is Christ, and Christ only. What is built on Him already will not be destroyed, and the storm gives us the exhilarating chance on Him to build more than before.

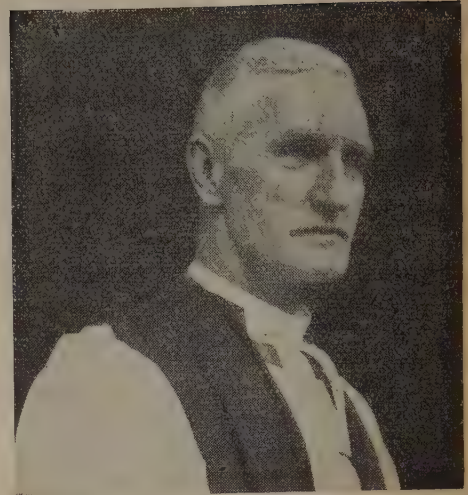
"WHAT LACK I YET?"

THERE is a curious thing in human life, which I daresay you have noticed, and that is that often those who seem to be the most richly endowed are the most conscious of something missing. The scientist is keenly aware of the gaps in his knowledge. The scholar in his world of books knows very well how much is still un-read. The statesman is sadly conscious that what he can do falls very short of what he would like to do. And the saint—by saint I mean the really good man—even he, who may seem to others the embodiment of unselfishness, is pretty sure to be found asking himself, "What lack I yet?"

Such reflections occurred to me when recently I was reading to myself once more that story of an attractive young man and his memorable conversation with Jesus. Our Lord, with His disciples, was going along the road one day when this wealthy young Sheikh came running up to them, and, to everyone's astonishment, there and then in the dusty road, knelt down at Jesus' feet. What-ever was he after? Well, what he wanted, so he said, was for Jesus to tell him the secret of life. "Eternal life,"—the phrase he used—doesn't just mean future life, or life after death, or life in a specially religious sense. It means the full life of a human being, physical, mental, spiritual, a life that is sensitive to truth and beauty and goodness, a life, in fact, which is in contact with the source of all life—namely God Himself. The young man told Jesus, quite honestly, that he had lived a religious life, but without finding what he really wanted, for he immediately added the rather wistful question, "What lack I yet?" The Master's heart went out to that young man, and no wonder: "Jesus," says the story, "looking upon him, loved him." And then, swiftly, with one keen, strong word, Jesus told him how he could find that full life he longed for: "One thing you want. Go, sell all you have; give the money to the poor; you will have treasure in the spiritual world; and come, follow Me."

It seems rather like a surgeon announcing that a serious operation is necessary, but promising splendid health when the operation has been successfully performed. In this case the young man didn't relish the idea of the operation; we are told that "he went away sorrowful, for he had great possessions." Perhaps later on, when he had thought it all over, he came back again; I hope he did. But why did Jesus tell him that this was the only way to save his life? Would He, does He, say exactly the same to you and me, and to all who honestly want to be real Christians? No, I don't think He does. If everyone gave all their money away and abandoned their own jobs, it is clear that chaos would result. The Christian Gospel, in all its claims and assertions, never loses sight of common sense. I think what our Lord meant was something like this. He saw in that young Sheikh a man of tremendous possibilities, but one who was cumbered, hampered, frustrated

By the
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The Rt. Rev. E. S. Woods.

by his belongings. The difficulty was not just in his possessing a lot of things. Jesus nowhere says that wealth in itself is evil. What was wrong was his attachment to them; he had lost his freedom. He suffered from a divided mind. He couldn't really attend to the things that mattered—like God, and the needs of his neighbours, and the troubles of the world.

For anyone who wants to be a thorough-going Christian, there is no escape from this challenge. If in truth God is the final reality, then many of the things men strive for are passing shadows. If God is life, then all which separates from Him, however engrossing, fascinating, is death.

But let us try to get this thing quite clear. There is no such thing on this earth as a "purely spiritual" life. Every day, and all day, we are inescapably involved in material things. We get out of bed—sometimes a very unpleasant operation!—we eat our breakfast, we go to work, we read the paper, we talk to our friends, we are busy about the house, we listen to the wireless. And what are called the "good things of life"—of course, we enjoy them, home and hearth, books and music, gardens and flowers, sport and games, the joys of friendship—would Jesus say, go and give them up? I do not think so. I do not think He would say they were evil in themselves. What I believe He would say, in the spirit of what he said to that rich young ruler, is something like this: "Don't let these things get between you and God; if you do, they are wrong. Let God and His Kingdom be your first concern, and view all your material environment with a certain detachment." In so far as the "good things" of life come your way, give God thanks for them, use them and enjoy them in Him, so to speak, and, above all, share them. In a word, if these things hide God, cast them out. But if you can really give your heart to Him, if you can put Him first, then even these material things can become a means of serving Him and of loving your neighbour.

The Secret of Life

I remember years ago hearing a story about the late General Booth, that great saint who for a long time was head of the Salvation Army. When at a great age he lay dying, an old friend sitting by his bedside asked the General if he could explain how it was he had managed to accomplish such a wonderful work for God and His Kingdom. The old man, who was the soul of modesty, thought a minute, and then he just whispered, "I think it is because God has had all I've got."

Uncounted multitudes of men and women, of every age and every clime, have discovered Christ's great truth, that surrender is the secret of life. "If any man is willing to lose his life for My sake and the Gospel's, the same shall save it." And let it be quite clear that this surrender, this sacrifice, is not something merely negative; it has nothing to do with a barren and morbid asceticism. The essence of it lies in devotion to a person and loyalty to a purpose. In the same breath that Jesus said to the young man, "Sell and give," He said "Come and follow." To care for something not yourself, to harness your powers to some great and worthy objective, is the very salt of life. "The heart of man is so constituted that its fulness comes of spending. When we surrender ourselves we are victors. We are most ourselves when we lose sight of ourselves." It is one of the tragedies of to-day that so many, especially of the younger generation in Germany and Russia, and, to some extent, in our own country, dissatisfied as they may well be with the cramped, frustrated life of an inescapable economic bondage, have given themselves to the service of purposes which are unworthy and even nakedly evil. If only the Church could help these younger people to see what a magnificent alternative Christianity offers them!

Now, if I have in any way rightly interpreted what Jesus Christ wanted of that young man, and what He wants of us, and if, as I fully expect, you honestly desire to respond if you can to Christ and His demands, then I expect you are asking, "What exactly am I to do? If I am not to sell all I possess and give the money to the poor, what exactly am I to do?" Let me try to give you an answer. I have, I think, already indicated that our main response to Christ's demand is a complete change of attitude. We are to start thinking quite differently; we shall now want God, even enjoy God (I say that deliberately), we shall like to spend time in His company, we shall be anxious to do those things which will not so much minister to our comfort and pleasure as set forward among men God's own purposes of righteousness and mercy and love.

The Christian and War-time Limitations

Take, for instance, these war-time restrictions and limitations—restrictions on food and shopping and travel, and on many of our ordinary harmless habits. Why not accept these conditions with cheerful alacrity, not merely as a modest contribution to our righteous objective in this grim war, but also as Christians disregarding comforts and

conveniences for Christ's sake? Do you remember what He said in the Sermon on the Mount about "going the second mile"? "If," He said, "a public officer presses you into the transport service for a mile, accompany him for a second mile of your own accord." How wonderfully appropriate to the urgent civic and national obligations of these days! And it may become even more appropriate in the days to come. It is clear that there are very great social changes impending. In many ways life will never be the same again. The structure of society will be different. We shall all, and especially the more well-to-do classes, be driven to a new simplicity of life. But if we can accept these changes gladly, the result will be all to the good, and we shall find, throughout our nation, a new unity, a keener sense of true values, and a higher moral purpose.

But the kind of attitude towards people and things should be characteristic of the true Christian all the time. With cramping selfishness left behind you are free to do the extra thing, the unexpected thing, the generous thing. That neighbour in need—you will now gladly go out of your way to help him or her. That tiresome member of the family, that person in college or office who vexes you, who has hurt you—you will just go on forgiving, not till seven times, but till seventy times seven. Indeed, it may be that family life is for many of us just the sphere where we need to start off on the "second mile." Parents who are inclined to tyrannize, who are so slow to understand and to sympathise; sons and daughters who are perfectly charming to everybody except their own father and mother—well, there is a better way, both for parents and children, and when it is followed home life is transformed. Or again, that bit of work in some college society, or war work, or Church work you have been asked to undertake, with all its inroads on your free time. You will now take it on with gaiety and energy, if you know that Christ wants you to do it. Yes, that Christ wants you; I would stress that personal aspect of it all. It doesn't matter what you call it: loving Christ, loyalty to His Kingdom, serving His cause, responding to His demands—you can describe it all in a variety of ways. The point is that the personal motive which supplies the essential dynamic. Without that motive the whole business of self-giving becomes drudgery instead of joy. With that motive you can go anywhere and do anything. You are out now to follow Jesus; and that means loving, serving, forgiving, bearing other's burdens, without any limit whatsoever. It is that spirit which will win peace in the home, peace in industry, peace in the world. And that way life is to be found; as Jesus Himself showed us all the way from Bethlehem to Calvary, to love to the uttermost is to live.

It is undeniably a steep path we are called to climb. I don't suppose that path will ever be crowded. But you may be perfectly certain that the way up that hill is the way of life. In one's sluggish moments that track looks uninviting, and

one would rather turn downhill again. I own that when I feel like that, then I look again towards God and see what He has done, is doing, and I feel better. "God so loved that He gave." That fact is written in flaming letters across the whole of history. And that superb Divine giving is at the very heart of the Christian religion.

And if it is really true, as I honestly believe it is, that God, God in Christ, says to me and to you that by this willing giving of ourselves we can do something, however little, to set forward His plans and purposes, why then, what else can we possibly do but say "Yes" to Him? Once you have any

sort of vision of His boundless love, no other answer is thinkable.

Teach us to-day, O God, to rule ourselves, to be stern, harsh, merciless to our bodies and minds; to discipline our lives with an iron hand, so that no sloth of ours, no craven despair, no self-indulgence, no failure of sympathy and imagination, may mar the work of Thy Kingdom.

We thank Thee for Thy great love. Help us also so to love that we may enter into the fulness of life: through Him who lived and died for us, even Jesus Christ our Lord.

INDUSTRY, SOCIETY AND WAR

Or A Business Man in search of Utopia



By MICHAEL DEAN

Industrial Secretary of the S.C.M. and of the Christian Auxiliary Movement

AMONG those men and women who have refused to put their intelligence into cold storage for the period of the war, there is a desire to look forward, and catch some glimpse, through the fog ahead, of the future and its possibilities. Among these is my friend John Smith, who is the managing director of a firm in the Midlands, and because he moves in a different environment to that of the university, it is interesting to see the points at which his thinking links on to that of university people, and where it differs.

Industry shapes Society

There is an increasing realisation of the importance of the economic and industrial factors in any future society, though the extent to which these factors mould society is not widely realised, either in industrial or university circles. John Smith's firm employs some eight hundred men and women, and manufactures a variety of metal products for the engineering industry. John is not only an able and progressive business man, but he is also far ahead of most men in his position in his social

ideas. This is largely a result of his religious convictions, which have made him aware of his responsibilities, and brought him into contact with other business men in his denomination who have occasionally discussed with him experiments in their own factories which they feel to be socially desirable. Except for this, he has

had no training in social studies, as his own university education was entirely technical.

Although in the first place it is the economic demands of society which cause the rise of an industry, yet even while it is becoming established it affects the life of the community of which it is a part. As it grows its influence becomes stronger until the stage may be reached where a community, a village or town, is dependent for its existence on one particular industry. Now John Smith understands this at once when it is put in concrete terms. For example, his firm owns an old and out-of-date foundry in a small country town, and he knows that if he closed the foundry it would be a bad thing for the men employed and for the town, so he is keeping it going while the firm can afford to do so. In a wider sense industry affects the life of the country as a whole, and to this John Smith has given little thought. It decides where men shall live and the social class to which they shall belong, it affects their character and their thinking and their outlook on life, and even influences their religious beliefs. In any society the industries have a large part in determining its structure.

Already since the beginning of the war remarkable changes have occurred in industry, and these are bound to have a considerable effect on society, both during the war and afterwards. Before considering the reactions of our friend John Smith to these, let us look at the actual situation.

The effects of War

Some of the immediate effects on industry of the war are obvious from reading the newspapers, such as the change-over from production for export or domestic purposes to armament work. There are other effects which are of equal importance, though less obvious. Broadly speaking, the war has greatly accelerated and emphasised certain tendencies already existing in industry, rather than created new ones. Such tendencies, now brought into greater prominence, include:—

- (a) The greatly increased Government control of industry, and allied with it the increased powers given by the Government to associations of producers. In many cases the leading men in an industry before the war are now the controllers of that industry. This is variously regarded as a realistic acknowledgment that these men do understand the working of their industry, or a weak surrender to vested interests by the Government. In fact the regulation by Government departments, or by committees responsible to them, of prices, imports, exports, supply of materials, working hours, etc., means that we have passed from a period of comparatively free, and to some extent competitive, capitalism to a system of state-regulated capitalism, in which even profits are to some extent controlled.
- (b) The changed position of the trade unions, with the leaders co-operating with the Government and consulted by them on labour questions. Associated with this change there is in the local branches a much closer intimacy between employers and trade union officials, caused in some cases by the more frequent consultation necessitated in war-time, in others by the knowledge that during the war, while an industry is doing well, they will both make the most out of it if they don't quarrel. At the same time there is a minority movement growing up in trade union circles which holds that the union leaders have betrayed the workers' cause by co-operating with the Government. This minority tends to be Marxist and opposed to the continuance of the war.
- (c) The apathy of that part of the public which works in the industries of the country, and their neglect of social and political thinking, because their attention is focussed firstly on making good wages, and secondly on the war effort as seen by the newspapers.

What reactions do these tendencies cause in the minds of John Smith and his fellow directors,

engineers and managers—men who are likely to have no small influence on the future course of industrial life in this country? To what extent are such changes permanent? What effect will they have on the future? In the first place these tendencies have attracted less notice than might have been expected. A manager may be so occupied with the details of Government regulations, or by negotiations with trade union officials, that the tendencies of which these are the effects escape his notice. In his meetings with his business associates John Smith has nowadays little time to discuss anything but business matters, but nevertheless his many contacts with men in various industrial centres give him some idea of what other men are thinking. There can be little doubt about the view held by the majority. It is one of optimism. Things are going to go well in this country, both during the war and afterwards. The reasons which John's acquaintances give for this hopeful attitude are, firstly, that factories are full of orders; secondly, that the trade unions are behaving, as his friends say, "very sensibly," and thirdly, that we are now capturing the markets formerly held by Germany, Poland, and Czechoslovakia, and that we shall retain them after the war. It may be that for many business men this optimism conceals an uneasiness about the future which they are unwilling to admit even to themselves. In any case, they remind John, it is absurd to bother about the future until we have won the war.

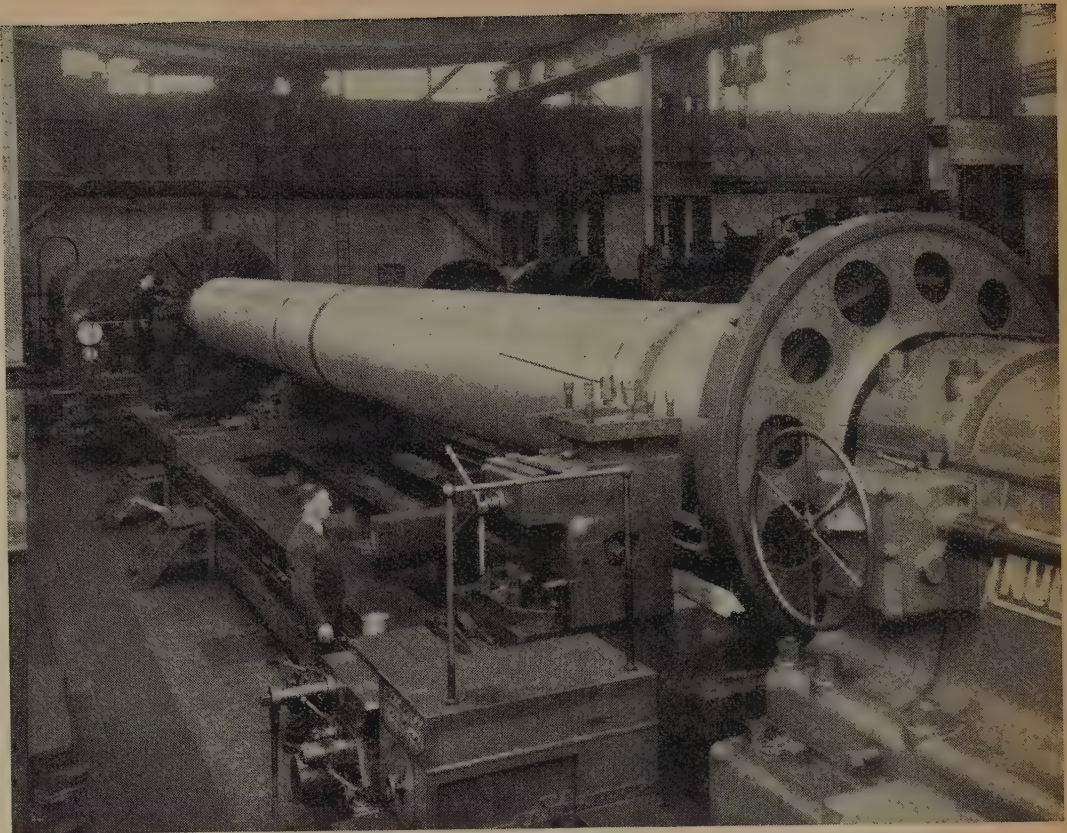
At times, when he is concerned with the regulations and endless forms of various Government departments and controls, John feels that he can agree with his business colleagues that when the war is over the one thing necessary to put everything right is an immediate cessation of Government control. Sometimes he feels that to question the assumptions of his business friends amounts almost to disloyalty, and yet he cannot view the industrial position after the war with anything but apprehension. He sees the production of his own factory enormously and artificially expanded to meet war-time needs, and he knows that the over-expansion of industries in the last war helped to create the depressed areas of South Wales and Durham. He regards with anxiety the difficulty of changing industry over from war-time to peacetime production. He is one of the more thoughtful minority of men in influential positions in industry who are looking ahead as far as their immediate commitments allow them. At present there is little cohesion of thought among them. John Smith's firm is capturing no overseas markets, and he wonders how the men in the army can ever be re-absorbed into industry. He considers that Government planning of industrial production will have to be extended both during and after the war, and would welcome "totalitarian," by which he means Government, control both of profits and wages. There is a great difference of opinion here among John's friends, some considering that the

spread of Communism is inevitable, first in France and then in this country. On the whole there appears to be more interest among men in industry in the political map of Europe after the war than in the industrial one. There is a tendency to forget that the industrial scene in our country will be greatly affected by its counterpart in others. There are some men who see this, such as those who hope that the Franco - British economic agreement may produce a kind of economic League of Nations into which Germany will be allowed to come. John sees the need for rebuilding the economic life of

Germany after the war, even to the extent of helping her to regain her markets, though whenever he has mentioned it the idea has been regarded with amazement by his business associates. His hopes of Utopia are not yet very clear, although certain details have emerged. He sees in Federal Union a prospect of a fairly lasting peace, and in this country he realises the need for distributing the enormous financial burden of the war as fairly as possible, and considers that a scheme of family allowances should be introduced as soon as possible.

Tensions in Industry

There is another section of industrial life, of which John's knowledge is limited to that of an observer viewing it from a superior position. He cannot enter it or understand it except in part. This is the world inhabited by the people in his own factory—the young fellow at the bench, the girl at the machine, the skilled mechanic, the trade union member. What is their attitude? It is one of cynicism—the attitude that although a job has to be done, the world isn't much of a place. Events just happen, and we cannot do much about them. Although we have to fit in with what comes to us and go into the army or continue in some reserved occupation, yet we have no responsibility for what happens, so politics and social thinking and trying to make things better are all a waste of time. This



MAN AND MACHINE

(With acknowledgments to the English Steel Corporation, Ltd.)

outlook, with its temporarily suppressed idealism, might respond gladly to a man or a movement which could hold up a vision of the future, some purpose to which a man could direct his energies, whether the vision were true or false.

At present the major conflicts of interest within industry remain hidden because all classes are united to an unusual extent in the prosecution of the war. There are signs that this situation may change should the war continue for a long period. Already various sectional interests tend to take advantage of the situation. For example, in any one industry the closer intimacy between employers and the representatives of the workers tends to make them agree that higher prices suit both sides, and that they will get what they can out of the public, if they are not checked by effective Government control.

It is in the matter of labour relationships that social tension is likely to become obvious most quickly. It is suggested that the economic agreement with France will involve some relationship between prices, and therefore between wages, in the two countries. If this is so, it will not be possible to allow wages in England to continue to rise, and yet any attempt to suspend the present adjustment of wages by negotiation would certainly cause great resentment in this country. The Keynes scheme for the compulsory saving of a proportion of wage increases has been received with strong disapproval among working men, who tend to assume that wage

increases and more overtime pay should make a better standard of living possible.

Even should the various tensions within industry remain dormant during the war, when peace comes the transition from war to peace in industry is certain to be difficult, socially and economically. Among the probable factors are industrial dislocation, the re-distribution of pre-war markets, changes in the standard of living, unemployment, and the necessity of remaining armed during the pacification of Europe. How will these problems be met? Will the country be faced with a choice between a Government-regulated Capitalism, some form of National Socialism, or Communism? Whatever the choice, it will be determined to a large extent in the industrial sphere, it is in industry that many of the most acute problems will arise, and it is here that Christian men seem least aware of the issues and least awake to their responsibilities.

Challenge to the Churches

Although there is at present little constructive thinking about the changes which are taking place, and men in industry are mostly limited to the narrow circles of their own day-to-day knowledge and experience and find it difficult to see any problem outside those circles, yet war-time changes have shaken up the minds of a number of men in a variety of positions in industry. It is because of this awakening among a minority that the need for Christian men to see their responsibilities in industry in a wider setting has suddenly become more urgent. It should be emphasised that Christian men in responsible positions should study the actual situation and the tendencies involved, instead of accepting the ready-made judgments of a limited circle of their business colleagues. This need for a more realistic approach applies to university circles too. So much of the social theorising of religious and politically-minded people, both inside and outside the universities, remains irrelevant to the needs of our day because it refuses to take into account the outlook and the limitations of ordinary people—the factory worker whose chief interests are his home and his garden, the Christian employer who is a good man but whose outlook does not extend far beyond his business, the miner who ceased to think when he left school, the engineer who refuses to accept any responsibility for non-technical matters. Whatever society we may have in the future, it will be composed mainly of such people, and influenced by their prejudices or their vision, their apathy or their enthusiasm.

And while our friend John Smith and his acquaintances are preparing their first provisional drafts for their post-war Utopias, they have to be reminded of another matter which so far they have left out—that if the chief end of man's life is that he may "glorify God and enjoy Him for ever," however difficult it may be to fit this conception of

man into any society which is likely to grow out of modern war-time industry, this is no excuse for leaving it out altogether.

FINANCE AND FEDERATION WEEK

Up to the present date (March 18th) 115 colleges have sent in their Federation Week contributions, which amount to £901 10s. od. The corresponding figures for last year were 103 colleges and £822.

We have still a long way to go to reach our aim of £2,200, but 101 colleges have not yet sent in their contributions. I hope that those responsible for college collections will send in at once what they have already got. This does not prevent the sending in of other instalments up to May 31st. During the Easter vacation good work can still be done in the family circle by means of Federation boxes.

In raising their quotas many colleges have had to contend with unprecedented difficulties, but they have faced them with determination and achieved success. Some colleges have exceeded their quotas and I know of one that has trebled it. At a time like this we record these facts with a real sense of thankfulness to God.

Nor have our senior friends forgotten our need. They have contributed £165, which is £13 more than last year, while Auxiliary members have weighed in with £140 as compared with last year's £82.

All this goes to show that both past and present members of the Movement are determined not to allow our international work to suffer. We are still in need of a few special gifts to make up the £100 which we have promised to the French S.C.M., and you who read this, if you have not already contributed, may like to send a gift for this special object. Here is one way of showing our appreciation of the burden that the youth of France is bearing to-day.

To the colleges, and especially to Federation Week organisers, to Auxiliary members and to our senior friends, we send our sincere thanks. Your work and self-denial have made possible the continuance of those channels which, throughout the student world, are the visible expression of our unity in Christ and a means of reconciliation.

W. D. L. GREER.

A NEW POEM BY T. S. ELIOT

An important new long poem by Mr. T. S. Eliot was published as a special supplement to the *New English Weekly*, for Thursday, March 21st.

It is the longest poem by Eliot since *Burnt Norton*, which it somewhat resembles. We hope to refer to it in a forthcoming review of new verse. Meanwhile many readers will be interested to obtain this Easter poem, *East Coker*, through the usual newsagents or from the offices of the *New English Weekly*, 7, Rolls Passage, London, E.C.4.

MAKERS OF MODERN THOUGHT

A series on some thinkers who stand behind the thought of our own times.

(2)

By PATRICK THOMPSON

Assistant Chaplain of Wellington College, Berks.

DOSTOEVSKY: THE POET OF HELL

Sin . . . could not be known but by the pain it is cause of.
And to me was shewed no harder hell than sin.

—Julian of Norwich, *Revelations*, chs. 27 and 40.

I AM writing for those who have heard of Dostoevsky before; who know of him nothing certain but that he was a Russian novelist of the 19th century; who have read nothing of his, and wonder whether it is worth their while to try. For those among them in particular who are Christians, and wonder whether it is worth their while as Christians. I should like to be able to persuade all of them that it is: I am hopeful of succeeding chiefly with these latter.

If the man is really a great Christian—not merely a great Russian Christian—one might suppose that anybody who cares to think deeply at all would care to try and understand him. Perhaps Prince Svyatopolk-Mirsky—who wrote the article on Dostoevsky in the *Encyclopædia Britannica*—did care, and did try. He had at least the great advantage of being a Russian. But then, at the time he wrote it, before returning to Russia, he suffered from the still greater disadvantage of being a good Marxist. And to a good Marxist a great Christian cannot be understood; he can only be explained away.

It is hard for a good Communist to understand Dostoevsky: it is harder for a bad Christian. Of course, we are all bad Christians; all that I mean by the phrase here is one who sees nothing funny in treating his own miserable mediocrity as the yardstick of Christian normality.

It is dangerous to read Dostoevsky. Either you will not understand, and then, at worst, you will have wasted your time. Or, you will understand. And then you can never be quite the same again. You must suffer something comparable to that sharpening of the sensibilities of the soul that Pushkin ascribes to his *Prophet*, at the angels' touch:

He touched mine eyes with fingers light
As sleep that cometh in the night:
And like a frightened eagle's eyes,
They opened wide with prophecies.
He touched mine ears, and they were drowned
With tumult and a roaring sound:
I heard convulsion in the sky,
And flights of angel hosts on high,
And beasts that move beneath the sea,
And the sap creeping in the tree.¹

"Should I enjoy Dostoevsky?" That I can hardly promise you; particularly if all you want is a nice story to while away an hour in the train. But

then, if that were all you wanted, you would hardly be likely to pick on a dead foreigner.

What I can assure you is that Dostoevsky matters. If you care at all for the art of letters, you will the better understand and enjoy, for having read him, such contemporary novels as Georges Bernanos' *Diary of a Country Priest* or Charles Williams' *Descent into Hell*. Both what these writers look at, and their way of seeing it, declare them of his spiritual family. Whether they wittingly set themselves to learn from him, I neither know nor care.

Merely as a stylist, he has enough to teach to make it worth anyone's while to read him. He was usually forced to write in a hurry, and, so, often wrote badly. But he never lowered his standards to fit his performance and made a virtue of necessity. His standards were necessarily exacting, because so often he was straining to describe what a less stout-hearted writer would have dismissed as indescribable.

Maurice Baring judges that 'Dostoevsky is great because of the divine message he gives, not didactically, not by sermons, but by the goodness that emanates, like a precious balm, from the characters he creates; because more than any other books in the world his books reflect not only the teaching and the charity, but the accent and the divine aura of love that is in the Gospels.

'The whole secret of Dostoevsky's greatness,' he says, 'is this. He blessed life, and he caused others to bless it . . . from the abyss. His books resemble Greek tragedies by the magnitude of the spiritual adventures they set forth.' I would add, they are unlike the Greek, and like the Shakespearean, tragedy in that these adventures are no longer merely the outcome of situation and circumstance; unlike Shakespeare, and like Dante, in that they are the outcome, not of character, but of grace and malice.

M. Nicolas Berdyaev (1874—), as his translator, Mr. Attwater, points out, is specially qualified to expound the mind of Dostoevsky, not least because both (and Soloviev, too) had a common spiritual father in Nicholas Federov, whose influence on Russian thought has only lately begun to be understood.² Berdyaev's little book on Dostoevsky³ is one of his most readable works and one of the best of the available commentaries.

¹ Tr. Maurice Baring.

² Vide Pflieger, *Wrestlers with Christ*. Eng. Tr., London, 1936, pp. 187 and 217.

³ *Dostoevsky: An Interpretation*. Eng. Tr. 1934. The lectures on which it is based were delivered in Russia, in 1920.

I can quote only one or two of Berdyaev's suggestive judgments. He goes straight to the point at once. "Dostoevsky was a great thinker and a great visionary as well as a great artist, a dialectician of genius and Russia's greatest metaphysician."

Dostoevsky's Russianness he finds most obviously in the closely connected characteristics of *duality* and *extremeness*. "The worst thing of all," Dostoevsky himself wrote to Maikov, "is that my nature is too passionate and unrestrained. I always go to extremes; I have exceeded the limit all my life." And that is Russia.

It follows that it is waste of time to try and explain Dostoevsky, even in his earlier period, in terms of any of the many Western writers whom he read and learned from—Schiller, Victor Hugo, George Sand, Dickens, Hoffmann or Novalis. 'His only obvious literary relationship,' according to Berdyaev, 'is with one of the greatest Western writers, who was as little of a realist as he was himself, namely, Balzac . . .'

But it does not follow that what Dostoevsky did any other Russian could have done as well. His vision of the universe is typically Russian in form, but in the degree of its depth and vividness it is unique. It is easier for a Russian than for others to read and follow Dostoevsky: but it is true for all alike that 'a careful reading of Dostoevsky is an event in life from which the soul receives a baptism of fire.'

'There is freeing of the spirit and joy to be had from reading Dostoevsky, the joy that one gets from suffering. It is the path the Christian has to tread. Dostoevsky renewed faith in man and in the notion of his depths, which Humanism had not recognised. Humanism [which for Dostoevsky meant primarily the "Schillerism" of his youth] destroys man, but he is born again if he believes in God—and only on this condition can he believe in himself. Dostoevsky does not dissociate faith in man from faith in Christ, the God-man.

It is this notion of the depths in man, where God is found—or, failing to find him, man is lost in the abyss which is his absence—that brings us from the form to the substance of Dostoevsky's vision, and as near as may be to a "formula" for Dostoevsky. For, in the last resort, it is the substance that dictates the form. This is the "formula," in Berdyaev's words. Dostoevsky 'was not a psychologist but a "pneumatologist," a symbolistic metaphysician.'

'Dostoevsky wrote modestly of himself, "I am rather weak in philosophy—but not in my love for philosophy, which is very strong." He was weak enough in the academical philosophy which suited him so ill, but his intuitive genius knew the right paths and he was in fact a true philosopher, the greatest Russia has known, fit to rank 'among the most brilliant and keen-minded men of all time For sheer intelligence there is no one to compare with Dostoevsky unless it be Shakespeare. Even the mind of Goethe, great

among the greatest, had not the same keenness and dialectical profundity'

'This does not,' however, 'mean that Dostoevsky's novels are dissertations for the propagation of such and such a particular theory. Actually, ideas are immanent in his writing and are brought out in a purely artistic way.' It is his characters, and not their discourses, still less his own, which are the true vehicle of his thought.

It is not because his novels are novels of ideas that people who have tried to read Dostoevsky dislike him. He is not unique in that. It is that they cannot receive the truths he has to tell. As Berdyaev justly remarks: 'People may be divided into two types: those who are drawn to Tolstoy's mind and those drawn to Dostoevsky's, and we shall find that the 'Tolstoyans' have great difficulty in understanding Dostoevsky properly; not only that, but they often dislike him. Those who are satisfied by Tolstoy's rationalism and monism do not appreciate the tragic contradictions of such works as *The Possessed* [probably the most unpopular of Dostoevsky's major works]: they are frightened by the writer's spirit, which seems to them anti-christian. Tolstoy, to whom the idea of the Redemption was quite foreign and who lacked any personal feeling for our Lord, is their representative figure of an authentic Christian, faithful to the word of the Gospel; Dostoevsky, who loved Christ consumingly and was immersed in the mystery of His atonement, him they regard as an unchristian, gloomy, disturbing writer who opens the pits of hell.'

So indeed he does. "His psychology never stopped at the psycho-physical surface of life, and that is why Tolstoy is the better psychologist in the narrow and exact sense of the word; *Dostoevsky's science dealt with the life not of the soul but of the spirit, and it was extended to God and to Satan.*"

That is why, as I think, Berdyaev is right to esteem Dostoevsky above all as a thinker and a Christian, and therefore a universal, and not merely a Russian, thinker; to insist that he was 'not only a great artist but the greatest of Russia's metaphysicians,' and that 'there is at least one matter on which his teaching remains definite and valid for all: he showed that the light in our darkness is Christ. . . . 'Far more than Tolstoy,' therefore, 'he deserves the name of a religious reformer. Tolstoy destroyed the values of Christianity and tried to set up a religion of his own; the services he rendered were only negative and open to criticism, while Dostoevsky invented no new religion but was faithful to Christian truth and its eternal tradition. . . . He turned the eyes of Christians to the future, at a time when they were living almost entirely in the past.'

'What do we learn,' Maritain asks, 'from any authentic philosophical conception of the human will? That *atheism cannot be lived* in its metaphysical depth and absolute radicalism, if, that is to say, one can reach these limits.

'In fact, the will by its nature aspires to the

good as such, to pure goodness. From the moment it comes into action, it acts for a final end which can be no other than the good which will absolutely fulfil its aspiration. But where is this good in reality if not in the Being who is in himself the infinite plenitude of goodness? Such, briefly, is the teaching of an authentic philosophy of the will.

‘Thus every will, even the most perverse, desires God without knowing it. It may choose other final ends, decide for other loves, but it is always and everywhere God that it desires under errant forms and despite its own choice.

‘Atheism, if it could be lived down to its ultimate roots in the will, would disorganise and kill the will metaphysically. It is not by accident, it is by a strictly necessary effect, written in the nature of things, that every absolute experience of atheism, if it is conscientiously and vigorously followed, ends by provoking its physical dissolution, in suicide.

THE CASE FOR A UNIVERSITY COMMUNITY

(I)

This is the first of two articles which have been written to challenge the way of life of Christian students and to show how community principles could be introduced into university life.

THE November morning was cold and brilliant; the student was rejoicing in its beauty and in the Sunday morning quiet. Suddenly, on a park bench, he noticed a shape which, on closer examination, he saw to be a man, asleep. Here was a hard fact which did not fit his mood at all. He had been keenly aware of the beauty of the morning and shortly he would be in church praising God for it. Yet could he praise God—and leave the man on the bench? He decided to ask him to breakfast with him. The man was slow in response, numb with cold, but eventually he managed to hobble off towards the college. He could only be about 27, but had been refused admission to the Navy, was virtually penniless, with no hope of a job in the district and not a relative or friend in the world.

The members of S.C.M. in Cambridge at the present time feel very acutely the responsibility laid upon them to preach the gospel. They feel, quite simply, that only in the revelation and acceptance of God in Christ lies a solution to the world's problems, that without the acceptance of that truth man is doomed, and that consequently they have to do all they can to lead their fellow-students to God.

As members of S.C.M. we must have relations with the poor and destitute and with our fellow students: the problems of both classes challenge our Christianity.

‘One may cite in witness . . . the profound intuition of Dostoevsky, as shown in the character of Kirilov. Kirilov precisely incarnates in Dostoevsky's eyes the effort of a man to live atheism down to its metaphysical roots, in its deepest ontological implications. Consider the conversation in *The Possessed*, between Kirilov and Pyotr Stepanovitch, a few minutes before Kirilov's suicide.

‘“If God exists,” says Kirilov, “all things depend on him and I can do nothing outside his will. If he does not exist, all depends on me and I am bound to display my independence. . . . For three years I have been seeking for the attribute of my divinity and I've found it; the attribute of my divinity is independence. That is all I can do to prove in the highest point my autonomy and my new and terrible freedom. For it is very terrible. I shall kill myself to prove my independence and my terrible new freedom.”’

By PETER JONES

Emmanuel College, Cambridge

One class challenges our standard of living, the way in which we use the great privilege of being students, the way in which we think of and react to other classes. Destitution does not seem to have decreased very markedly since the beginning of the war and we still have the slums and the people living in them.

The other class challenges us to show what difference Christianity makes to life. Broadly, those outside the Christian community see nothing unusual or impressive in the lives of those they know to be members of that community. For every industrious, athletic, sober, moral, well-informed, sympathetic, good Christian they can parallel someone who professes no religion. To the question “Are Christians more philanthropic, more serene and full of strength in these difficult days, more full of love toward their neighbours?” the answer of the non-Christian is usually “No.” Whether right or wrong, that is the answer: in many respects it is not unjust.

The Christian community must not become different for the sake of becoming different: but some difference must come over it for the sake of Christ's kingdom. The indifference of the rest of the University is really only a veneer which covers an inner need for something of deep and lasting value. The call to satisfy that need is not always present because the need is not realised. Any effort short of a new, different, vital effort will fail to break through that veneer. War has thickened that veneer by providing a temporary, albeit engrossing, distraction; but it has also deepened the feeling of need.

In time of war the Christian looks ahead to the days of peace; thinks of the spirit in which peace must be made; and thinks of the social changes which must come with the return of the nation—especially the evacuees—to peace-time living. We have to examine the structure of society and find the word of God for ourselves concerning it.

To do this we have to put ourselves in the position of the hungry child, the hunted refugee, the sweated worker, the rain-soaked friendless brother we call a tramp, the bored society lady with too much money, the sharp financier, the ambitious politician, our fellow students, black or white, and all the world over. We have to look at them all, realising that it is only by chance that we do not share their agony, their boredom or their flashy opulence. We have to look on them in the light of the gospel of love, some to be saved physically, some mentally, some spiritually—but *all* needing our love, our thought and our action.

Some Christian students have been thinking on these matters and feel that they have found a way of living that would satisfy the demands of God and of society far more than their present way of life.

During the last five years the Community movement has been steadily growing in this country. Perhaps the aim of community life might be summarised as being "the creation of new relationships which shall truly express the love of God." That phrase obviously needs some explanation. Practically all those who come to find in community the only real hope of the world come to it through Christianity—through Christ's love making them face, however painful it may be, that they live in a world sadly lacking in a faith and in love and that they are partly responsible for the evils of that world: all have their share in the responsibility for poverty, unemployment, slums, arms races, refugees. And Christ's love helps them to realise that they must act to help the victims of their society in a way different from the Church of to-day: and that through His love they have a means of acting. God's love surging up in them makes them realise that all men are equal: that no man has any right to profit by another's unhappiness: that people should not work for their own ends but for those of the community—and so for God. To them it seems impossible to love God if they are consciously hurting one of His children.

These great affirmations find practical expression in the development of a simple communal life in which all share in the menial tasks (which in this new light soon come to lose their "menial" nature); as many material things as possible; incomes, where they are still earned, are pooled; the profit motive is renounced; all who choose to share the common life and help its running as far as their ability allows are welcomed, whatever their material standing. Commonly, the members regard money as a nuisance but, realising that money must be

retained in society as it is at present organised, they look on themselves as stewards, answerable to God for its right usage. The balance which is left over from the common pool when necessities have been paid for is used either to improve the efficiency of the community, or sent to some worthy charity, or, maybe, used to help some poorer brother to buy a good pair of shoes.

An increasing number of people are coming to realise that by helping those in material and spiritual need through the way of community, a path of hope for the whole Church is also opened up: a path which the Church and eventually the world must tread if they are to be saved.

The second article will contain a plan for a university community and answers to some of the objections which have been raised.

THE CHRISTIAN AUXILIARY MOVEMENT

BY the time this magazine appears the Christian Auxiliary Movement will have held its Annual Conference at Ashburne Hall, Manchester. Among the speakers, under the general title of "The Christian in the World To-day," helping members to clear their minds, are the Rev. Dr. A. C. Craig, the Rev. Oliver Tomkins, the Rev. D. R. Davies, and the Rev. Lex Miller. One of the main issues to be dealt with is the relation of the Auxiliary to the newly-formed Commission on International Friendship and Social Responsibility, which, as part of the Ecumenical Movement, has been set up to guide the Churches in the stupendous task of creating a new Christendom.

The Auxiliary will maintain its independence and freedom to experiment. We are to a large extent a lay movement, men and women working in the professions, industry and the home. Through conferences and groups we can learn the will of God for us in our jobs, and see tasks to be done in our own localities which will make our influence as Christians felt in society.

All college S.C.Ms. should see that students in their final year have an opportunity of hearing about the Christian Auxiliary Movement. A speaker can, in nearly every region, be provided, and explanatory literature will gladly be sent. We have a magazine, *Community*, published eight times a year, and sent free to members. Those going into industry are specially catered for; there is also an Education Sub-Committee, whose latest production, a bulletin on evacuation, should be of real value to all teachers. All enquiries should be sent to me at Annandale.

IRIS FORRESTER.

**Wanted for Achimota, Gold Coast, Tutor,
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Apply the Rev. H. M. Grace,
Edinburgh House, 2 Eaton Gate, London, S.W.1

SUMMER CONFERENCES, 1940



This year, the Swanwick estate has been commandeered, but Bangor, Oxford and Durham will maintain the standard of enquiry which has always been offered at Swanwick. We are planning to have 200 delegates at each Conference.

Bangor, Oxford and Durham are open to all members of British Colleges. We extend a warm invitation to those from overseas who are studying in this country.

One Programme

The main speakers at each Conference will be different, but one programme will be followed in all three places.

We have chosen as the title of our Conferences, "The Knowledge of God and the Service of God." How can we know God? What is the hope for man? What world-wide Christian action can be undertaken in the present situation? These are questions which, as human beings, we must answer.

It is important for students, whatever their faculty, to attend one of the Conferences. Society needs men and women who have more than technical skill and a degree. Here is an opportunity to grapple with the problems behind war, injustice, actual political policies, and the pessimism and the optimism of our modern world.

The Speakers

We shall have the help of many well-known speakers. The war has made it difficult to book well-known speakers much in advance, but the following have accepted, and others are being invited:

Dr. C. H. Dodd, Norris-Hulse Professor of Divinity, Cambridge;

Dr. J. S. Whale, President of Cheshunt College, Cambridge;
Sir Alfred Zimmern, Professor of International Relations, Oxford;
St. John B. Groser, of the East End of London;
T. Ralph Morton, of Cambridge, and recently of Manchuria;
D. R. Davies, of Cardiff (author of "On to Orthodoxy");
Eric S. Abbott, Warden of Bishop's Hostel, Lincoln.

BANGOR, WOMEN'S NORMAL COLLEGE

This College is on the banks of the Menai Straits, near the Suspension Bridge. It commands a glorious view of the mountains and the North Welsh coast. There will be opportunities for walks, games and bathing, a visit to the Cathedral and the Roman Camp. Accommodation is in single bedrooms.

Registration fee, 5s.; Conference fee, £2 7s. 6d.

OXFORD, LADY MARGARET HALL

This College is set in attractive grounds within easy reach of the historic buildings of the University. There will be bathing in the river, and boating, also games. Accommodation is in single bedrooms.

Registration fee, 5s; Conference fee, £2 7s. 6d.

DURHAM, BEDE COLLEGE

This College stands in grounds near to the River Wear. The great Norman Cathedral and ancient Castle stand on the hill in the middle of the town. It may be possible to arrange a visit to one of the local coal mines. Accommodation is in single bedrooms.

Registration fee, 5s; Conference fee, £2 7s. 6d.

Choose the Conference nearest your home

Delegates used to come to Swanwick, in Derbyshire, from all colleges in the British Isles. Some found the fare too much from distant places. *This year, fares will be much smaller if you go to the Conference nearest your home. At Bangor and Oxford we hope there will be both Welsh and English delegates, the South Welsh going to Oxford, and those from Liverpool or Manchester going to Bangor. At Durham we hope that Scots and English will gather in equal numbers.*

Remember that there is one programme for all the Conferences. It does not matter if your delegation splits up between the three. All delegates will return to their branches in the autumn having tackled the same questions.

IRISH CONFERENCE

There will be an Irish Conference at Dungannon, Co. Tyrone, from July 2nd—8th. Anyone who would like to attend this will be welcome. Some

FEDERATION NEWS

China

T. C. Chao writes from Kunming: "To those who are interested in the religious work we are doing here in Kunming among students, greetings and best wishes. We are a Yenching group working in co-operation with the Chung Hua Sheng Hui (i.e., Anglican Church in China).

The Bishop of Hong-Kong and I agreed to carry on our religious enterprise among the students of Kunming for a year. He says in a written statement, "Dr. T. C. Chao is, from his arrival, minister in charge of the special church of the Sheng Kung Hui, in Kunming, which is being started for students and professional youth. He has complete discretion to use any forms of worship he may wish to use, including the celebration of the Communion."

Our church, now called Wen Lin Tang, or the Hall of the Forest of Learning, is situated in the vicinity of the South Western Associated University. The building is modestly remoulded from a very old house and has a seating capacity for about 80 people. Next to the church is a shop-front containing one small room, adapted to be used as a reading and waiting-room, from which a small entrance leads into the place of worship, the Wen Lin Tang proper. Another small room with sufficient space for a bed and a table, flanks the church on the other side. This room is now occupied by Mr. Li Feng Ch'u, a Shanghai lawyer who came from Chungking to study the Christian religion with us. These three rooms are utterly inadequate for our purposes, but under the circumstances we have to be content with what is possible. We need a quiet room very badly for heart-to-heart interviews and private prayers. We need also rooms for Bible classes, discussion groups, and social gatherings.

My stay in Kunming thus far has led me to understand a little more about the doctrines of the depravity of men, to see why it is impossible for men by their own efforts to reach God, and to perceive that selfishness lurks even in the best of intentions.

There are, however, enough bright spots here to give one courage and optimism. We are now in contact with many of the best among college youths. Some of these are Christians who are really interested in the activities of the church. We are here to create new desires for straight religious

may be able to combine the Conference with a holiday; see, for instance, letter on page 161.

Further information about all these Conferences and preliminary leaflets may be obtained from Annandale, North End Road, London, N.W.11.



The interior of the new student church of Kunming

living, to give incentive to new and creative initiative in faith and in constructive service. We are now trying to get some of them to become definite members of the church, thus to develop a real sense of membership in the body of which Christ is the Head, and to arouse a deep feeling for the church as their spiritual mother and home, as well as the centre from which they can issue forth empowered to live a righteous life in a non-Christian environment and to make right changes in it.

Russian S.C.M. in Emigration

Work for mobilized.—Leo Zander is making a register of mobilized Russians both for his own use and for a Russian Social Service Fund. He has located 700 out of a probable 2-3,000 total. To these 700 he has sent three letters. With the first one went a Russian Almanack, with the second a Christmas sermon by Father Bulgakov and an ikon, and with the third practical advice about the personal religious life and the steps to be taken to organize Orthodox services. In this connection the S.C.M. is in a unique position as it is able to call on priests belonging to all three canonical allegiances. A hundred replies have been received of a very encouraging nature—e.g., "I was in despair; but your sermon brought me back"; "You are sending us real spiritual food!"; "Comme il est beau de savoir que vous pensez à nous!" Dr. Zander is writing all the replies with his own hand.

Pax Romana

(From a letter of the Secretary of Pax Romana, the Roman Catholic Student Movement, to the Chairman of the W.S.C.F.): "On this the 25th of January, I remember the letters which we exchanged every year between the World's Student

Christian Federation and Pax Romana on the occasion of the Octave of Prayers for the Unity of the Church. All during these last days I have thought of our collaboration during the last ten years. . . . The events of the last few months are a new challenge for Christendom. You know how opposed your Catholic friends are to any idea of superficial inter-confessionalism, but nothing prevents us from becoming closer and closer to our Protestant and Orthodox brothers, both in prayers and in collaboration for the Kingdom of Christ on earth. You noted certainly, with satisfaction the appeal which our Holy Father addressed not only to Catholics, but to all Christians. Perhaps the tragedy of the war will prove to be a providential instrument of bringing close together Christians of all denominations. Thousands of Catholic students throughout the world prayed for this intention during this last week, and it is for me a special privilege to assure you that my own personal interest for this great cause is more vivid than ever. . . .

You have certainly heard from Fribourg that our last Congress was a great success, and that we re-organised our international centre in a way to guarantee better fulfilment of the task which Pax Romana has to face during the war. . . . You will note our efforts to profit by our international relations in order to help the Catholic students victims of the war, especially Polish prisoners, interned or refugees. I do not hesitate to tell you that inasmuch as I am personally concerned with this work, I was highly inspired by the splendid example set before us by the World's Student Christian Federation during the last world war . . ."

Extract from a letter to the British General Secretary from the Secretary of the new Movement in Iceland

Our S.C.M. was formed a few months ago, November of last year, and since then we have had four meetings. Of course, there and then I got into touch with my former "Alma Mater" (Glasgow) and its S.C.M. Secretary, Iain MacDougall, has now started corresponding with us. The University here is small, and I would say that fully eighty per cent. of the students have no interest at all in religious matters. We have not at all, as yet, recruited any of the students from the other faculties. Our Movement comprises entirely the theological students. In all we have eighteen members. The Church here is the Lutheran service, and has close on eighty clergymen working in their various parishes. The newly ordained Bishop of the Church has spent some time at Oxford, and is extremely Anglified in many respects. As you can understand, we have not received any of your literature, but would very much like to do so, especially THE STUDENT MOVEMENT. There has been a tremendous lack of enthusiasm amongst the Divinity students here, and with the sole purpose of trying to help the future of this old established

Church this branch of the S.C.M. has been formed. There is a tremendous need of practical work here in the Church, and it is believed that when the necessary impetus begins to take effect—through the work of the Movement, then and only then will the Church see an awakening. Iceland is badly in need of men who really understand the meaning of the Cross of Jesus Christ. I have travelled all over Iceland, and know personally many of the clergy. Most of them are also farmers, and some of them have two or three parishes, because of the want of young men coming forward for the Church. It is quite a common thing here for a young man to graduate as a minister and then go into either business or the teaching profession.

Here in Iceland we are most fortunate regarding the weather. It has been possible these last few days to go out of doors without a coat, so strong has been the sun after lunch—about 1 p.m. We have no rationing here, and there is plenty of everything except coal. However, it is hoped that the town will be heated entirely from the hot spring by the end of the summer. Work is proceeding and the remainder of the piping has been allowed to come in from Germany by the British Government. The new University will be opened in the summer. It is really a fine building of stone and roughcast.

Besides the faculties of Law, Medicine, Divinity and Commerce, an extra faculty of Economics will begin in the new building next Session. The Germans are very busy here. One hundred seamen who have been stranded in Reykjavik have been told by the Consul (German) to do as much propaganda work as possible, but it's not going so well as the German Consul expected. It is amazing how many say "Heil Hitler" in Germany, and condemn him when away from the Fatherland.

With our very best thanks and good wishes,

Most sincerely yours,

BERT JACK,

Hon. Secretary, S.C.M.,
University of Reykjavik, Iceland.

University Missions in France

The Paris group, greatly depleted in numbers this year and very young, has nevertheless held a little "University Mission"; and as ordinary means of propaganda are not allowed in war-time, the students called at the "hôtels du Quartier Latin," gave invitations during university courses, etc.; 150 people came to both meetings, among them 50 to 60 newcomers. At Bordeaux, where the group is strengthened this year by newcomers from Paris and Strasbourg, a three-day Mission took place. The main themes were: "Jesus Christ" and "The Church of Jesus Christ." Speaking of this experience, the student leader writes that there was a good nucleus, united in work and prayer, but that he has become aware now more than ever, that "a long and thorough spiritual preparation was needed for such a mission—even a theological preparation—in which the whole group should participate."

OPEN FORUM

UNIVERSITY DENOMINATIONAL SOCIETIES?

Answers to the challenge.

Mr. Miller's article in the March number of *THE STUDENT MOVEMENT* claims to show that denominational societies are not merely useless but harmful, but he overlooks certain points in what seems to be a rather idealistic way. Perhaps it is true that the Colleges of the ancient Universities, at any rate, are Christian foundations and should centre round the College Chapel, but it is a more glaring fact that they do not. I need only point to David Paton's *Blind Guides?* and to the discussion at Birmingham in January. Or if Mr. Miller has not heard of them perhaps he might take a look at the majority of College Chapels and see how far the life of the community does centre round them, especially in Colleges where attendance is not compulsory. Christianity as the driving force behind all the studies of Oxford and Cambridge died out long ago and now the Christians are in a minority in both. I cannot speak for the younger Universities.

It may still be argued that the life of the Christian minority should centre round the College Chapel and perhaps this may be admitted, so long as the College Chapel can provide for the life of all who attend it. It is a good thing that members of the Free Churches should become acquainted with the Anglican tradition, but can it be said that a purely Anglican College Chapel really provides spiritual sustenance for everyone, even if we think of it without asking whether the Chapel is "High" or "Low"? Certainly it is necessary for any Free Churchmen who want to take Communion to go to their own local church, and this does something to break the community of the College Chapel. So long as there are different denominations it will always prevent any single denomination from providing full and sufficient spiritual life for all the members of the College.

The second point of the article seems to contradict the collegiate insistence of the first point because it points to the S.C.M. and says that denominational societies are a hindrance to the Christian work of the University, meaning apparently the S.C.M. and similar bodies. Yet one of the points which is always being urged by responsible persons is that the S.C.M. is not a church and cannot take the place of a church. Therefore the S.C.M. cannot really train its members to become useful members of a church, because all its doctrine must be undenominational. This leads to a state which has already acquired the technical term of "S.C.M. Christianity," i.e., a kind of woolly undenominational teaching which tries to tread on nobody's toes and consequently gets everybody's back up. The S.C.M. serves a very useful purpose,

but that purpose is not to make good church members, and never will be. We found in Oxford that in order to counteract this sentimental woolliness, which is often thought to be oecumenism, it was necessary to ask the denominational societies to instruct their members in their own principles so that they would have a basis for discussion which might be fruitful, instead of useless letting-off of hot air. Since this was done it has been found possible to take the further step of telling members what other denominations than their own believe, but it is not until these two preliminary steps have been taken that it is possible to think intelligently about reunion.

To turn to the constructive side, the denominational societies fulfil several very useful purposes. The first has already been noted, namely, training their members in their own faith. Perhaps this ought to have been done before they came up, but it is very rarely that it has been done, by churches of any denomination. The second point is that a denominational society gathers together into a natural group those who profess the same faith, and enables them to retain and develop that faith when they would probably lose it if they found College Chapel or S.C.M. uncongenial. The third point is that the denominational society provides contact with the whole denomination. In my own society this takes the practical form of helping the local village churches.

As one who has been a keen member both of the S.C.M. and of a denominational society I am convinced that the only way to be really useful to either is to belong to both. If the wider sphere is neglected there is the danger of bigotry and lack of understanding, whilst if the denominational standpoint is neglected there is an even worse risk of woolliness. It is impossible to be really useful in the work of reuniting the church unless one first knows where to start, where the difficulties lie, and what one's own contribution is to the united church, and these things are what a denominational society ought to show. If it does not do this, then by all means abolish it, but as far as concerns my own society and its opposite number at Cambridge, these things are being done, and the societies are thereby justified.

DONALD F. HUDSON,

President, O.U. John Bunyan Society.
Regent's Park College, Oxford.

Mr. A. Renfrew Miller calls for an answer. Here is mine. I was at Cambridge in the early days when Free Churchmen were first admitted to the University. I had been at a Public School, which goes without saying was Anglican. At Cambridge I might have been exempted from Chapel, but that I did not desire. I would not give anything for a college which had no corporate

worship. But was it in the college chapel I found Christian fellowship? No. In the first place, I was not allowed to share in the table of the Lord. Then there was no call to go out into the highways and by-ways; no call to service. It was one of the college fellows (debarred as I was from a Communion) who called on me in my first week and asked me to help in what we should call nowadays an Adult School, run by a Quaker Lady. It was there I learned what the University failed to teach.

The Salvation Army arrived in Cambridge at that time, and when "Old Satan," as he was called, was converted with his wife, I knew for the first time the reality of Conversion. I joined also a Study Circle, a distinguished Hebrew scholar presided; anyone could join, but as a matter of fact we were all Free Churchmen. And it was in the new freedom of prayer, and width of vision that came through the Nonconformists, that I felt the "larger ether, the diviner air" of university life more than in the lecture-rooms and in the formal worship of college chapel. That worship had sameness but not a feeling of oneness, and still less of freedom.

J. L. PATON.

Chalkway, Kemsing,
Nr. Sevenoaks.

The article in your March number would appear to call for reply from one who, being all the time a member of the S.C.M. (and, in fact, some time president of a University "Faculty" branch of it), yet cannot conceive but that his own and many of his fellows' university training would have been immeasurably poorer without the additional influence of a live denominational society.

The failure of many denominationalists to attach themselves to their college chapels is attributable to the adherence of the latter to a barren and/or gabbled anglicanism which is a by no means adequate atmosphere for the experience of that "unity and fellowship, . . ." to which Mr. Miller refers. In the College of which I was a member, we were fortunate in possessing a chaplain who, stimulated to such a course in the first instance by a request from two active members of different free church societies, organised a weekly period of worship in the chapel, at which members of the College of all denominations were able to experience the "unity and fellowship of all believers" while appreciating in turn forms of worship of various denominations. This led to a most successful study group on "faith and order" lines. It was, be it noted, very much easier to organise this sort of thing with the assistance of the college reps. of the denominational societies—with their knowledge of available denominational personnel than would have been the case without.

The more general argument of Mr. Miller in his fourth paragraph that the terms "University" and "denominational" are incompatibles appears to

confound the former word with the word "uniformity"; there is nothing inherently more illogical in a member of a University insisting that he is a Christian and in particular a member of the Baptist Society than in him being a scholar and in particular a member of the mathematical faculty. If Mr. Miller's argument were granted for the University, there would seem no bar to its extension to the world in general, where it is merely the simple and horrible idea of church union by including nothing that offends anybody.

So far I have only attempted to meet Mr. Miller on his own ground; but I can distinguish at least two extremely valuable positive arguments for a system of denominational societies:—

First, one of the acknowledged flaws of our church life in this country has been its class divisions; there has been a tendency for each church or chapel to have a congregation of more or less one social class. This is a matter which Universities are not, from their nature, in a good position to tackle. The one place where the undergraduate of the ancient university comes into contact with the ordinary "townee" on any basis except that of master-servant is in the church which he attends. The contact may, of course, be slight almost to vanishing; it may, under a good priest or minister, be close and of great use. In the college chapel the paid choir perpetuates the day-to-day class situation.

Second, where is it that the S.C.M. fails with a great number of its rank and file? It is in the after effects; despite all the excellent efforts of Annandale, Intercolts, etc., how too common is the S.C.M. man, interested enough when surrounded by fellow Christians talking his own language and infused with his own eagerness, who yet finds the local vicar so dull, the local church officers so stick-in-the-mud, the local church machinery so archaic, the local church-people so morose, that his enthusiasm for the church in his first extra-university place of residence is irretrievably damped at the outset, and he becomes at most an irregular attendant at Matins or an occasional visitor to the village Bethel! This state of affairs is not susceptible of complete cure—so long, that is, as sermons remain dull and village elders hyper-conservative; but there is an obvious step which can be taken—introduce the University man to the workings of an actual church while he is still up; let him see then, and not later, some of the limitations of work in this glorious church of which the S.C.M. and his college chaplain tell him; let him argue with churchwardens, listen to simple sermons, worship with folk holding all kinds of queer superstitions as essential parts of their faith. That is that "fellowship of believers" which any amount of inter-denominational intra-university activity can never provide.

There is, I consider, one major thing wrong with the position in Cambridge; there is no adequate Anglican Society. This has the unfortunate effect

at times of apparently upsetting (I think it is mainly in appearance) the "balance" of the S.C.M. My solution is not to destroy that—the free church society system—which has so much of good, but

rather to encourage parallel organization in the Church of England.

J. W. ASHLEY SMITH.
Silverdale, Stoke-on-Trent.

LETTERS TO THE EDITOR

DEAR EDITOR,

Your "Federation Special" was so good that criticism may seem ungracious. But at several points I found the special statement of a rotten heresy, which ought to be exposed for the sake of truth. I am afraid one version is editorial. If so, I am sorry.

Nathaniel Micklem considers that when men are confronted with a choice, one of the alternatives open must become for them the right. Mr. Demant fails to find so positive a view in Barker and Preston's book, and so rebukes the authors for their "defective theological grip." He says "If I choose the better of two courses as it appears to me in as much sincerity and knowledge as I am capable of at the moment, my choice is the will of God for me then." I prefer (as between two evils) Edwin Barker's frank admission that he makes this choice without pretending that it is the will of God. Mr. Demant takes refuge in the sophistry that God does not always will the Kingdom of God. Having thus burnt his boats, he goes on to the amazing judgment "For example, God wills peace, but here and now He may want me to will an act of war."

I am not prepared to love my Niebuhr to this extent. But even were I so prepared, the proposition is untrue, although it is symptomatic of the profound searching of heart to which Christians are bound. No cheap or easy pacifism is an answer.

Firstly, Mr. Demant makes the whole thing wildly subjective. Who is to judge the limits of his sincerity and knowledge in the moment of choice? He must surely learn the obedience of the child before he is old enough to make his own spiritual laws. Here his obedience is to the mind of Christ. I can safely challenge Mr. Demant to read into any syllable of the Word made flesh, a God who wills for his children an act of war.

Secondly, where is our faith in a God whose will (even for us) is a choice between evils? Such a choice may appear to be present at many points in the normal life of a citizen. We are relative creatures living in Time, and we are unwise and very proud if we claim to an absolute conduct. But in certain choices we have to realise that both courses are evil. One may be less evil, or even more good. It may still be a betrayal of the will of God for us at that moment.

Such a choice came to our Lord in his humanity. He was faced with a situation whose issue had become inevitable. He had the choice, therefore, of a diplomatic retreat northwards, where further opportunity might soon come for the renewal of His

mission. Or He could choose a political Messianism through which his country might be freed from first century Hitlerism. He chose the Will of God, and this choice involved the firm rejection of both the evils. The choice entailed humiliation, agony and death. It entailed the scattering of his followers, "who probably did not exclaim" that Christian civilisation would break down, though they certainly thought it. Neither they, nor He, could then see the Easter morning, nor Pentecost, nor the Holy Church throughout all the world. These results of that choice are therefore irrelevant to it.

That choice was the Will of God "in as much sincerity and knowledge as He was capable of at the moment." This measure happened to be obedience, which is what He asks of Mr. Demant and of myself. When Mr. Demant continues to reflect upon the results of such a choice to-day, an earlier Archbishop is heard to remark:

"You argue by results, as this world does,
To settle if an act be good or bad:
You defer to the fact."

This is no theoretical business. Because September 1938 was a betrayal, September 1939 does not become the Will of God. If it was the Will of God for Mr. Demant, then we are worshipping different gods, and I am sorry. I have not attempted a conclusive statement. I would simply urge in the name of our common faith that S.C.M. should pause before accepting this latest heresy. If a man must choose the way of war, let him do so. But the way of God's redemption stands above all faltering choices, positive, triumphant.

Yours very sincerely,

ERIC HAYMAN.

Libsters, Slade Oak Lane, Chalfont St. Peter.

Hiking in Ireland—Summer, 1940?

DEAR EDITOR,

Many of your readers are bound to be considering a holiday in Ireland this year, since they cannot go abroad in other directions.

Some of us are planning a Cycle Hike, immediately after the S.C.M. Summer Conference in Dungannon, Co. Tyrone (July 2—8), and we are writing this letter in the hope that some students from England, Scotland and Wales may join us.

We propose to spend about 3 days in Donegal, and then cycle along the north coast and down to Belfast through Antrim. The whole trip will last for about 10 days or a fortnight, and as we want to spend the nights at Youth Hostels, we would like

to know the names of the people coming for booking purposes.

Leaflets about this Conference may be obtained from Annandale, or from the Irish Secretary, Beth Davey, The Manse, Dunmurry, Belfast; and names of those wishing to join us should be sent to William Rutherford, The Manse, York Road, Dun Laoghaire, Co. Dublin.

Yours sincerely,

MARGARET AND WILLIAM RUTHERFORD.

STUDENT MOVEMENT HOUSE

TO our great regret we must say good-bye this month to James Paton, who goes to join the Fleet Air Arm. He has been Club Secretary since the autumn of 1938 and has helped us through some of the most difficult times in the Club, one "crisis" after another, international, appeal, house-moving and all. We wish him the best of luck and hope to see him back with us after the war, for a time at any rate, even though by that time he has become an Admiral! Christopher Ollard, now in the R.N.V.R., writes cheerfully, mainly about the books he is reading.

Naturally it is not going to be easy to replace the men of the staff during war-time, and we are lucky to have secured Allan Pritchard, a nephew of Mr. Arthur Mayhew, who has joined the staff this month, and who has lived in India and Africa.

With the beginning of the summer term we shall go back to peace-time arrangements with regard to lectures and concerts, these taking place at 8-15 p.m. The programme consists of three serious lectures, by Dr. Gooch (The European Outlook), Mr. Leonard Barnes (The African Outlook), and Mr. P. L. J. Bureau (The Economic Outlook); and a variety of National and International evenings, with songs and dances from different countries. We also hope to arrange some of the usual activities of the summer term, such as tennis and swimming clubs, though the war has deprived us of a good many of our available facilities near the Club.

Would any readers of this report care to send us flowers again, during the spring and summer? Our Clubroom lends itself to floral decoration, but this is a luxury which we ought not to afford, and we shall be most grateful for any contributions, particularly in "kind."

The Annual General Meeting of the Club was held on March 2nd, and a large attendance of members enjoyed the passionate speeches made for the various candidates, also a discussion on the intellectual versus the social side of the Club. Henry Straker (a former member of staff, now Empire Announcer of the B.B.C.) came out head of the poll, and was elected by the Club Committee to be their Chairman for the next two years. We are all glad to have his constant help in the Club. The Chapel Fund is now exhausted. We try to keep a small sum of money for such expenses as flowers or repairs to the Chapel furniture. We would be so grateful if any of our friends would help us to replenish this Fund.

MARY TREVELYAN,
Warden.

Student Movement House,
103, Gower Street, W.C.1.

STUDY SECRETARY'S NOTES

IN the majority of colleges, the election of officers of the Movement will recently have taken place or will be about to take place. One of the most important offices, though easily overlooked, is that of the Study Secretary of the local branch. His task is at least as vital as that of a President or a Secretary or a Treasurer. He is responsible for the planning, development and co-ordination of all the study-work of his S.C.M. This does not mean that he must either lead or even attend all the study-groups in the college himself; but it does mean that he must keep in touch with the various group-leaders, with the important people in the locality who may profitably be invited to help with study-circle work, with Annandale and the outlines and study-material issued therefrom, and with the other members of the committee, before whose minds he must continually set the claims and possibilities of study. A college study secretary needs to be a person of considerable tact, sympathy, patience and determination, and, above all, he must be himself a convinced believer in the value of study and its importance in the life of the Movement. All who are in any way concerned with study in the S.C.M. sense of the word should procure and read *Hints to Study Leaders* (obtainable from S.C.M. Press, 58, Bloomsbury Street, W.C.1, price 5d., post free).

* * *

During the Summer Term it is desirable that all who are going to lead study-groups next year should, at any rate in the larger centres, meet together regularly and study something themselves. Perhaps a piece of corporate Bible-study is most useful, because the understanding of the biblical basis of the Christian Faith is an essential part of the equipment of every study-leader. Through joint preparation in this way the leaders will work together as a team more efficiently next year, and as individuals they will be better leaders. Such deliberate efforts in the colleges to train local study leaders and equip them for their task of leadership next year are all the more necessary in view of our inability to hold a special Study Conference this year. It is our hope that the Summer Conferences at Bangor, Durham and Oxford will in some measure be helpful to future study-leaders, and steps are being taken to ensure that this will be so; it is therefore to be emphasised that all potential study leaders should try to go to one or other of these Conferences.

* * *

In making plans concerning what subjects are to be studied next year, it is to be hoped that special consideration will be given to the place of Bible Study. A letter received from the Federation headquarters in Geneva reports that in many countries there is a renewed interest in Bible study. The

Amsterdam Conference proved a real stimulus. The letter, however, suggests a more fundamental reason for this revival of interest: "In these times of dire need and distress, when the very foundations of our world are shaking, the old truths of the Bible take on quite a new meaning: they seem to strike us in our situation with amazing directness; they come to us as the one message of strength and hope. God's message of forgiveness and God's promises still hold us together when every other link is in danger of breaking."

ALAN RICHARDSON.

IN MEMORIAM

BULLER.—Kate Hardingham, widow of the late Charles Nicolas Buller, of South Africa, and beloved mother of Amy Buller and Olive Dixon, died on February 9th, in Windermere. Aged 80 years. R.I.P.

Kate Hardingham Buller: An Appreciation

I think it is true to say that hundreds of students, as well as S.C.M. secretaries, over many generations knew and loved Kate Buller, and would wish to know of her passing. In London and Manchester they came to the homes that she shared with her daughter Amy, and in Liverpool as the Warden's Mother she was a frequent and beloved visitor at University Hall—in these latter days a picturesque blue-clad figure, her laughing blue eyes and Irish colouring belying her white hair. Indeed her common ground was always with youth rather than age, and her wide human interest stopped short only at the stolid, the smug and the proud.

It was as a reader of character from handwriting that she will live for many of us—so penetrating as to be uncanny except to those who knew her wisdom, and the store of observation and judgment that she had matured over eighty years. The greater the subject submitted to her, the more illuminating were her remarks; a testimony surely to her own depths of character and many-sided personality.

Few knew the stories of her early years in Rhodesia and the dauntless courage she showed in saving her three tiny children when the house in which she was alone with them was attacked by a gang of drunken natives—or again, of her courage in 1914 when she escaped from Antwerp, having for a second time seen her home destroyed by war.

Fewer still knew of the profound personal sorrow and losses she had suffered, but the testimony of quite young students after her death showed how many had become aware of her heroic spirit and realised that that was drawn from an invincible faith in God. Therefore, in spite of clouds that lay dark across her path, it is as an embodiment of courage and gaiety that I think of her.

May God grant her now peace and the quiet mind.

NORAH HEAWOOD.

RECENT BOOKS

The Church—Human and Divine

The Descent of the Dove. By CHARLES WILLIAMS (O.U.P., 7/6).

The Church of England. By HERBERT HENSLEY HENSON (C.U.P., 8/6).

These two books embody the paradox of the Christian church, that work of God which is made of men. The first, on p. 1, defines its subject—"The History of Christendom is the history of an operation. It is an operation of the Holy Ghost . . ." The second is one volume in a series entitled *English Institutions*.

Mr. Williams' book is important because it marks a new mode in writing. It is an attempt to rescue history from the scientists and deliver it to the poets. History students are taught to despise the early historians because they mingled fact and fable. Herodotus had the makings of a good historian in the Lecky-mode, but he was marred by lapses into superstitious credulity. Granted. But some of us lately, sceptical of the omni-competence of science, have believed that history could be seen with the artists' eye as truly as with the scientists'—and not cease to be history. History is a matter of dates, but it is also a matter of dreams.

Mr. Williams is primarily a poet, though his poetry is woefully obscure. But his other excursion into theology, *He came down from Heaven*, has the same quality as this book, the declaration of a mystery. *The Descent of the Dove* is a history of Christendom from Pentecost to the present day and that means, for the writer, that he is describing God's dealings with men, only secondly men's responses to God. A recurrent formula is "It pleased Our Lord the Spirit to . . ."

This approach does not repudiate exact scholarship. Great learning hides behind poetic phrase. And the capacity to pack a phrase is exciting. Of Charlemagne, simply "He founded society." Of the origins of that "metaphysical civilisation" we call the Middle Ages, he writes, "it was built upon dogma and the land. All the rest was administration." Of the Renaissance "Over all Europe went up a kind of scream of colour."

Mr. Williams writes as a Catholic Christian, and the depth of his charity is the proof of his catholicity. Speaking of the scepticism of the Enlightenment which, in its earliest stages, "was a qualitative mode of belief, not a quantitative denial of dogma," he is able to go on to affirm "Our Lord the Spirit—one may say so—inspired Montaigne." The Reformation is a mighty and costly "operation of the Holy Spirit." Pascal receives reverence and of Kierkegaard—"his life of scepticism was rooted in God."

The idea of "co-inherence," that divine mystery wherein Christian faith alone has married time and eternity, spirit and matter, in mutual love, is the

FOYLES

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central conception. The closing pages, in which the evil heresies of our own time are shown renewing the ancient lies, leave you, bruised but comforted, waiting on the pleasure of Our Lord the Spirit.

Bishop Henson is as skilful in scientific prose as Mr. Williams is in poetic. His theme is smaller and his approach more familiar. It is not that he believes in God any less. Who dare back a publisher against a bishop in that? It is that he writes of Him in another mode: almost another language. The Church of England emerges from English history with other institutions and, with them, stands to-day. God never appears to do anything with the Church different from what He does anywhere else. And although it is never denied that He did any of it, it is never affirmed. "Our Lord the Spirit" has become anonymous.

The book is an unusually competent example of the rule to which Mr. Williams is the exception, the writing of Christian history in agnostic language. That is why Bishop Henson is merely interesting where Mr. Williams is exciting.

As a history and exposition of the Church of England in the tradition of Macaulay and Creighton, it is a masterpiece of concision, scholarship and grace of style.

To those who know its subject it will have the charm of a book of good snap-shots of familiar and loved haunts; on those who are ignorant, it will have the effect of an exceptionally able documentary film. It betrays enough prejudices to be exhilarating (especially on the author's well-known convictions about Church and State) whilst always giving enough of the air of impartiality to keep it within the tradition that avers that history must not be propaganda.

Mr. Williams, like the Biblical authors, knows that history is always propaganda. That is why his book, because of its reactionary standpoint, is so modern. But Rosenberg serves a different Myth. The difference between the two books is the symbol not only of a crisis in the writing of history, but of a crisis in history itself. Mr. Williams' Church is, so to speak, very divine; Bishop Henson's very human. Christian faith affirms that she is both. It may be that the Bishop's way of writing history contains something that the poets must never quite forget.

O. S. T.

The "Christian News-Letter Books."

The first five of these important little books are now ready. They are designed to treat more fully some of the questions with which the C.N.-L. deals. Since all subscribers to the News-Letter will have heard of these books through the Letter, this notice is mainly the concern of those—if among the readers of THE STUDENT MOVEMENT any such unenlightened are left—who do not see it.

1. *The Resurrection of Christendom* by Dr. J. H. Oldham is "a programme for all Christians." It outlines the type of action, manifold, urgent and exacting, to which Christians must awaken if, even at this late hour, an order of society justly called Christian can be wrested from present chaos. It is no light, Utopian scheme but a scheme for responsible and serious action.

The central point in its conception of Christian action is one revealed to those who have read Maritain's *True Humanism*. Dr. Oldham here calls in "the Dual perspective," by which he means that the Church is *both* "a society organised for specifically religious purposes" and also "the community of those who are committed to a new life and are seeking to serve God in every activity in which they engage." From this distinction follows the necessity of every Christian to act both as a "Christian as such" and also as "a citizen who is a Christian," and to realise that the two functions, though connected, are distinct. Each has its *own* strategy, e.g., Christian teachers have to learn both the normal Christian discipline of prayer, Bible-study, etc., and also to learn how, as teachers co-operating in a secular system, they may make Christian faith effective. Obviously it is the working out of this latter type of strategy, that constitutes the vital task of the Christian community.

2. *Europe in Travail* by John Middleton Murry is a reprint, slightly enlarged, of recent broadcast addresses. It is intended to kindle imagination and will. It does. Many of its ideas are familiar, but their passionate presentation is revivifying. The analysis of the meaning of the unemployed is particularly moving—the grim paradox that the major social evil of capitalist society is only curable by devotion to a greater evil still—preparation for war. The unemployed damn us finally by their retort, our peace is your war; our war is your peace.

3. *Education and Social Change* by Fred Clarke is "an English interpretation" of the changes necessary if society is to hold together. This small book is of such importance that we hope to have it fully reviewed in the next number of THE STUDENT MOVEMENT.

4. *Christianity and Justice* by O. C. Quick, D.D., deals with the problem of the relation of justice, which is the primary necessity of social and political organisation, and the absolute command to love, which is the basis of Christian ethics. All

Professor Quick's writing has a beautiful clarity, and this booklet deals with one fundamental question of Christian ethics with a masterly touch.

5. *The Message of the World-Wide Church* by Dr. William Paton. In this booklet, Dr. Paton, Secretary of the International Missionary Council and one of the officers of the World Council of the Churches which is in process of formation, recalls us to the significance of the world-wide church and its growing sense of unity in a time of increasing division amongst the nations. Dr. Paton has dealt with this ably in other books, and his treatment of it here is invigorating.

A Preaching Penguin

Good God. *A study of His Character and Activities.* By JOHN HADHAM. (Penguin Special, 6d.).

Christian apologetics has scored a point. When most people never read a book that costs more than sixpence and when they cannot understand the jargon of traditional theology, it was time the Penguins started preaching.

"John Hadham" knows his theology and writes provocatively. (Many old members of the S.C.M. will feel that they have met this mind and this style somewhere before. They will be right). One might cavil at some cheap scores off traditional phrases, not because they are cheap but because the phrases are truer than "Hadham" admits. But the whole exploit is too audacious to decry. It will annoy the pious but it may convert, and will certainly interest, the man most preaching misses. Read it and talk about it.

BORN 1914 ———.

[Those born in 1914 are to register this month]

I am ready now grey monster
My limbs are full and strong,
My careful days have earned thy praise—
Don't be too long,
Don't be too long to take me back where I belong.
For I am one of the million sons
Born in the smoke of your gaping guns
And the smoke begins to burn;
The red-stained earth
Which gave me birth
Is ready now for my return.
Don't be too long
To take me back where I belong—
For when I keep my vigil in the night
My brain is stirred with falling stars
Reaching from birth to death
From birth to death
I am ready now grey monster,
Don't be too long
Don't be too long because my quickening heart
Is beating out an answer of its own—
I am ready now!

J. EMRYS DAVIES.

SHORTER NOTICES

Religion in the Reich. The Nazi persecution of Christianity. An eye-witness report by Michael Power (Longmans, 6s. 240 pp.).

This is the book for those who want a simple, non-theological account of the persecution of the Churches in Germany since 1933. Mr. Power is a journalist and his style is not unlike that of the writer of detective stories. He sets out to solve what to him, as to many others, is a mystery. Why should the National Socialists want to persecute Christians? His answer does not go very deep. He is neither a social philosopher nor a theologian. The trouble with the Roman Church is that she is universal and takes her orders from Rome; the crime of the Protestant Churches is that they are divided and are therefore an obstacle to German unity.

The story, and especially that section of it dealing with Austria, seems incredible to us in Britain. Mr. Power has interviewed prominent Party officials and their case is fairly put. The author's summing up of the position is that the Churches have so far held their own except in the field of education. Here the régime has won—German youth is being educated, not for a Christian society but for a Nazi one.

Democracy Up-to-date. By Sir Stafford Cripps. (George Allen and Unwin. 2s. 108 pp.).

How can a democracy work efficiently in a world which is rapidly becoming totalitarian? This little book deals with the problem of parliamentary procedure in a time of rapid change. Sir Stafford states his problem by giving a very interesting description of the way in which Parliament works at present. Much time is wasted and by means of Orders in Council the check on the Executive is rapidly disappearing. A dangerous tendency to belittle Parliament is the result and this is reflected in the apathy of the electorate. The second half of the book deals with a possible solution. The working of such a body as the L.C.C. provides a pattern. Specialist Committees should be set up to deal with proposed legislation and every M.P. would be expected to be on one of these Committees. Orders in Council would be examined in the appropriate committee before coming before the House.

This little book is well worth the attention of study groups. Its compact and detailed argument will repay careful attention as it constitutes a programme of reform which is well within our reach.

Why the Christian Church is not Pacifist. By Reinhold Niebuhr. (S.C.M., 9d.).

It is usually held that the choice of pacifism is determined by individual belief or conscience. In this respect this little book gives a very clear case against accepting such a position. It is, however, unusual that the problem of pacifism is approached from the point of view of the Church as a whole. This is the approach of Reinhold Niebuhr. Does the Church regard the views of her pacifist members as heretical? Looking at Christ does orthodox belief find in Him the pacifism of the XXth century? These and other questions are answered with a clarity and vigour such as we have not seen presented before. In developing his thesis Niebuhr explains the relationship of the Kingdom of God to the political order of our day. He puts into perspective the law of love over against the overwhelming "news" of the Gospel on the one side, and on the other against the "Christian idealists" to-day who speak sentimentally of love as the only way to justice.

For those who wish to understand the ethical thinking of Reinhold Niebuhr without reading full-size books, here is their opportunity. The making of a choice is forced upon people every day. This book takes a single and typical controversy and explains the way to go about choosing. Here we have expressed in plain and concise terms that which Niebuhr has been saying for many years.

How to Pay for the War, by J. M. Keynes (Macmillan. 1s.). This is the latest statement of Mr. Keynes' plan and should be read by all who wish to understand the discussion which is now being conducted on a nation-wide scale. From the point of view of economic theory there is little criticism to be made of the plan: the controversy is primarily political. As such it is likely to become of first class importance. The pamphlet therefore has a value out of all proportion to its size.

Signposts. The outward appearance of this new shilling series, published by the Dacre Press, 39, Victoria Street, London, S.W.1 may have a popular appeal, but the same can hardly be said of the titles. The first, *The Fate of Modern Culture*, by J. V. L. Casserley, may possibly attract attention, but titles like *God the Living and the True*, *The God-Man*, and *The Church of God*, are not likely to attract the layman at whom, presumably, a popular series aims.

The booklets are being published monthly during this year, and they are a vigorous attempt to describe Catholic philosophy and theology by a group of younger Anglo-Catholic theologians, but if modern man is to understand this kind of thing, he must first either be taught the language of Christianity or else Christianity must be interpreted in the language of modern man. Unfortunately, the only two books of the series yet published, *The Fate of Modern Culture*, by J. V. L. Casserley, and *God the Living and the True*, by D. M. MacKinnon, fail to do either of these things adequately. The first is a fair attempt. It avoids technical language and explains its references, but still has a pedantic air about it. The second commits the unpardonable sin of using Latin phrases without translation and is full of unexplained references and allusions.

However, it would be a great pity if the series were not given serious attention, because it looks like deserving it. Although the books are hardly meat for the man in the street, they should certainly be read by any one with enough theological and philosophical training to understand them and who has a real desire to understand what is one of the most vigorous and coherent schools of Christian thinking that is offering its contribution in our time.

Unser Kampf, by Sir Richard Acland, Bt., M.P. (Penguin, 6d.), is worth reading because it raises many of the practical problems concerning social justice and war-aims which ought to be kept constantly before the public eye at present. Despite a certain disingenuousness of approach, the fresh and eager enthusiasm of the author ("a young man in a hurry" will be the verdict of his elders!) makes the book readable and attractive, even if it renders Sir Richard somewhat easily gullible; and the emphasis upon the claims of morality in public and in international life is valuable. There is a certain "liberal" naïveté about Chapter III. (A New Morality), upon which we may get some good practice in exercising our faculties of Niebuhrian criticism; but when we have disposed of the obvious moralistic simplicities of the book, there is still a good deal left to digest. It would make quite a good book for a discussion group which wishes to consider the problems of the moment.

A Diary of Private Prayer by John Baillie, the Professor of Divinity at Edinburgh, and an old friend of the S.C.M., is a most valuable little book, designed as an aid to individual prayer, meditation and spiritual discipline. It was published by the Oxford University Press in 1936, and a new edition for the Services at 2s. has now been issued. The prayers, which are arranged for use every morning and evening for a month, are fresh and original, retaining the traditional dignity of language while avoiding overworked formulæ and exhausted phraseology. Every other page is left blank for personal notes or additional prayers. The writer of this notice has himself used the book and found it very helpful and inspiring.

Christians in War-Time. The Archdeacon of Stoke has produced a very useful little pamphlet of this title, which is to be commended to all groups who are seeking to hold together both pacifist and non-pacifist Christians in one fellowship. The booklet was produced, under the leadership of Percy Harthill, by his staff of eight assistant priests and a deaconess, at Stoke parish church, in the attempt to formulate an agreed statement.

The result is nine points of agreement, with a commentary on each. They would provide an excellent starting-place for discussion and real content to the prayers and actions of pacifists and non-pacifists alike. Try a copy, or a bundle of copies, in some discussion group. It's the very thing for—e.g., Training College groups which do not have time for regular study, but need something "to start off the meeting"—especially if this is a subject you have been bogged in before.

The pamphlet costs 4d., and is obtainable from The Johnson's Head Publishers, Lichfield, Staffs., or from the Archdeacon of Stoke, The Rectory, Stoke-on-Trent.

Selection and Furthering of Gifted Students. Conference Report (International Student Service, 13, Rue Calvin, Geneva). This is the culmination of a piece of work which is one of the substantial proofs of the value of such an organisation as I.S.S. I.S.S. has undertaken a number of such enquiries (e.g., in graduate unemployment) with signal success, it has co-ordinated the results of extensive research into the conditions prevailing in a number of countries, and has produced a survey which no merely national body could have accomplished. This report contains a general statement of the problem, namely, the factors which should determine the selection and furthering of students. It then gives summaries of the reports from nine European countries and America, and goes on to sum up the specific problem involved and makes recommendations both about the awarding of scholarships, etc., and about the kind of help most calculated to further the interests of able students. Amongst other things this report is an interesting study of the economic position of the student population.

NEWS FROM THE COLLEGES

Three Men in a Boat (News from Nottingham).

Before tackling the special activities of the Federation term, the three Nottingham colleges—Institute of Education, University College, Nottingham, and Goldsmiths' College—decided first to try and understand better their position as Christian students. Result—the Wymeswold Weekend—Ourselves and Christianity: What Christianity says to us and the University.

In spite of snow and ice and outer darkness we sallied forth to the Youth Hostel on the first Friday evening of term and spent two days in a magnificent fellowship, showing what fresh opportunities for co-operation and wider understanding may arise from the evacuation scheme in spite of its numerous handicaps. We started off under the leadership of Robin Woods by discussing: What is the Gospel? and Christianity in our personal lives; then, led by Shem Thorpe, we worked outward to discover our job as students: Christianity and the Colleges, and Ourselves as Students and the World Around. Finally we made a survey of the whole term's activities with the result that S.C.M. in Nottingham has been more alive and spirited than for some time past.

Descending from the sublime to ridiculous (but nevertheless essential) we would pay tribute to the excellent organisation of the culinary department on this occasion—not forgetting the 4-course breakfasts at 3d. per head.

The central theme of our work has naturally been Federation Week, where domestic duties have again predominated—anything from selling pancakes on Shrove Tuesday to supervising refreshments at Hostel Dance. Other ventures included ballroom dancing lessons and a Federation social, at which Iris Forrester kindly helped us with Federation slides and community singing.

The Universal Day of Prayer was marked in the morning by a student service in Lenton Parish

Church, preacher Robin Woods, and in the evening a concluding service in College led by Oliver Tomkins, stressing the tremendous challenge which the W.S.C.F. sets before us. This term College services have been reduced to three, in the hope that thereby we may gain a deeper significance of their worth, and on this occasion I think the aim was certainly achieved.

Study has taken a very prominent part in our life—four groups running up to the middle of term—two on History and the Kingdom of God, one on Democracy and another on Education. Now with our reduced numbers we are centring our efforts on Godfrey Phillips' *The Gospel and the World*, a group being run in conjunction with the Christian Union. Visitors have included C. S. Tsai, who not only addressed S.C.M. but also gave a talk to the Oriental Society and International Relations Committee.

Finally we would note the increasing curiosity and enquiry which S.C.M. has been arousing in College this year. Interest has been shown from the most unexpected quarters, and more and more we are feeling the necessity for standing firm in our convictions and trying to lead the Christian life. Especially have we had contact with the Socialist Society, and a talk by our President Ray Cooper on Christianity and Socialism provoked a lively discussion, showing that many Socialists were in sympathy with or anxious to understand the Christian point of view and *vice versa*.

Our numbers were sadly curtailed in the middle of February when the bulk of the Institute students returned to London for school practice, but we hope that in default of quantity the quality of those left behind will prove strong enough to keep us afloat till the rest of the crew returns.

Education Conference for London Colleges

held at the Central Y.M.C.A., Gt. Russell Street, W.C., on March 3rd, 1940.

"The truth, of course, is that religion must form the very basis of any education worth the name, and that education with religion omitted is not really education at all." When Gwenyth Hubble, in closing the conference, quoted these words from the *Times*' leader of February 17th, we felt they summed up all that we had heard and said during the day.

At the morning session Miss Marjorie Reeves spoke on "Personal Relationships in the Classroom." In this talk she described the aim of Christian Education as "helping persons to grow most fully themselves in order that they may enter into full personal relationships with others and with God." Miss Reeves elaborated upon this and showed us how the relationships between children and their own contemporaries, and their children and their teachers, must be patterned on the relationship between God and man, as then, and only then, could we begin to realise the ideals of Christian education.

PRAYER CALENDAR, APRIL, 1940

1. Intercession for the Federation and for Peace.
- 1-5. Annandale: General Council.
- 5-7. Jordans: Secretaries' Days.
- 8-12. Leeds: Industrial Conference.
- 10-15. Bonskeid House, Pitlochry: East and West Conference.
- 12-15. Longshaw House, near Sheffield: Northern English Council.
- 12-16. Oxford: Southern English Council.
- 16-18. Oxford S.C.M. Preterminal.
- 20-21. Cambridge Retreat. Leader: The Rev. W. D. L. Greer.
21. Southampton University College Committee Training.
- 26-28. Liverpool University: Conference between medical students and ordinands. Leader: Dr. G. Russell.
- May 1. Intercession for the Federation and for Peace.

A PRAYER OF ERASMUS.

O Thou who art the Way, the Truth and the Life; make Thy Way plain before our face. Suffer us not to stray from Thee who art the Way, nor to distrust Thee who art the Truth, nor to rest in any other than Thee who art the Life. Teach us what we should think, what we should do, and wherein to take our rest, that in Thy light we may see light, and in Thy straight path we may not stumble; through the same Jesus Christ our Lord. *Amen.*

In striking contrast, Mr. Reginald Keeble in the afternoon session put before us very clearly and concisely how the present system of education had failed to help children to meet existing social conditions. He gave us some interesting but staggering statistics of housing and unemployment from East London and the distressed areas. He went on to emphasize the great responsibility of teachers, and showed us we must be ready to take action to get things changed, if in any way we were going to attempt to fulfil the ideal put before us by Miss Reeves.

After such a conference, in which students from London colleges met not only to listen but discuss, the interest to me was, what action can be taken by us in our respective colleges? Most of us agreed that such a subject as the "School in the Community, although of great importance, only reaches us through the channels of S.C.M. It is therefore our job to do what we can to stimulate thought on this subject in college, for when peace comes and the possibility of educational reform may occur, through the disorganization of evacuation, there will be teachers ready to seize any such opportunity.

The questions put to us were interesting, but all the students I met felt they had not enough grip of the subject to discuss it. This is lamentable but true.

I did, however, feel the Conference was most stimulating, and I hope all those present will endeavour to follow it up seriously next term in college. Otherwise why have a Conference?

K. M. CARTER,
Furzedown College.

NEWS AND NOTES

Congratulations to the new Archbishop of New Zealand. Dr. West Watson is an old S.C.M. man and he took a prominent share in the Movement when he was at Cambridge many years ago.

Our Refugee Guests. A great need for personal help for many of the refugee victims of persecution now in this country is revealed in a pamphlet published by the Welfare Department of the Central Office for Refugees, Bloomsbury House, Bloomsbury Street, London, W.C.1. The pamphlet, which is entitled "Entertaining our Refugee Guests," refers to the help which the Government and various social service organisations are giving on the financial side and by means of advice on employment, insurance, housing, medical and dental facilities, and similar matters. "By far the greatest need, however," it is stated:

"is for the co-operation of men and women of goodwill in all parts of the country in establishing friendly contact with the refugees. To be a stranger in a strange land, to have very little opportunity of getting to understand its language, its customs and above all its people—this surely is the worst possible fate that can overtake anyone, and it is from this that we are so anxious to deliver these refugee guests of ours."

The pamphlet emphasises how much can be done merely by arranging some room or hall to which refugees can come at stated times to meet each other and to get into contact with English people. Youth groups, clubs, guilds and the local branches of various organisations are asked to provide such rooms where possible. Other suggestions concern hospitality, the holding of religious services in German, entertainments, educational work, and the provision of comforts.

Persons willing to help but who are unable to get in touch with any local refugee committee, are invited to write direct to the Welfare Department, Central Office for Refugees, Bloomsbury House, Bloomsbury Street, London, W.C.1. Copies of the pamphlet may be had free on application to this address.

Murder in the Cathedral. We would draw our readers' attention to the return to London of this play by T. S. Eliot, with Robert Sansom as Becket, and directed by Stuart Latham. It is being given at the Mercury Theatre, Ladbroke Road (one minute's walk from two Underground stations at Notting Hill Gate) nightly at 8, also Wednesdays, Thursdays and Saturdays 2.30; for a limited run. *There are special terms for students and parties.* Box office open 10 to 10: Park 5700.

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MARRIAGE

WALTER — BRINKWORTH. — In Munro College Chapel, Jamaica, on January 17th, 1940, by the Rev. A. G. Fraser (junior), Norman Sydney Walter (Exeter College, Oxford, Treasurer Oxford University S.C.M. 1937-8) to Effie Marion Brinkworth (Treasurer, Somerville College S.C.M., Oxford, 1938).

BIRTH

BIRTWELL.—To Nancy (*née* Deas; St. Hugh's College, Oxford, and College of the Ascension; S.V. Treasurer, 1935-6) and Stanley Birtwell, a son.

WHAT THE MOVEMENT STANDS FOR

Condition of Membership.—The Student Christian Movement is a fellowship of students who desire to understand the Christian Faith and to live the Christian Life. This desire is the only condition of Membership.

Aim and Basis—being an expression of the convictions which guide the thought and life of the Student Christian Movement as a whole:—

As a Christian Movement we affirm our faith in God, our Father, Whose nature is creative love and power.

God is made known to us in Jesus Christ, in Whom we see the true expression of His being and the true nature of man.

Through His life and triumphant death, and through the living energy of the Spirit, we share in the redeeming love which overcomes evil, and find forgiveness, freedom, and eternal life.

Faced with the need and perplexity of the world, we desire to give ourselves to Christ and to follow Him wherever He may call us.

We seek the Kingdom of God, the re-creation of all mankind into one family, without distinction of race or nation, class or capacity.

We desire to enter into that fellowship of worship, thought and service which is the heritage of the Christian Church.

Communications with reference to the work of the Student Christian Movement, and subscriptions or donations, should be addressed to the Rev. W. D. L. Greer, Annandale, North End Road, Golders Green London, N.W. 11, and orders for books to The Book Room, 58, Bloomsbury Street, London, W.C. 1.

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THE S.C.M. AND THE WAR

I am here attempting to answer the question: "In what way are we, in the S.C.M., to preach the Gospel to students in war-time?" This answer is the outcome of a long session on this question at the Easter meeting of General Council, when we tried to answer it together. Although I have borne in mind what was said then, what follows is my personal conviction and responsibility.

We preach a Redeemer. This is always the essence of Christian preaching. It means that we never preach, in the first place, about anything that we have done or want others to do. We point to what we believe God has done, certain deeds in history that have a meaning. Their meaning is, in fact, the meaning of history, yet the deeds happened in history for all men to look at and judge. The facts are simple and our interpretation of them clear. We believe that a certain Jesus, of Nazareth, who was executed by the religious and political authorities of Jerusalem about nineteen hundred years ago was actually the Son of God, the showing to men of God Himself. Further, He is not only the revelation of what God is like but the means whereby men, estranged from God, are brought back to live in the fellowship with Him for which they were made. That is our Gospel. The rest is commentary.

The commentary includes constantly re-stating and repeating this truth to men and women in all kinds of circumstances, so that they may see that it is true, and rediscovering for ourselves, and afterwards showing to others, more and more of its meaning for all that makes up life.

The Redeemer of individuals. In the colleges to-day we are surrounded by people who are afraid. We are ourselves afraid. All of us need redemption from fear. We are afraid of the future,

with its uncertainty about careers, homes, friendships and a tolerable society. We are afraid of death, with its threat to the worth of any human relationship (whether it is we who die or those we care for), with its threat to our own significance, and the thought that we may be meaningless units snuffed out without having meant anything except to the few who loved us and who will be snuffed out too. And so we bury ourselves in work, in superficial personal relationships which we dare not allow to become serious and in activity which does not leave time for thinking, whether it be endless flicks or hectic activity in societies and organisations.

The first call on Christians is to show that God offers forgiveness to men and women, to every one of them who will take it. The forgiveness of failure is the beginning of Christian life. Whether you have failed an exam., failed a friend, or failed to see what use you can be to the world—it is all a signal of the underlying fact that you have failed to be what God meant you to be. Freedom from fear comes from knowing that God knows it, and loves you and can make something of you all the same.

This kind of knowledge can only be communicated by people to people. Personal relationship is always at the centre of our work as Christians. There is no simple formula for being good at it. It calls always for honesty with ourselves and with

others, for perseverance in prayer, Bible-study, the sacraments, and all by which we know that the mind of Christ is formed in us. At this time it calls for a great effort of the imagination to understand how other people are feeling, especially for women and for men who are "reserved" to understand the minds of those who expect quite soon to be in the forces and to be faced with the possibility of death.

The Redeemer of Society. There is to-day a widespread hopelessness about politics. Most of us grew up with dreams and plans for the decent ordering of society. One by one, we have seen our ideals smashed till we wonder whether they were ever anything but empty dreams and deluded plans. We have treated our ideals as absolutes and given them a loyalty which can only rightly be given to God. We have forgotten that we are pilgrims, albeit pilgrims with a job to do here.

One further bitter fact we must realise before we can begin to hope, and that is that the failure of politics is the failure of persons. It is because we cannot manage our own lives that men cannot manage Society. We are right to denounce Utopias, but only if we realise that that is to denounce ourselves.

But to men and women who have seen that their own personal lives need redeeming, there is no hopelessness for society involved in this recognition. Just as we know that our own lives have meaning only if we see them as part of an eternal life, that love and ambition and all the rest only have significance if they are part of God's will, so we can see that all civilisation is temporary and gets its meaning only from its relation to eternity. Time does *not* solve everything, and every moment is given its meaning by the eternal God—or by nothing.

On that basis the S.C.M. must devote itself and call others to a renewed concern with politics. Christian politics is the expression, under changing forms, of God's love for men and of men's consequent love for each other. Politics are no longer hopeless when we recognise their limitations, that they do *not* solve all problems; but they become meaningful again when we see that it is the way God wills us to solve *some* problems for the time being.

The need for analysis. But what problems? Here we must insist on the deepest possible understanding of what is happening in our own times, and that for two reasons.

(a) Only by ruthlessly examining the choices open to us can we commit ourselves to responsible action.

(b) Only by helping others to see those choices and to make them can they act responsibly. The importance of this responsible action is that it is the only way in which we can *live*. The essence of religious life is choice. God sets before us in every moment the choice between things to do. If we do not gather up our whole will to obey Him by doing this rather than that, we are not alive to God and so not really alive at all.

A situation of war forces on us urgent choices, on different levels but all of them unescapable. First of all, this conflict is for the Christian an aspect of the permanent struggle between good and evil. The choice between heaven and hell, between accepting or rejecting God's will, is now, as always, the really urgent choice that confronts men. But, as always, that ultimate choice presents itself to us in many smaller and more complicated choices. Of those that appear in college life and in our personal dealings under all conditions I have already spoken. Here I am concerned with choices presented to us by the war.

The conflict is not a simple one, but three elements in the war face us with decision:—

(a) It is a war between the Christian tradition and paganism. No Christian blasphemously affirms that God needs defending, but there are political and cultural institutions in the West built up by the insight and struggle of Christians which are threatened with destruction.¹ How will you defend them?

(b) It is a war of British and French imperialism against German (and perhaps Russian) imperialism.² Many would merge this distinction into the first, but in view of the secularised character of Britain and France, it is in fact being defended by many without reference to "Christian values." Two political systems are in conflict; which do you choose?

(c) There is also the struggle between Capitalism and Socialism.³ It cuts across national boundaries, with its awful consequences of unemployment, economic bondage, competition for markets, and the exploitation of backward peoples. Whatever their causes, whilst these evils remain on their present scale there can be no possibility of lasting peace. These evils are an ingredient in this war. How are they to be removed?

It is at once obvious (1) that any such attempted analysis, though necessary, is inadequate because all the chief terms are constantly changing in meaning (*e.g.*, is England as "Christian" as when the war started? How does the Franco-British alliance affect our "imperialism"? How real is the affinity between Nazism and Communism?)

(2) That, at every moment, these choices cut across each other; *e.g.*, what if the defence of "Christian civilisation" involves opposition to socialism or if the defence of socialism involves the acceptance of paganism?

The particular form of my analysis does not matter very much (and the need for brevity makes it look even more misleading). But some kind of analysis you *must* have, doing justice to all the facts you know and constantly modified to fit the new facts you learn. Pacifists as much as non-pacifists must have an answer to each of the aspects of the struggle that confronts them; they differ

¹ See *The Last Crusade*, by Dr. Cyril Alington, or any of Lord Halifax's speeches.

² See *The Road to War and the Way out*, by R. A. Chaput (S.C.M. Press, 9d.).

³ See *Must the War Spread?* by D. N. Pritt (Penguin Special 6d.).

from non-pacifists in the manner in which they would solve problems, not in the problems they have to solve.

It cannot be too strongly insisted that the purpose of such analysis is *not* "to stimulate interesting discussion," for a merely spectator attitude would be unnatural and infamous. But we must try to distinguish the issues in order ruthlessly to narrow down the field of human choice until we are driven to those corners in which decision and action can alone make us live before God.

"... that decision
To which my whole being gives entire consent,
I give my life
To the Law of God above the Law of Man.
Those who do not the same
How should they know what I do?"

The work of the S.C.M. All this carries with it quite definite opportunities for the S.C.M. to seize.

(a) First of all it re-emphasises the *personal* ministry of the S.C.M. It calls for humility in the face of the task God has given us, for a very great sensitiveness to the needs of other people; for tenderness towards those who are being hurt, for discernment to see what people's real needs are that we may not mock them with ready-made answers to our *own* needs, for sternness with those who evade uncomfortable truth. It is a challenge to S.C.M. committees to devote a great deal more of their time to thinking about *people* instead of about meetings and organisation; to plan wisely the use of the different kinds of personal gifts and interests that members have, which could be used to strengthen the total impact of the personal work of an S.C.M. branch (*e.g.*, some should be expected to concentrate on political societies, others among the athletes, others among those interested in poetry or plays).

(b) It reminds us of the place of prayer, silence and listening for a life of quiet and power. We are a Movement that exists to wait upon God for the renewal of our strength; our present weakness shows how little we do it. Prayer knows no national frontiers, and it is the greatest common activity of us all in the Federation.

(c) It must give new strength and direction to our social and political study, which at present too often merely reflects the confusion and hopelessness of the society around us. And it means factual, intelligent study, not the attempt to beat up pious platitudes. Serious preparation for commissions at the summer conferences will help us here. And definite undertaking of political action will often be the consequence of honest study.

(d) It gives new meaning to the Student Volunteer Missionary Union. If the Christian Church in the world is all that we claim for it, not only in its narrowly "religious" aspect but in the demands it makes on the politics and economics of the world around it, then its extension and maintenance throughout the world clamour for our unhesitating loyalty. And, whether at home or overseas, we can work humbly and persistently for the purifying and the uniting of the Church.

(e) It affects all our emphasis on vocation as "the implementing of conversion in a particular situation."⁴ The Christian responsibility in industry, in teaching, in medicine or in the forces are necessary means of fulfilling our task to show God the Redeemer at work in every aspect of human life. Not least, those who are left behind have still a vocation to be students. Our isolation is in itself a challenge to engage in the steady and disciplined thought which our position implies.

Beneath all this, and much besides, which as a Movement we can go out to do, we need to remember that we are the ambassadors of a God of love, Who treats people with great gentleness and Whose children are known by their love for one another, and of a God, too, of endless power in Whose strength we can do all things.

⁴ See Birmingham S.V.M.U. Conference, January, 1940.

EASTER MEETING OF GENERAL COUNCIL

The General Council met at Annandale from April 1st to 5th. There is no need to give any separate account of its proceedings since all its main business is dealt with elsewhere in this issue; the discussion on the S.C.M. and the War in the Editorial, the discussion on the Leeds Congress and our relations with the Co-ordinating Committee on page 175, the financial position on page 172, and the Summer Conferences on page 177.

WHAT THE MOVEMENT STANDS FOR

Condition of Membership.—The Student Christian Movement is a fellowship of students who desire to understand the Christian Faith and to live the Christian Life. This desire is the only condition of Membership.

Aim and Basis—being an expression of the convictions which guide the thought and life of the Student Christian Movement as a whole:—

As a Christian Movement we affirm our faith in God, our Father, Whose nature is creative love and power.

God is made known to us in Jesus Christ, in Whom we see the true expression of His being and the true nature of man.

Through His life and triumphant death, and through the living energy of the Spirit, we share in the redeeming love which overcomes evil, and find forgiveness, freedom, and eternal life.

Faced with the need and perplexity of the world, we desire to give ourselves to Christ and to follow Him wherever He may call us.

We seek the Kingdom of God, the re-creation of all mankind into one family, without distinction of race or nation, class or capacity.

We desire to enter into that fellowship of worship, thought and service which is the heritage of the Christian Church.

THE ACCOUNTS CLOSE

Living beyond your means

TO live beyond your means is not usually considered a wise thing to do but it is what our Movement has done for many years. We have always framed a budget for the next year showing a deficit and we have then set ourselves to find that sum. We as a Christian Movement have lived dangerously and God has supplied our needs through the loyal generosity of our old members and friends. To them we are deeply grateful.

Had war not come we would have found the extra sum required by obtaining new subscribers but war has come and although we are doing our best to make new friends for the Movement I do not see how we can win through unless we obtain special gifts from those who already know and value the Movement's work.

How we have so far fared

When war came it was impossible to forecast what the effect upon our finances would be. We made certain economies and reductions in staff but not so as to injure the work in the colleges, for we saw this year as an opportunity which would not come again. On the last day of this month our financial year ends. Our total expenditure will be about £16,300. Our income up till April 15th was £11,800. We have thus to find £4,500 before the end of this month. Of this sum we hope to receive £2,500 from regular subscriptions and other sources, leaving £2,000 still to be found. In addition to this there is the deficit of £730 which we carried with us into our new financial year last June. This makes the terrifying total of £2,730.

£2,730 needed to start clear

This is a large sum of money to find in so short a time, but it is a task we must set ourselves if next year's work is not to suffer. The colleges have already played their part. They have sent in £1,577 for the Federation Week collection. This is £25 more than we had received by this date last year. The staff have worked hard to interest new people in the Movement and this has resulted in £896 in new gifts. But the colleges and the staff cannot raise the full total by their own efforts. We must again look to our old members and friends.

But times are hard

"But times are hard" I hear you say. Yes. But the task is urgent and the time is short. Students in the colleges to-day will be in the forces to-morrow, and many may not come back. We fight for Christian principles but how many students know what those principles are? We would see a New Christendom, but who can be God's agents to rebuild the waste places except it

be the youth of the country. Youth needs more friends to-day—to give them not clubs or playing fields, but that which alone makes life worth living and death worth dying—a knowledge of God. The S.C.M. is only one body working in the field of youth but it holds a unique position. Its work has a multiplying effect. Win a student and you win a hundred others.

Treasures upon earth

Some time ago a friend said to me "The future is very uncertain. This is no time to lay up money. It is best to invest it in something that is really worth while. I can let you have £400." Would that there were more such Christian folly abroad. The destruction let loose in the world to-day should challenge us Christians to release constructive, regenerating forces. The giving of money cannot alone bring this about but it can help.

Three Senior Testimonies

"Many of those who are doing big things for the Kingdom of Christ among the nations, many of those who are giving effective leadership to the cause of Christian reunion, have been trained by the British S.C.M. of the World's Student Christian Federation. The latter was almost the only religious organisation which preserved its international contacts during the fury of the world war; and it did a work of outstanding value in reconstruction and reconciliation in the wild, embittered years that succeeded it. It has stood for an international Christianity when even the Churches had become nationalist."—Canon F. R. Barry.

"If ever there was given to the Christian Church by God Himself the right instrument for the right work at the right time, this is so in regard to the S.C.M."—The Rev. W. T. Elmslie.

"The whole world to-day is debtor to the S.C.M. It is holding open the door to a living Faith and offering the Christian alternative to the deadening secularism of the time."—Dr. W. R. Maltby.

Three Student Testimonies

"I owe so much to the British S.C.M. that a mere subscription or whatever service I can render seems very paltry repayment for all I've gained."—An Overseas Student studying in this country.

"I have only been to one conference, but I shall never lose the memory of that one week during which I learnt so much. I hope that soon other students will be able to share the deep spiritual experience which I found at Swanwick."—A Woman Student in a Modern University.

"I cannot tell you how much I have thanked God for the Student Movement—for the faith that I have

and for the ability, however weak, to think things through."—A Student serving in the army in France.

How you can help

By not treating this as just another printed appeal but making some extra gift yourself, however small.

By telling me about other people whom you think might be prepared to help.

By asking for our new Appeal Leaflet (entitled "A Friend of Youth") and sending it to a couple of your friends.

By telling me of Trust Funds that you may know of and that might be made available for our work.

By moving the authorities of your local Church to make an annual grant to our funds.

If you pay tax at the full rate on some part of your income, by signing a seven-year covenant covering your subscription. A subscription of £1 thus becomes more than £1 10s. od.

Act Now

You have read our appeal. You may already have helped us as generously as you can. If so stop a moment and pray that others may do the same. But if you can help us still further in any of the ways I have mentioned then please put down the magazine and Act Now. Our Accounts close on May 31st.

W. D. L. GREER.

THE ANTI-PACIFISM OF REINHOLD NIEBUHR

By JOHN MIDDLETON MURRY

THE Bishop of Grantham lately charged pacifists with bearing the chief responsibility for the war. To support this curious proposition he quoted from Lord Baldwin, who said in 1936 that the Government had to delay intense rearmament because of the strength of pacifist opinion in the country. He clinched his argument by quoting from Reinhold Niebuhr, with whom we are now concerned. But first a word on the Bishop.

Underlying the Bishop's argument is a confusion, which I must not assume to be conscious. The confusion consists in the identification of the Pacifist movement with pacific opinion: the widespread desire to keep out of war which undoubtedly existed in Britain prior to September, 1939. If the millions who cherished this desire are to be called "pacifists," then it follows that Mr. Neville Chamberlain was one of the most eminent and outspoken among them.

This illegitimate identification of the vague desire for peace (without sacrifice) and the conscious Pacifist movement underlies many of Reinhold Niebuhr's pronouncements: that is why the Bishop of Grantham invokes his aid. But there is this difference between Reinhold Niebuhr and the Bishop, that Niebuhr is an American; and in America the psychological situation is different from what it is in England. In America there is the same widespread desire to keep out of war which existed in England. Only it is even more highly and more dubiously developed. For the good reason that neutrality is a practical policy for the United States. Since in America as elsewhere the Christian Church mainly reflects the morality of the secular society, American Christianity is able to sanctify the politic neutrality of the United States with a noble halo of Christian ethics. This religious but somewhat inglorious attitude American critics are in the habit of calling

"pacifism"—and this is a "pacifism" which is more religious than English pacific opinion, yet almost as far removed from a conscious pacifist movement. Since this peculiar "pacifism" enables American Christianity to combine its traditional loyalty to big business with an *ad hoc* enthusiasm for selected sentences from the Sermon on the Mount, an incisive and realistic Christian Socialist like Niebuhr is justly scathing about it. But it is unfortunate that his strictures on one kind of "pacifism" should be used, either unintelligently or unscrupulously, against the quite different kind, which accepts the necessity of personal sacrifice and social revolution.

With the position of the full pacifist of this kind Niebuhr seldom, or never, comes to grips. It is a matter of the theological assumption with him that the ethics of the Christian gospel is an ideal ethic which cannot be applied to, or employed by, man in his social situation. The injunction: "Be ye therefore perfect as your father in heaven is perfect" is, or was, a mistake. It is so totally beyond human capacity that it is irrelevant to human conduct. St. Paul put Christianity on the right track when he cried: "For the good that I would I do not; but the evil that I would not that I do." Since nobody would claim to be a better Christian than St. Paul, the debate is settled, or seems to be.

But when we reflect a little we discover that the debate is not settled at all. For Paul, who was so conscious of the workings within him of what he called "the mind of the flesh"—the multifarious and insatiable appetites of the natural or animal man—would nevertheless have endured martyrdom rather than fight as a Roman soldier. An intense conviction of the inherent "sinfulness" of man, both as an individual and as a social being, does not in the least preclude the promulgation of an ethic of perfection and a passionate loyalty to it.

Quite the contrary. Niebuhr always tends to argue as though the one attitude definitely excludes the other. The ethic of the gospels belongs to a transcendent world: the world of politics is a sinful world, in which men are compelled to fight not for the good, but for the lesser evil. "For East is East and West is West; and never the twain shall meet." The truth is that there are moments when they converge, and those are the moments when the Christian is required to act not as a mere citizen but as a Christian.

What Niebuhr leaves out of account is an understanding of the historical situation on the large scale. We may believe—I personally do—that there is more justice on the Franco-British side than the German, at the present moment; but these distinctions are trivial in comparison with the basic situation: which is that the *dissecta membra* of a nominally Christian civilisation are engaged in battering themselves into barbarism with totally unprecedented powers of destruction. To this devil's progress some one has got to call a halt. If the nations themselves will not do it, the individuals must. Niebuhr charges the individuals who take on the job with "easily bowing themselves out of responsibility." They do nothing of the kind. What is characteristic of the pacifist to-day is his acute consciousness of his social responsibility, and his anxious self-searching at being compelled to sever himself from the body politic in a matter so vital. But it is because the matter is vital that the severance is required.

Niebuhr is in the dangerous position of the man who proves too much. Press beyond a certain point the truth of the inherent sinfulness of man and it becomes un-Christian. The inherent sinfulness of man develops into the inherent inevitability of war, wherein each belligerent will always believe that he has greater justice on his side than the enemy. The Christian man will always therefore participate in the task of securing a relative justice in his world, by "fighting for his country." Not only is pacifism un-Christian now, but it always will be. Moreover, by parity of reasoning, it always was. For the sinfulness of man is unchanging: such is the nature of history.

That is all very well. But what place has Christ Himself in such a process? He is the supreme irrelevance: the lightning flash that reveals only the intensity of darkness that precedes and succeeds it.

Niebuhr insists greatly on the fact that every man "stands under judgment, because every man is involved in contradicting the law of Christ, there being a law in his members which wars against the law in his mind." It is a deep spiritual truth and it is good to be reminded of it, though it is hard to believe that even the most lukewarm Christian would forget it. But if we verily do "stand under judgment," surely there are moments when the judgment is such that we are required to

do something about it. "Under judgment" cannot be merely a pleasant place to stand, like the grand-stand at Epsom. The pacifist is the man who, whether he be a professing Christian or not, has realised at a given moment of history that he does stand under judgment, and that it is not a pleasant place to be in; for it will go against him unless he makes up his mind to do something about it. He sets himself, as far as in him lies, to do God's work instead of the Devil's.

That decision does not involve any facile belief that the kingdom of God will ever be realised in historical existence. What it involves is the determination that allegiance to the Kingdom of God shall not perish from the earth. The relativities of historical existence have now brought us to the point at which, if we continue to be confined within them, the ensuing process will be one of uninterrupted human degradation. God will become more and more transcendent, until He is utterly incommunicable. At this moment of history we had better keep Him in sight, lest we lose Him altogether.

"The defeat of Nazi Germany is a *sine qua non* of the health of Western civilisation, though obviously it is only a negative condition of health. Suggestions that the triumph of Nazism would have been better than a war, or that it would have been better to come to terms with the Nazis now rather than continue the war, suggestions which continue to emanate from sources which hold to the dogmatic position that war is worse than even the worst tyranny, have little relation to realities. A virulent tyranny is worse than war because it comprehends both the present destruction of culture as an immediate consequence and war as an ultimate consequence."

That is the position Niebuhr takes towards the actual situation. It is a purely humanist political judgment. Niebuhr would claim that, because it is a humanist judgment, it is a Christian judgment: for the Christian insight is precisely that only a humanist judgment of the relativities of history is possible. But, however plausible this *Realpolitik* of Christianity may appear, it is ultimately barren and anti-Christian, unless it provides for the emergence of situations in which the Christian is required to abandon the realistic calculus altogether. Any Christian theory of history must allow that there are moments when the adventure of faith is required of men; when, to speak the language of piety, God's demand upon men becomes peremptory that they should cease to do evil and learn to do well: when men are summoned to renounce war, not because war is always worse than the worst tyranny, but because war is now of such a nature that "a just war" is inconceivable. Such a position is not dogmatic, neither is it capable of being proved.

In judging that we have reached a moment when loyalty to God requires us to repudiate war altogether, we pacifists may be mistaken; we can

only act in accordance with our belief and take the consequences. But Niebuhr requires us to surrender our right to make such a judgment—in the name of Christianity to abandon our own responsibility to obey God rather than man at the moment

THE BRITISH STUDENT CONGRESS AT LEEDS

ABOUT five hundred students gathered for the British Student Congress at Leeds in March. There were about fifty S.C.M. members, while about a hundred and fifty attended the Sunday service conducted by an S.C.M. Secretary. The Congress delegates included a large number of people from the Universities who do not usually go to conferences and it is worth noting that a group of Training College students were present. The programme was ambitious, dealing first with the social and international situation in which the Universities are placed and secondly with the rights and responsibilities of Universities and their students. There was an excellent opportunity for discussion between people from different Universities and countries. The most significant features of the Congress were, in the words of the Charter of Student Rights, the deep consciousness "of the inequality, the poverty and the destruction of human life and values which characterise our society"; the belief "that the Universities, Colleges and Training Colleges of Great Britain have an indispensable part to play in the advance towards a new, peaceful and just society"; and the recognition "that they are not at present fully playing that part." It is to be hoped that the Congress will strengthen the determined attack that needs to be made on student apathy concerning the extension and improvement of education, the changing of unjust social conditions, the eradication of the causes of economic war both within this country and within the colonies and India.

Many criticisms can be made against the Congress procedure and the quality of the discussion, because the mass discussion was not helpfully led and it resulted more in enthusiastic voicing of opinion than in an increased understanding of problems. The exclusion of younger Dons, economists and industrialists led to a poverty of factual and technical knowledge and to the glossing over of many problems by the enunciation of political generalisations and catchwords. The plenary session in which resolutions were voted upon, without adequate consideration, was a grand display of emotion but educationally valueless. Again, the theme song of the discussion was "change the system and all the problems will in time be solved." The S.C.M. delegates attempted to show that this idealistic political philosophy was detrimental to the constructive tackling of personal, social and

when we are most acutely conscious of the discrepancy between the two demands. It cannot be done; and it must not be done.

[Reprinted, with grateful acknowledgments, from the March, 1940, "Adelphi."]

educational problems and challenged the Congress to recognise the philosophy and ideals that lay, tacitly, behind its planning. Perhaps the most serious criticism to be made against the Congress is that the vast majority of delegates did not recognise how the programme of action put before them assumed a certain philosophy of society, a certain view of human nature and a certain conception of reality. Moreover, they tended to regard as reactionary and disruptive anyone who pointed this out or suggested that the outlook which was assumed to be valuable might vitiate the actual reforms desired.

The report of the Congress will be available from the N.U.S., 3, Endsleigh Street, London, W.C.1. The Charter of Rights for University Students should especially be studied, for there is much in it that demands the co-operation of all who wish to maintain culture and extend educational facilities in wartime. In discussion of the report, however, more thought than was given at the Congress might be given to such questions as "Is the purpose of Education to change the economic system or is there a more fundamental purpose?" "If the universities put all their resources into bringing in a new economic order, in what way can they maintain freedom to criticise the new order?" Christian students should be clearer on this question: "If you believe in God and His purpose, what is your view of the purpose of education?"

S.C.M. and Co-ordinating Committees

At General Council a report was made on the Congress. The Council distinguished between discussion of the findings of the Congress and discussion of the line of political thinking, the educational methods and view of the universities which, although they were incidentally visible at the Congress, were much more the marks of the Co-ordinating Committee of Student Organisations which had arranged and might follow up the Congress.

The Council was more concerned with the discussion of future relationships between itself and the Co-ordinating Committee in London, with relationships of S.C.M. branches and local co-ordinating committees. It felt that co-operation between different student organisations can be useful, but that a Christian organisation working with political bodies has a difficult rôle to play and must continu-

ally demand discussion of the purpose behind the co-operation so that tactics and motives are forced into the open. Also, it must not allow its own specific work to be hindered by such co-operation.

As a result of the discussion, it was decided to place before the Co-ordinating Committee the main criticisms of it which the S.C.M. felt and to lay down three conditions concerning the activity of co-operation in London, the refusal of which would mean the S.C.M.'s withdrawing from the Committee. The statement of criticisms is printed below. The conditions regarding the activity of the London Co-ordinating Committee are under discussion. A report on the present negotiations will be given in June.

1.—The present Co-ordinating Committee is tending to become a new student organisation, guided more by the opinions of the individuals on the committee than by the opinions of its constituent organisations. At present sufficient time is not given in which to refer Co-ordinating Committee decisions to a central S.C.M. committee for corroboration. This is unsatisfactory.

2.—The S.C.M. representatives have at various times criticised the decisions of the Committee on larger or smaller matters. Legitimately, the S.C.M. representatives have been out-voted on the committee, but illegitimately the majority decisions have too often been reported to the colleges or to other constituent organisations as if they were unanimous and as if the S.C.M. concurred. The S.C.M. feels that its members have thus sometimes been misled.

3.—The policy of the Co-ordinating Committee has tended towards forming a united student movement. The S.C.M. recognises the need for co-ordination and unity amongst students in many of their social and educational tasks. It is prepared to co-operate on specific issues. But it disagrees with the prevalent thought on the Co-ordinating Committee which visualises a sort of national student organisation. It believes it must, as a Christian organisation, maintain its independence on many matters and claim room for its view that, while political action is fundamentally necessary, it provides also no final solution. It is also of the opinion that much valuable study and education undertaken by individual organisations has been lost through students giving time to less valuable "co-ordinated" discussion and small conferences. It would ask for a clearer description of the desired goal of co-ordination and unity and in the absence of this, views with hesitation the enthusiasm engendered by the catch-word "the student movement."

4.—The policy of the Co-ordinating Committee has tended, mostly tacitly, towards forming a mass student movement which shall be a political weapon in the present struggle. The S.C.M. agrees with showing students the necessity of their choosing a party stand in politics rather than encouraging their isolation and indifference to social injustice. But the balance has had to be held between the student's responsibility to make decisive political decisions and his responsibility to refrain from hasty, uncritical decisions which cut short his vocation to study the facts and theories. The policy of the Co-ordinating Committee has not kept this balance sufficiently. One result of this lack of balance has been to introduce the Co-ordinating Committee to the colleges as a body whose sole aim is to agitate for political reform and to swing student opinion to support one particular point of view. Another result has been to deal unconstructively with staff and student relationships, solidarity of students being sought by setting up staff as a class to be fought.

5.—Concentration on immediate political objectives has tended to exclude from the mind of the Co-ordinating Committee those wider considerations with which the S.C.M. is concerned. In the student field this has reflected itself in the foreclosing of discussion upon the principles, values and ideals which lie behind the political objectives, about which it is the responsibility of students to think. The S.C.M. regards the enlargement of the framework in which the Co-ordinating Committee thinks and acts as necessary,

and regrets that any claim for enlargement is regarded as reactionary or academic.

Finally, it was unanimously decided that the Council should make clear to its branches that although it had taken the above action, the S.C.M. must be willing to support other organisations locally or nationally on specific issues, where such support is thought suitable. The Council's criticism does not mean that the S.C.M. should cease to work out its religious convictions in social and international affairs. The S.C.M. calls on its members more than ever in wartime to take their part as witnessing and active Christians in the affairs of college and society. It suggests however that before its members give time and leadership to co-ordinated study and conferences they should give adequate time to S.C.M. study groups, to which they invite non-members. It hopes that S.C.M. study of international and social affairs will increase.

J. L. COTTLE.

DOSTOEVSKY—WHAT TO READ

A footnote to last month's article.

If you have time to read only one book, begin with his last—unfinished—work, *The Brothers Karamazov*. If you have time only for two, add *The Idiot*, his own favourite and most finished production. But read it before the other.

Next in order of importance comes the most topical and least popular, because most shapeless and "depressing" of all—*The Possessed*. This is best read, as it was written, between *The Idiot* and the *Karamazovs*.

Next I place the work by which Dostoevsky was for long best known in this country: *Crime and Punishment*. Quite as important, though less attractive, is *Letters from the Underworld*. With this should be read *The Gambler* (bound up, in the Everyman series with *Poor Folk*). The fiction and a biography, *The House of the Dead* throws much light on this group of works which followed it, and shows how far from fruitless were the ten silent years of exile which followed the success of *Poor Folk*, Dostoevsky's earliest work.

All the works mentioned so far are in the Everyman series.

They may be supplemented by *A Queer Fellow's Dream* and the speech on *Pushkin*, edited by Middleton Murry as *Pages from the Journal of an Author*, together with Miss Mayne's selection of the *Letters*. Mrs. Garnett's translation of the important novel *The Raw Youth* seems to be out of print. A French Translation (*L'Adolescent*) is available.

After a first reading, as extended as you can manage, turn to one of the commentaries to see what you have missed. The best are Madante, *Le Christianisme de Dostoïevski*, and, in English, Berdyaev's *Dostoevsky*. For those who have time for no more than an essay, Karl Pfeleger's, in his *Wrestlers with Christ* may be recommended.

P. J. T.

WHICH CONFERENCE WILL YOU ATTEND?



A letter received

"I have frequently cast my mind back to Swanwick during these last days and have blessed the members who persuaded me to attend, for it may be that I shall not have the chance again."—*From an S.C.M. member in a Signals Section abroad.*

The S.C.M. and the War

These Conferences are planned to help us understand the truth which is unshakable and eternal amidst all that, around us, is being destroyed. They will also help us to analyse more clearly the personal, political and economic conflicts which lie behind the war and about which we must know our minds in order to act rightly to-day.

Here is an opportunity for the individual student to see what is most supremely worth living for and dying for. Here, too, is the last opportunity for S.C.M. officers and study leaders to think out together their policy for college next autumn.

Study in War-time

More than ever it is the responsibility of students to place study behind their judgments and activity. At these conferences the whole programme is designed to help future study-group leaders and members to prepare themselves for group work in college on international and social affairs and on the Bible and faith.

Special half-day for Study Leaders

College S.C.M.s are asked to send all their study leaders to a conference. Besides the help to be gained from addresses and commission discussion, there will be a special half-day of practical training in study group leading. This will be on the morn-

ing of the last day. The S.C.M. must provide first-class study-groups next autumn.

Choose the Conference nearest your home

There will be the same programme at all the Conferences, so fares will be cheaper if you go to the Conference nearest your home. At Oxford we hope there will be a hundred South Welshmen, at Bangor a hundred English, at Durham a hundred Scots.

We must have 200 at each Conference

The chief speaker at Bangor is Dr. J. S. Whale of Cambridge, well-known through his broadcast talks and his books; at Oxford Dr. C. H. Dodd the eminent New Testament scholar; at Durham the Rev. A. K. Walton of St. Andrews Church, Drumsheugh Gardens, Edinburgh, one of the most forceful and popular ministers in Scotland. For other speakers, look at the programmes widely distributed in the colleges.

Between now and the end of term all S.C.M. members are asked to recruit delegates as hard as they can. Study leaders, officers, overseas students, non-members and especially first-year members should all come. Registration forms to be in by June 10th. Ask your College S.C.M. Secretary for programmes.

DUNGANNON, CO. TYRONE, July 2nd-8th

The Irish S.C.M. will be putting all their strength into recruiting for this Conference. Attendance is essential for Irish study leaders and members. The chief speakers are Professor J. E. Davey of Belfast, and Canon F. A. Cockin of St. Paul's. Ask your College Secretary for programmes or write to Annandale. Students from other parts of the British Isles are very welcome.

DELEGATES WANTED FOR FRENCH AND DUTCH CONFERENCES

The French S.C.M. is arranging a women's camp, to be held at the beginning of August. They have particularly invited us to send delegates if possible. Women delegates only are asked for, and they will need to pay their own fares and expenses at the camp (the latter will be very low). We earnestly hope, in view of the importance of maintaining all possible Federation contacts at this time, that some students will be able to go. Will any who think that there is the least possibility of their doing so please communicate with the General Secretary at Annandale?

There will also be a Dutch S.C.M. conference, open to both men and women, to be held from July 8th to 13th, and those who think that there is any chance of their going to it should also write to the General Secretary.

FEDERATION NEWS

China and Japan

"Day of Prayer for the Common Purpose"

April 28th, 1940.

Once more the leaders of the Student Christian Movements in China and Japan have called their members to observe a special Day of Prayer together. The observance of this annual day of prayer began as a result of an "Open Letter to Japanese Christian students" which was sent in 1938 by the Christian students of Hunan University then located at Changsha. (See *The S.C.M. in the Far Eastern Conflict*, pp. 32, 33, 43). The Spirit in which the day has been observed is admirably illustrated by this letter written by a member of a Japanese Y.W.C.A. group:

"My dear Friend in China:

As both of us planned, we, the Christian students in Japan who are united with you in Spirit, knelt down before God to-day. Having come back from the service, I am writing this letter in inspiration which was given from above.

We are most sorry that you and we have to call each other 'enemies' just because we are put in this unfortunate situation.

You and we have been believing One God, and been united in One Purpose and Common Prayer, why not we open our mind and talk most frankly to each other? However, the time has not yet come when both of us express ourselves by 'words.' I only hope that you will understand what we have in our mind and heart, and that we shall understand you thoroughly and fully not by words but by our common faith. We know nothing but one thing that this calamitous situation must be annoying God a great deal. You and we, Christians in both countries, should feel responsible for the cause of this trouble. But do not a story in the Bible tell us that even a blind man was used to show God's glory? Why can't we trust God that he will turn the worst into Glory this time too?

The only thing you and we may be able to do together now, we believe, is to pray together. When we pray most quietly, most reverently and most devoutly, God will give us His revelation. Who can say that there will not happen miracles for accomplishing the ideal of the Kingdom of God as the old prophet said: 'The thirsty ground springs of water'? In order to 'come with singing' in victory, we have to unite more strongly and continue to pray together till our common purpose be fulfilled.

I firmly believe that the day when you and we offer our gratitude to God and praise His name together will come before long.

Although this was written with sincerest and warmest affection, it cannot be said 'well expressed' or 'well stated,' I know. Nevertheless, I hope very

much that you understand what I want to say and mean to tell you here.—May God bless you all..."

Finland

The letters from which the extracts printed below are taken were written before the end of the war; but the members of the S.C.M. are surely facing their present difficulties in the same spirit as that by which they lived in time of war.

A young woman writes: "These weeks I have been thinking of the promise: 'The Lord will give thee understanding in all things.' It is marvellous that I have at all managed the tasks I have had to tackle. Surely it is so that the Lord gives also to us who work as 'Lottas' strength and skill according to the tasks. During this time of six weeks I have done more physical work than hitherto in my whole life. Together with less than ten Lottas I have daily fed thousands of evacuees, and I have, with only one junior Lotta to help me, been the headmistress of a house through which there passed daily tens and hundreds of evacuees. I have taken care of dying patients, fed the cattle, spun, woven, etc. . . . You will understand that I am not telling of this to boast but to show, how wonderfully I have received skill and strength. Here one loses strangely one's individuality, and also in one's own mind one is only a Lotta. And how very good it is to be able to do something!

Ten times a day one marvels at God's work. Oh! the letters that come from the Front! I have there two brothers, and they have there come to be brothers even before the great Father. Overwhelming streams of blessing pour down upon this people. Amidst all one must praise.

It was wonderful to be among the evacuees that came from the frontier. Many had lost everything they owned. Many were poorly clad. Journeying was often miserable. But I have not seen one in despair though I have seen tens of thousands of evacuees. They could smile when they told how they themselves had set their homes on fire, or how they had lost their cattle. There were mothers who had nine children with them. There were mothers who had already their sons killed in fight. There were newly born babies and old people who had to be carried. And they were all so grateful when we gave them food and clothes. Never did I hear a word of grumble. Such mind is not of men."

Miss Sylvi Visapää adds: "The writer is a member of the Women's Volunteer Corps, the so-called Lotta Corps. Very many of our members belong to this Corps and now they are serving as nurses and provisioners and air-raid watchmen and having all kinds of important posts. What this girls tells of the evacuees makes one think that maybe the sufferings the evacuees have gone through are not so great but truly it is not so. Their sufferings, especially of those that come from the frontiers, are terrible, but their attitude is grand. Their courage and trust and hope make one silent."

Poland

A further postcard has been received from George Maciusko, former president of the Polish S.C.M., who is now in a prison camp in Germany. He has also been in contact by correspondence with a former secretary of the German S.C.M. He writes to Robert Mackie: "I have received your card. Thank you very much for it. I am glad that you have got back (from the U.S.A.) safely. I have sent you some cards. Other cards and a parcel have reached me. I no longer need books. The parcel of food was very welcome. Thank you! Best wishes for Easter to you and all our friends."

IN MEMORIAM: C. F. ANDREWS

CHARLES FREER ANDREWS was born in 1871 and lived his early years in Newcastle-on-Tyne, where his father was a Baptist Minister. Later his father's ministry in the "Catholic Apostolic Church" took the family to Birmingham, and C. F. Andrews was educated at King Edward's School. From there he went to Cambridge as a scholar of Pembroke and took a double first. While at Cambridge, and largely through the influence of his friend Basil Westcott, Charlie was confirmed. From then on he looked forward more and more to ordination in the Church of England, and "my one supreme wish was that I might be enabled to find my life-work among the poor." From Cambridge he went as a lay-worker to Monkwearmouth-on-Tyne as a preparation for ordained work in the College Mission. The Pembroke Mission lies near the Old Kent Road, and there he was head of the Mission. From this he returned to Cambridge to teach in his own old college; for, in spite of his passionate desire to remain in London, his health would not stand the strain.

Basil Westcott was by now teaching at St. Stephen's College, Delhi, and his letters came in by every mail. But Basil Westcott died of cholera, and from then "my earnest thoughts had been turning to the mission-field as a means of a further surrender to Christ and a way to follow Him more closely." C. F. Andrews sailed in 1904 for what was to be his home.

At Delhi Andrews was intended to be head of the Mission, but he insisted on serving under Susil Rudra, who became his very great friend—"such a close friend as Susil Rudra is very rarely given in this life to any man." Through him C. F. Andrews came to know and understand India in a way rare among Westerners. After an illness in Delhi, C. F. Andrews had a long period in the Simla Hills, where he came under the influence of Sadhu Sundar Singh and Samuel Stokes.

The Federation in the World War, 1914-18

We have just received a copy of this "first draft of some chapters of a *History of the Federation*" by Miss Ruth Rouse. It is in the form of one of the well-known Federation Grey Books and can be ordered through the General Secretary at Annandale for 1s. 6d. (postage probably 3d.).

It makes absorbing reading as history, it helps us to understand the origins of much that we inherit, e.g., I.S.S., and it will open our eyes to many present opportunities. A most important document.

Andrews felt that, before he could teach and preach more, he must identify himself with the people of India. He therefore went to live at Santiniketan with Rabindranath Tagore, the poet. Probably it was the æsthetic link that first drew these great friends together. From then on C. F. Andrews gave his life again to the cause of the downtrodden and poor. His time in S. Africa, his work for Indians there, as also among the indentured labourers in Fiji, are a saga in themselves.

But this man whose whole life had been determined by his capacity for friendship now found himself largely cut off from his European friends by his actions. He was misunderstood by some and reviled by others. These are the "scars" which he carried with him to the end.

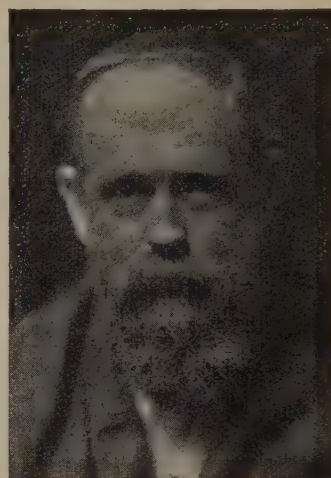
In South Africa he made his last great friendship—that with Mahatma Gandhi. As time went on, he became more and more trusted and used as the interpreter of the East to the West and of the West to the East.

This man, so simple, so utterly good, whose spiritual influence on both sides of the world has been so profound and so deeply affectionate, has the love of thousands. It may be safely said that he was the European most trusted and beloved by India.

CICELY HOLLAND.

* * *

Charlie Andrews was a most ardent spirit. He was specially endowed with that imaginative quality that Blake praised so highly. And all that he believed, he believed with intensity of soul.



C. F. Andrews.

Once convinced of a new light, then, like Christ, there was, for him, no wavering between yes and no. He gave himself wholly to the right of which he was convicted. Nothing of the Laodicean belonged to his burning nature. Always the vision went hand in hand with the art of life.

I have known many men of many races and many faiths—I never knew a more catholic soul. Passionately devoted to Christ he met the Living Word of God in every human heart. That was the secret of his liberating power. He knew the misery and evil of men, but he knew the redeeming power of God in all situations, when men lend themselves to his redeeming purpose. He loved the love of God so greatly that no religious barriers arose for him. His friends, Hindu, Moslem, Christian, and otherwise, he knew them all as one in God's great family. Not that his faith missed a firm and sure foundation. I recall that when I first came to know him I supposed that, perhaps, one so wholly devoted in spiritual affection to such friends of his as Rabindranath Tagore and M. K. Gandhi, might be possessed of a Christian faith of somewhat vague content. I was wholly wrong. He was a trained disciple and knew himself very surely rooted in the faith of Christ. *What I owe to Christ* and *Christ in the Silence* give the record of his spiritual experience in clear and burning language.

There is a passage in the latter that seems to me most suggestive of Charlie Andrews himself. He is telling how, as a young clergyman, he attended a Retreat in Southwark Cathedral, led by Canon R. L. Ottley, of Oxford. As the Canon proceeded with his exposition of Christ's act of humility in washing His disciples' feet, "the love of Christ," he says—"shone out in his eyes."—"He became the message which he was seeking to make clear to others."—Time and again, that is exactly what happened to Charlie Andrews.

How many things has he done like that he did to the young Sikh village headman, unjustly and brutally flogged for a supposed cutting of telegraph wires; and going mad, as he brooded over the treatment he had received. And then came Charlie Andrews, speaking in his gentle voice, and suddenly stooping down and touching the young Sikh's feet, asking his pardon for the wrong done by his fellow-countrymen. You see the scene, with the embittered man quickly withdrawing his feet and bursting into healing tears, and won back to peace and light. Does it not suggest the very way of Christ himself? We do not readily understand why Charlie Andrews had such an intense desire to interpret Christ to India, in a truly Eastern setting.

The wonderful thing to me about Charlie Andrews was, however, that instead of retreat from the world his sainthood brought him right into the world of life—public, social, political, international. He rejoiced, it is true, whenever he could

find himself cloistered in the Himalayas. But he went to the hills like many another man, for strength and peace, so that he might do the work to be done, down in the plains. And, what a work he did! There is hardly a question of Indian life and of India's relations with Britain and the world, in recent years, that has not known the touch of the hand of Charlie Andrews, that he has not written about, and also spoken about, all over the world.

In Europe, in Asia, in Africa and America, he pursued faithfully the tasks that come to those who dedicate themselves to service in the ministry of reconciliation. He was of course, often misrepresented and misunderstood. Such men commonly are. He loved India as he loved Britain, and it must be somewhat of a grief to many of us that he did not live to see the day of a complete and equal understanding, and a frank affectionate appreciation between these two lands. No one so greatly desired it as he. Always he sought to interpret the one to the other.

Yet the ministry of reconciliation was, in his thinking, never to be a compromising with wrong, a glossing over of repression, or an excusing of weakness, and violence. Here he sat at the feet of his friend, M. K. Gandhi. I do not know if he always felt courageous. He always acted as if courage in the work of truth must be taken for granted. Neither in discussion with public men, and those in authority, nor in his many writings, did he fail to say what he felt in his soul that this, or that, action was morally wrong. Some would disagree with his judgments. None could deny the charm and the beauty and the grace of his spirit. So he made for himself a place of honour in men's souls.

Thus he laboured that India and Britain might break down what St. Paul calls "the middle wall of partition," and learn in affection from each other the secrets of life and truth and beauty. He had learnt so much of the spiritual greatness and the depth of India. He wanted his countrymen to learn too. And, he gave of the best of his own country to all his many Indian friends. "The souls of the righteous are in the hands of God, they are in peace." This ardent soul, that such numbers in India, and we here in Britain have known and loved and worked with, he is at peace. The pain and the suffering have passed. We will hold him in loving remembrance all our days, and thank God for a fine life, finely lived. And we will not think of him as no more. Rather we will remember how he rejoiced to think of the wide variety of God's many mansions. Somewhere he says that Bishop Westcott told him that "mansions" may also be translated as "resting-places"—stages of progress in the unseen world, as well as abiding places. We may pray for him as he pursues the upward path of the spirit, and, as we know, he prays for us.

CARL HEATH.

A PLAN FOR A UNIVERSITY COMMUNITY

By PETER JONES

Emmanuel College, Cambridge

(2)

This is the second of two articles which have been written to challenge the way of life of Christian Students and to show how community principles could be introduced into university life.

THE first article outlined the case for the establishment of a university community. This article will first give a series of suggestions as to the way in which such a community could be built up; this will be followed by an attempt to answer some criticisms of the scheme, and finally an estimate of the possible effects of a university community will be attempted.

One thing must be strongly emphasised at the outset; it is no use a few Christians just coming together and saying, "We'll start a community."

Community living must be the outward expression of a spiritual unity among the members of a community: a Christian community will not succeed or be of use unless the people who are interested in it have spent long hours together learning more of each other and God's will for them and finally experiencing an imperative call to express their spiritual brotherhood and experience in their way of life. The spiritual experience must come first; and yet there can be no true spiritual brotherhood which does not express itself in community of action.

Before taking any further steps, the people who had come together to form a community would, in those universities where college authorities supervise the letting of students' rooms, have to submit their schemes in detail to the university authorities. It would obviously be helpful to have a few senior friends drawn from among the dons and others prominent in the university who would act as sponsors to the scheme. Having outlined to the authorities the general aims of community and the particular aims of a university group, a detailed community scheme might be put forward on these lines—

The scheme that follows assumes that university permission has been granted.

First a house adequate to the needs of the community would be obtained—remembering the probable expansion in numbers that would follow the actual establishment of the community. Then some time during a vacation would have to be spent in converting the house to the needs of the community. A large common-room which would serve as dining-room, reading-room and general meeting place is essential. It is most desirable that all members should as far as possible be able to feed together—this is one of the acts of community which has been found best to foster true fellowship. A feature of the community should be that it keeps open table. If members feel free to bring in their

friends to meals it will be one of the best means of spreading the ideas of the community. Separate bed-sitting-rooms for each member are an essential. We go to a university to work, and there must be no possibility of any member's work being hindered through joining the community. To ensure this a separate room is absolutely necessary; quite apart from the desirability of each member having somewhere which shall be solitary and quiet. The making of bed-sitting-rooms brings up the matter of the segregation of the sexes. This could probably be most easily achieved by taking two adjacent houses and establishing the common-room either in the house with the better room or in the house which the sex with the smaller number would use.

A large garden would be an asset, for a very cheap and profitable form of exercise would be provided for members in producing the vegetable needs of the community. Any surplus could be devoted to local relief. Relief work brings up the desirability of having several spare rooms always available which members could offer to any whom they met and felt they would like to help: for instance the man whose story is told at the beginning of these articles could have been invited to spend a time with the community—perhaps in that time he would have found some work, or, if not, the community might have been able to help him as he went on his way. Actual assimilation of such people might be difficult as there would be little work to be done about the house—for members would keep the house clean. On the other hand, the community might be able to start some simple industries which would encourage some of its migrant members to settle down and help in them, and so once again feel that they were supporting themselves.

Students would be unable to do much cooking. This problem would probably be solved by finding some elderly unemployed person who would be glad to become a member of the community and to be appointed cook by the community and door-keeper by the University authorities—the authorities would certainly want a responsible person to see that doors were locked at proper hours and returns of late-comers sent in.

It is difficult to arrive at an ideal financial scheme. None of the members would be earning a fixed wage—or only a minority. Probably each community would have to decide on a sum which each member should contribute to a common pool. The pool would be administered by a treasurer who would be responsible for paying rent, tradesman's bills, etc. The community, at a weekly business meeting, would discuss ways of keeping the life as simple as possible, how unnecessary expense could be saved and how surplus money should be used.

The great difficulty would probably be to decide now large a surplus to carry, *i.e.*, how much each member should be contributing over and above his keep. It might be desirable to take an average figure for the total amount spent by each member before entering the community on board, lodging and extras during one term and then for each member to pay into the common pool a sum equal to the lowest average—this is to prevent any member having to spend more than before entering the community. The community would then endeavour to live as simply as possible so that, without sacrificing health, they might have as large a surplus as possible. Some arrangement would have to be made to give members allowances for everyday needs.

The admittance of members will raise problems, especially at the present time when it is difficult to see how far the universities will be depleted in numbers. It militates against all the principles of community to lay down conditions for the entrance of members: but in a university community there is the particular problem of a changing student population. It is difficult to have enough rooms always ready and as the college authorities in some universities control the lodgings of a student, their wishes need full consideration.

But one thing is very desirable. It is that freshers should not be immediately admitted to the community when they come up. This will allow them to experience ordinary university life; to compare the two ways of life; and, most important, to come to understand the way of community and give them time to make quite certain that they are really spiritually prepared to enter the community.

Those who have not had much contact with the community movement may feel that such a community could never be realised. The only reply is that although, as far as the writer knows, there is no Christian university community working on these lines, there are to-day a number of communities in existence working, broadly, on the same principles. Ordinary people can and do live together in community and find the most wonderful joy and peace and quite a new conception of God and his love.

Probably the largest volume of criticism comes from those who feel that the job of a Christian is not to separate himself from his brothers but to carry his beliefs more fully into practice among them. Reply can be made under two heads. First, where a determined effort has been made to carry Christ's principles into action in a college, just because of the nature of college life, they have been unable to make a great impression. This raises the second part of the reply. Untrammelled by the limitations of the college, community offers to the blindest a working example of the way in which this world may solve many of its problems.

Another body of critics feel that it is unnecessary to go to quite such an extreme to start working out

community. The experience of those who have tried holding regular community meetings while still living apart has been that after a very short time all felt the need for a deeper community. At the present time, however, when some universities are very crowded with evacuated colleges, a start might be made with a few people starting a small community in an ordinary lodging-house.

One very reasonable objection to this scheme is that a university is attended not only for an increased knowledge of French or economics or chemistry, but that deeper and clearer insight into the ways and thinking of others may be obtained. Compared to that of a college, the atmosphere of a community is rather rarefied and in it minds tend to work in a similar way—it is cut off from the stimulus of many points of view.

Here again reply may be made from two angles. It is very unlikely that thought will be cloistered because contact will still be maintained at lectures, laboratories and in university societies with all the old friends. In fact, probably the only opportunities for discussion forfeited will be those offered by college meals. Further, the knowledge among friends of community members that members are taking part in an unusual experiment is likely to provide openings, which at present never arise, for the most fruitful discussions. The second point is that every community member will have had one year's experience of college life and will, moreover, presumably have decided to join the community fully realising what he would lose from college life, but feeling that much more could be gained from community life.

The criticism that the novelty of community life may seriously militate against good work being done is one that must be faced. It is the responsibility of the community to see that work does not suffer: if it should, then either the community must rectify the matter or, if that effort fails, then the university authorities will have good reason to set the matter right in their own way.

Finally, it is in the hands of the community to see that it is always pervaded by a spirit of charity. All sorts of people may come into the community with very many ideas, but with a true spirit of Christ in every heart the differences can be welded together to be a source of strength.

If a community scheme such as has been outlined were started in a university, it would surely be a very wonderful advance on any form of witness known before: witness to the university that there were Christians who, however odd their methods, obviously felt the need for practical action in the face of the world's need and were facing the problem squarely. The unusual nature of the experiment could not but give rise to some questioning and thought in the university. And further the community would be showing a real desire to grapple with the problems of unemployment, destitution and refugees—a university community

would be an ideal place for the reception of refugees who, very limited in funds, wished to continue their work in this country's universities.

To all those who are disillusioned with the so-called "progress" of civilisation the community could give a message of new hope. The community would show a way out of the social evils of our day, show a way to a future where all should live in such communities. Among the people of such communities, unemployment, destitution, slums, competition, exploitation would be impossible; and the shadow of war would pass from a society

founded on the gospel of love. But it would not be necessary to visit the community to gain help. It has been found that a new spirit arises among the members of a community which others can appreciate.

To a world so preoccupied with the challenge of might and nationalism, to a world looking vainly to a Church that cannot see what Christ demands of His followers in their conversion, to such a tired world, community can be a flaming torch which will lead it up the long, difficult, narrow, but very certain path to a new world.

STUDY SECRETARIES' NOTES

IT is of the greatest importance that plans for next session's study work should be carefully made during the course of this term. When the committee has definitely asked a person to lead a group next session on a specific subject, he is able to begin his preparation without delay. All those who expect to be responsible for next year's groups may profitably meet together at regular intervals during this term, not only to discuss problems and methods of group-leadership, but also to undertake together a piece of joint study by way of preparation. Bible-study is best for this purpose, since it is desirable that all group-leaders, whatever their subject, should have a sure understanding of the faith of the Bible. If group-leaders will meet together this term in this way for joint study they will approach their task next term with greater confidence and effectiveness.

* * *

Study leaders will find that the Summer Conferences of the Movement, although they are not specifically study conferences, will be of great practical help to them in their work of preparation. At all four conferences we shall be concerned with Bible-study in the mornings and with other aspects of study in the Parallel Commissions in the afternoon. Those who are expecting to lead a group in their own college next year should carefully choose which Commission they will attend in relation to the subject of their group. A room will be set aside at each conference for an exhibition of study materials, etc., and a meeting of potential group-leaders will be held after breakfast on the closing day of the conference at which a certain amount of study-leaders' training will be done. When you are preparing your delegation-lists will you please bear these plans in mind?

* * *

For the benefit of those who are now planning their study-programme for next session a list is printed below of study-outlines which are specially

recommended for next year's work. Unless otherwise stated, the outlines are available now.

BIBLE STUDY.

The Realism of Christ's Parables (based on the book of the same title by O. C. Quick. S.C.M. Press, 1s.), obtainable from Annandale, 2d.; suitable for first-year groups.

St. Mark's Gospel, an outline suitable for first year or more advanced groups; obtainable from Annandale, 3d.; not ready until July. We hope to make *St. Mark* the basis of the corporate Bible-study of the Movement next session.

The Message of the Bible in War-Time, Eight Studies by Alan Richardson, obtainable from the S.C.M. Press, 58, Bloomsbury Street, W.C.1, or from any book-seller; price 9d.

History and the Kingdom of God (last year's Study Swanwick outline), S.C.M. Press, 6d. For more advanced groups.

DOCTRINE, THE CHURCH, PRAYER.

The Apostles' Creed: an outline on Christian doctrine, suitable for all grades; from Annandale, 3d.

Students, the Church and the Churches, a Federation Grey Book, by Suzanne de Dietrich; an excellent study of the Church, its nature, function, unity, etc., in a Federation setting against the œcumenical background. From Annandale, 1s.

The Principles and Practice of Christian Prayer, an outline by Michael Bruce; suitable for all grades; from Annandale, 2d.

Praying in War-Time, by F. A. Cockin, S.C.M. Press (or any book-seller), price 9d.

MISSIONARY.

The Gospel in the World (based on G. E. Phillips' book of the same title, Duckworth, 5s.); missionary and comparative religions; from Annandale, 2d.

A new outline on Christian education overseas is in preparation. Apply to Annandale.

SOCIAL, POLITICAL, INTERNATIONAL.

Introduction to Social Study, a new outline for first-year groups; not ready till July; from Annandale, 3d.

The Meaning of Democracy, a more advanced outline; from Annandale, 3d. (Revised edition in July).

Society and Politics, a Study for Christians: for more advanced groups; from Annandale, 3d. (Revised edition in July).

International Relationships, an entirely new outline upon the facts of the present situation and our Christian judgments upon them; not ready till July; from Annandale, 3d.

INDUSTRIAL.

Industry in Peace and War, an outline prepared since the war for more advanced groups; from Annandale, 4d.

Industry and Personality, a general outline, suitable for groups with no previous knowledge of industrial problems; from Annandale, price 5d.

Some Specific Industrial Problems, by Edwin Barker; from S.C.M. Press, 58, Bloomsbury Street, W.C.1; price 3d.

EDUCATION.

Education Outline, by Iris Forrester and Marjorie Reeves; for more advanced groups; revised edition ready in July: from Annandale, 3d.

What is Christian Education? A new outline, suitable for first-year groups; not ready till July; from Annandale, 3d.

MEDICAL.

A medical outline is being prepared for next session by medical students. Those interested please apply to Annandale.

Postage is not included in the prices of these outlines; 1½d. should be added for those from Annandale, and 1d. for those from Bloomsbury Street.

PEN PIERCY.

ALAN RICHARDSON.

STUDENTS GOING INTO INDUSTRY

STUDENTS of Engineering, Chemistry, Textile and Economics, and the innumerable courses by which men and women prepare for industrial careers came together, from Universities and Colleges of Technology as widely flung as Glasgow and Swansea, to attend the Fifth Universities' Industrial Conference. This was held at Leeds University from April 8th to 12th. For the first time in the series the majority of delegates were housed together with an obvious advantage to the spirit of the Conference. We discussed and resided in the semi-monastic and mediæval surroundings of the Hostel of the Resurrection, and the Conference owed much to the generosity and interest of the Community of the Resurrection.

The magnificent new buildings of the Leeds University Union were placed at our disposal for our meetings, thus assuring dignity and ease in all our proceedings.

After Civic and University speeches of welcome by the Lord Mayor, Professor David and the President of the Leeds University Union, Michael Dean introduced the theme and purpose of the Conference, stressing the insufficiency of merely technological training for industry, and responsibilities and influence of all graduates in industry, however insignificant seemed their part. He went on to point out the urgency of purposive thinking in the present situation, particularly on the part of industrialists young and old.

A comprehensive analysis of the changes effected in the last war in industrial organisation and human relations therein, was made by W. Piercy, Esq. We saw how the war had accelerated enormously normal development, particularly in centralisation, scientific management, welfare and hygiene, and Trade Union status. But we also saw the evils of exploitation of the situation and the reaction to decontrolled industry which followed.

W. G. Symons, Esq., dealt with the significant features of present tendencies as a result of the war. The new order was not directed towards socialisation, but controlled private enterprise. One major problem we had to face was the danger to the community of various parties within industry, e.g., Trade Union and employer, co-operating to the disadvantage of consumers and of the smaller unit. And it was essential to decide between the comparative advantages of control by the leading

men within an industry indirectly influenced by the Government control, or by civil servants, responsible to the community but advised by the various industrial interests.

Arthur Foxall, Esq., dealt with the innumerable daily problems of co-ordination and of policy of any particular firm, especially the sales side. He demonstrated by cold facts how overwhelming were these problems of adjustment and how far-reaching were the results of decisions upon prosperity at home and peace abroad.

Speaking out of the experience of trade union negotiations with the Government in the last war, Councillor Marshall gave a vivid picture of the problems besetting trade unions in their co-operation with the Government. While endorsing resistance to Germany they had to safeguard the hard-won rights of their members against the exploitation of the situation encountered in many firms and industries. He showed how the great changes in technique made it difficult to return to previous trade union regulations. He stressed the need for some earnest of the Government's sincerity in its promises to the trade unions, (regretting their refusal to reform the Trade Disputes Act). Among more direct reasons for this was the danger of union members losing confidence in their leaders.

Between reviewing the present and envisaging the future, F. C. Maxwell led the consideration of the profound issues of the purpose of industry and our work therein. The identification of the survival of the fittest with the survival of the best in our present organisation of industry and in judgments about merit and prestige, led to consideration of how the Christian conception of the purpose of industry could be implemented individually and collectively. And we saw that a fellowship of those possessed of such purpose and engaged in the stream of industrial life was essential to the maintenance of their critical attitude—the Christian attitude or approach being the one thing common to all situations.

The Works Manager of a large Steel Works, Mr. Percival Smith, dealt with the spirit and technique necessary in management after the war. He showed the vital necessity of co-operation and honesty in labour relations and administration, and the need for the removal of the petty com-

mercial motive in relations within the works and between industries. Far greater national planning and control was necessary, and such things as housing and nutrition must become public utilities, and Government expenditure should be planned to modify slumps.

In discussing the trade unions in the post-war world, A. L. Williams, Esq., gave a brilliant historical analysis of the interplay of the bargaining and revolutionary syndicalist elements in trade union development. The importance of the shop steward movement in this connection was stressed and the way in which the movement was a response to the urgency and necessity of local initiative at the time. It was evident that the workers must be given greater significance and participation in control in the post-war form of industry which he assumed to be controlled and co-ordinated in one way or another.

Clifton Robbins, Esq., of the I.L.O. and Chairman of our Industrial Advisory Committee, completed our considerations of industry after the conflict by giving a vivid picture of the problems facing the responsible Minister at the end of the war if it were not defeat of the Allies. Obviously evacuation would have affected social thinking, as would the Keynes' plan. Extension of social services, family allowances and housing, and control would be a bridge to socialisation. Uneconomic extension of agriculture and improvement in agricultural wages, would be a problem. And hours of work and reabsorbing of freed militia would be urgent problems. But there is already an improvement in relations of workers and managers, and some suspicion has been dispelled. Yet there is need for greater participation in administration by trade unions, although this demands workers being trained in technique of management. Whitehall would probably be far more powerful and responsible, although it would have to select and train carefully its new executives.

Professor Richardson opened the discussion on the international nature of economic and industrial progress by insisting that progress involves the total experience of man, including conditions of living and relationships in his occupation. Science and economics are international forces and there must be co-ordination in the progress of nations in industrial conditions and labour relations. It is essential to keep in step, and the I.L.O. is necessary to such international progress. The economic section of the League of Nations should also adopt similar technique in bringing together specialists in particular functions of industry representative of all the interests involved. And the freedom of association in trade unions, etc., is essential to post-war development.

After Michael Dean had described the Industrial Register, Clifton Robbins brought the Conference to a close by showing our responsibility in all these issues, despite our apparent insignificance. It was encouraging to know that already the more enlightened managers and students were beginning to think about the post-war world. Above all, we must dispel cynical suspicion, encourage

co-operation and propagate the idea and values emanating from the Conference.

Works visits involving discussions with managers and works representatives were made to Montague Burton's and David Brown's.

Prominent throughout the Conference was the pooling of experience and ideas by all the delegates and the relation of the problems to facts and fundamental principles and beliefs. And so concluded a profitable year of industrial work during which the urgency of our problems now strengthened the sense of vocation of our members.

F. C. MAXWELL.

OPEN FORUM

UNIVERSITY DENOMINATIONAL SOCIETIES?

A not uncalled-for answer—from Oxford.

One could wish that the lively article under this same verbal heading in the March *STUDENT MOVEMENT* could have been as discerning as it was direct; as profound as it was plausible.

It is some 50 years since the Anglican isolation of Oxford and Cambridge was broken by the admission of Dissenters, who have, presumably, caused the formation of denominational societies, which, in turn, have wrested the centre of religious life from the College Chapel, and "clouded the vision and hampered the realisation of the 'holy catholic Church'." This reply maintains that even if the centre has been shifted, or the vision clouded, the denominational societies are not responsible; on the contrary they have, with a healthy realism, seen collegiate life in a true religious perspective and enabled Oxford and Cambridge for the first time to see the problems of reunion in a thoroughgoing concrete manner.

It is fatally easy and falsely idealistic to write of College Chapel as the centre of the religious life of the undergraduate community. Would that it were! Actually no Chaplain can hope to make it such for more than a percentage of his denominational fellows. Nor does the worship of the Chapel worthily represent the worship of the Anglican Church. The Book of Common Prayer is woefully truncated to provide provocation to many Anglicans, and starvation diet for Free Churchmen who have foresworn "Choir Offices"—with or without choirs, abbreviated or *in extenso*! College Chapel is not the place where men are most likely to grow in experience and understanding of Christian worship.

Nor can the religious life of a collegiate community, centred in a College Chapel, yield an experience of "the one Body, Which is His Church" (I do not recognise the quotation!) in any way agreeable to reformed theology. Worship in College Chapel is doubtless part of the worship of the Church, but it is not, and cannot be for Free Churchmen, the worship of a Church. Free Churchmen are not slower than others to realise the

significance of corporate worship in any community; but nothing can replace the continuing Ministry of the Word and Sacraments, and the abiding life of the company of the Lord's people, which for them are the *sine qua non* of anything that has right to be called a Church. Hence the Free Church Societies, and the emphasis upon attendance at a local Church, which accompanies the advice given, I believe, to all Free Churchmen in Oxford, to be loyal, as they can, to their own College Chapels.

It would doubtless be "nice" for "fellowship" if we could, for the duration of our university course, forget and ignore all denominational differences (Anglican as well as Free Church !) and share in one religious life independent of differing denominations and including all traditions of man's worship of the one true God. But that would be a completely unreal world in which to live, and the worst possible training for young Christians who can be expected to take the lead in the various Councils of their Church. We come up belonging to a particular Church; to such we must return. We are children of a divided Christendom, and dare not avoid the responsibilities of our state. The fool's paradise of an all-inclusive fellowship is the truly alien and unchristian thing. The denominational society is a sane and vigorous reminder of the real world in which even Oxford and Cambridge undergraduates must live. It is one necessary guarantee that we shall truly see the vision of the "holy catholic Church." Unless we see the problems of reunion as honest and dedicated members of our own denomination, we shall grievously misconceive them, and misdirect ourselves. A "spirit of unity" and an "urge to reunion" (whatever that is!) may be necessary for those fighting for reunion, but they are thoroughly inadequate. Alone they may be positively harmful. Further, the differences that appear within the Reunion Movement are not coincidental with denominational boundaries, but with deeper theological divisions. The university denominational society did not create these, nor, as such, does it preserve them.

Finally, all the real life of such inter-collegiate religious bodies as the S.C.M. derives in the last resort from the denominations and their societies. The S.C.M. comes to life when some quite definite and denominational point of view begets a following, be it Neo-Thomist, Neo-Calvinist or Neo-Methodist. The forces that are moulding the religious life of Oxford, as well as fashioning the Oxford S.C.M. are to be found in particular Churches and Religious Communities; gathered around particular personalities, holding particular denominational beliefs. The really important question is: Can we afford to do anything other than let the denominational societies grow?

If my arguments fail to convince any (and I do not suppose that everyone will accept them) may I commend three questions for meditation:

1. Have the ancient residential Universities

ever grappled seriously with the religious problem of having admitted Free Churchmen to those communities for which it once was proper and sufficient to provide Anglican Chaplaincies?

2. Can we grow in experience and knowledge of the Church save through the Churches?

3. Are our modern differences correlative to our denominational boundaries?

Whoso is wise will ponder these things. Practical and honest answers will, we think, yield an important place and function in our Universities to the Denominational Societies. *Quæ floreat!*

JOHN MARSH,

Chaplain at Mansfield College, Oxford.

From Cambridge.

In answer to the article under this heading in the March STUDENT MOVEMENT, we feel that there are several things that ought to be said about the relations between the S.C.M. and the denominational societies. First, it might be useful to know what the writer of the article meant by the Church. He uses the phrase "One Body, Which is His Church," but from the rest of the article, he seems to be referring to something quite amorphous which we, as men, can make. If this is so, then it is neither Biblical, nor consonant with anything laid down anywhere else. The Church is the Mystical Body of Christ—a living organism—something "given" by God, rather than made by man. We must remember that the S.C.M. is not a church; its members are members of denominations, and at the same time, members of the church catholic. These ideas must be held in tension if the S.C.M. is going to achieve anything.

Seeing the question in the light of these premisses, we may now ask what is the purpose of the denominational societies, and is their existence justified? We do not hide the fact that our societies have been in the past, somewhat redundant, owing to their shortsighted policies, but, as leaders of two of the Cambridge denominational societies, and as members of the S.C.M., we feel that the denominational society has a place in the religious life of the university, which cannot be filled by anything else.

The purpose of the denominational society is to see that members of the denomination are fully instructed in the faith as preserved in the tradition of their denomination, and also to "unite in prayer, study, worship, and other good works" those who belong to that particular denomination. It is our contention that the S.C.M. cannot, and should not, be the channel of instruction in the faith. We must know why we are Congregationalists or Anglicans, and what our denomination teaches us to believe. Without this background, our membership of the S.C.M. loses a great deal of its point. We join the S.C.M. as members of the Church, but as members of a disunited church. We cannot reunite it by setting up another sect, and calling it the S.C.M.

Church. The writer of the article points out that the S.C.M. has done a great deal in the field of reunion, and we heartily agree, but we would add that this was never done by pretending that we all think the same about matters of theology, and imagining that we are not divided hierarchically. Surely, the reason for the esteem which the S.C.M. so rightly merits from those who work for reunion, is that it is the place where the dialectic can be worked out in the periods between the great conferences. It is only in a striving for a common goal that we can hope to attain to a true fellowship. This is why we hold that the denominational societies are necessary—if only to supply the dogmatic instruction which will enable us to face our divisions, and to be cut to the quick by them. What we want is not a return to an L.C.M. of faith, but a return to the teaching of the orthodox theologians who have had most to do with the shaping of the theology which is in our various traditions.

The second main function of the denominational societies is to unite the members of the denomination in worship. How can we bring our common traditions of worship to the college chapel, if we do not know what they are, and do not practise them? Assuming as true the dictum that our private prayer is only valid in the setting of our sharing in the common worship of our denomination, we may go on to say that our prayer together in S.C.M. is made far more real if we see it in the light of our denominational worship. We may even be so bold as to say that our fellowship and worship in the S.C.M., apart from the fellowship of the denominational society, is only charismatic, for the S.C.M. is not a Church. When the writer of the article suggests that we should all go to the college chapel, does he mean that we should all be Anglicans according to the Chaplain's rite? This is mere escapism, for we know perfectly well that all the Christians in the college are not in communion with the Anglican Church, which provides the college services. We do not want to decry the value of the chapel or of going to the chapel, but we do hold that to think that it will solve all our problems is not really facing the problem of disunion. To think so is to deny the basis on which the S.C.M. has always worked. It is an *inter-denominational* society, and is not *undenominational*.

The danger of such statements as that which appeared in the March STUDENT MOVEMENT is, that when people go down, they will lapse into a vague unattached Christianity which will do the greatest disservice to the cause of reunion. We, who write, know that we differ on many points of theology, but we are agreed on this point—we do not want to gloss over our differences. We admit them, and we realise this difference because we have been living our Christian life in the context of our denominational societies, as well as that of the S.C.M.

The real relation between the S.C.M. and the denominational societies is that the S.C.M. gives

us the vision and something to strive for, while the denominational societies give us the facts of our division. The S.C.M. gives us a valuable meeting-ground, where we may see how deep our differences really are, and where we can pool our resources for the furtherance of the Gospel. The L.C.M. of faith which some would have us accept as a basis of reunion has no converting power, which fact has been proved over and over again in study groups. While we would admit that the Gospel, being something "given," transcends denominational differences, we also hold that full conviction can only come in the context of the denomination. It is only this full conviction that has converting power.

Finally, our fellowship in the S.C.M. is always a difficult thing, and calls for the continual exercise of charity. It is a fellowship in Christ—but, it is a fellowship in Christ Crucified. It is the fellowship of His *broken* body, and no amount of wishful thinking will get us out of this situation. Therefore let us face it.

Articles such as this make one wonder how many of the members of S.C.M. read the articles by Oliver Tomkins in the "S.M." on this sort of subject, and how many members realised that the Amsterdam Conference faced this problem. The way that they found was unpleasant, but the true way is always unpleasant, especially when it forces us to see the tangible and visible results of our own sin.

The denominational societies are necessary because of the state of the Church, and as long as the Church is disunited, we must tread the way of pain and discomfort, and have them.

GEOFFREY WHITEHOUSE

(Pres., Camb. Congregational Society).

HUGH HENWOOD

(Pres., S.T.C. (Anglican Society) Cambridge).

I.S.S. NEWS

When one sums up the results of appeal work in the Universities in the last two terms, it is obvious that receipts have fallen very considerably, from somewhere in the thousands to somewhere in the hundreds. Although this was not unexpected, it makes it all the more urgent to start thinking immediately of plans for the autumn. In Geneva a new European Student Relief Fund has been set up to deal with student relief problems on the Continent. The autumn campaign will probably be a joint effort for this fund, for our relief work for refugees in this country, and for Chinese relief, which remains one of the greatest problems.

There are plans for two international conferences in the Summer. On the one hand, we intend to hold an enlarged Assembly meeting in August, probably in Geneva, where we can both discuss I.S.S. work and hear views from different countries about the international situation. On the other hand, we hope to be able to hold a small Anglo-French conference in England in July. Meanwhile it is good to hear that America is developing its own conference programme.

HAROLD LYDALL.

3, Endsleigh Street, London, W.C.1.

LETTER TO THE EDITOR

DEAR EDITOR,

Dr. E. S. Woods' article, "What Lack I yet?" make strange reading, coming as it does immediately after your Easter editorial in the April STUDENT MOVEMENT.

You speak of the exhilaration which comes when the things in which we have so largely put our trust are swept away and we discover that nothing essential has been lost. He speaks of the foolishness of thinking that God asks us to give up any "good" thing—our tennis or our books or our simple pleasures. Chaos would result, he says, if everyone gave all their money away and abandoned their own jobs, yet this is exactly what thousands of young men are doing willingly in obedience not to Christ but to the Military Training Act.

Our lives are indeed not purely spiritual. Therefore, when Christ calls us to follow, He does not merely demand a change of temper or attitude but a change of *life* in all its activities.

Some of us, being convinced that the possession of privilege is in fact an offence against God and our neighbour, shutting us off from the full enjoyment of either, have limited our personal expenditure to the amount available if all in this country had an equal share. This falls far short of what Jesus demanded of the young ruler, but is at least a first step towards living justly. For those who are interested, this experiment is described in a booklet called "Income and Community," obtainable at 3d. from me.

Secondly, if our obedience is wholly to Christ, Christian discipleship is not the simple thing of being a good citizen with a smiling face. If, as I believe, this is indeed a war in which a "civilisation is lashing out in self-preservation," one has to decide whether Christ, not the State, wills its preservation before one knows if war-time limitations should be accepted "for His sake" or not. There is good cause to believe that Christians "under obedience" will find other things, not dictated by the State, to require their first allegiance; the chief perhaps being the task of working to uncover the rock beneath the shifting sand. I can supply another pamphlet, "Pacifism, Revolution and Community," also 3d., which raises some of these issues!

Finally, the prayer with which Dr. Woods closes his article is magnificent, but surely it affirms that absolute demand of Christ to our bodies and minds as well as our hearts which he appears to minimise? Let us not haggle about our commitments, for it may yet be that, travelling light, Christians may find themselves in the vanguard instead of being dragged at the heel of circumstances.

Yours ever,

JEAN M. FRASER.

3/286, The Highway, E.I.

STUDENT MOVEMENT HOUSE

FROM time to time we receive anonymous gifts of money or flowers from "a member of the Student Movement" for which we are very grateful. We say thank you, indeed, to her, him, or them, and hope that this report will catch the right eye!

There are rumours that some of the London Colleges will return to London in the autumn; this will make a great difference to the Club, not only by increasing our membership, but in providing more possibilities of study for some of our members.

Several of our Czech members are to join the Czech Legion very shortly, some of our Polish students have already joined the Polish Legion (one writes: "I have at last got a uniform, it is a little tired") and some of the German refugees have joined the Pioneer Corps. There are also, of course, many English members who are now on War Service. We call Saturdays "Uniform Days" and both admirers and admired get a great deal of pleasure out of the considerable variety which presents itself on these leave days.

There is now a Student Movement House Concert Party, composed of talented members from different countries, which rehearses very strenuously on Sunday mornings and travels round the country entertaining the troops, A.R.P. workers, etc.

As a result of our first Annual Report we are much encouraged to find that we have raised nearly £1,300 in cash and promises since the outbreak of war. This money will go part of the way towards supplementing our loss of subscriptions and we are very grateful to all who have helped us in this way.

Our membership has, naturally, decreased considerably in the last six months, since hardly any new students are coming from overseas, but our using membership was higher during February than in any month since the war started.

MARY TRÉVELYAN,
Warden.

Student Movement House, 103, Gower Street, W.C.1.

FOYLES

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THE CHRISTIAN AUXILIARY MOVEMENT

The Auxiliary held its Annual Conference over the Easter week-end in Ashburne Hall, Manchester. The hundred people who gathered from different parts of England and Scotland (Wales and Ireland have separate Movements), from varying backgrounds and jobs, and of diverse points of view, had a most stimulating time.

We were met to consider "The Christian in the World To-day." D. R. Davies spoke in his inimitable way on "The Breakdown of Politics," and A. C. Craig painted a broad picture of the Ecumenical Movement. Oliver Tomkins, our Chairman, and John Drewett helped us to see the main lines of Christian strategy and the part which might be played by the Auxiliary in the present situation. The series of excellent addresses was brought to a close by Lex Miller's masterly speech on the Re-creation of the Individual.

In the light of the general framework the Annual General Meeting adopted the following Plan of Action, which will be the basis of work for the coming year. Enquiries about the Movement are welcomed.

A Plan of Action, 1940-41

This Annual General Meeting of the Christian Auxiliary Movement expresses its conviction that the deepening crisis in the world, with its attendant breakdown of the social order, is a sure sign that God is working in the present situation. Realising this, they look forward to the future with hope and exhilaration. They reaffirm the purpose of the Auxiliary to be the giving to all its members fellowship in the deepening understanding of the worship and service of God, made known in Christ, and in the spirit of this underlying belief would call the membership to the serious consideration of the following lines of action.

1. A double rhythm of study and action should be present in all our work.

Study should include (a) the reading of the Bible, because it is, among other things, the record of a community seeking to serve God, as a minority confronted by many crises in itself and in society around it; (b) the attempt to reach a Christian philosophy of society, a subject on which confusion is prevalent and clarity urgent; (c) the study of the problems surrounding our own vocational and professional work and in society in general.

Action should include (a) experiments within our vocation to make the Christian contribution effective within them; (b) the determination, of those who are members of churches, to arouse their fellow-members to seize the full opportunities of the Church in its responsibilities to society; (c) concentration on the problems and opportunities created by the war.

2. The Movement, being a fellowship which encourages special interests within its united purpose, re-affirms its support of the work of the Standing Committees for Education and for Industry. At the same time, the Movement's best contribution to these projects includes the informed and lively criticism of them by the membership as a whole.

3. At this particular moment in history, the Meeting is unanimous in believing that revolutionary Christian action is called for, and that the breakdown of traditional political methods necessitates the forging of new instruments of political action. We believe that the Auxiliary should in these circumstances keep in close touch with all that is being done through the new Council on the Christian Faith and the Common Life and its Commission on International Friendship and Social Responsibility, and to contribute all that it can towards those of their policies which are in accordance with the aims of the Auxiliary.

Eleven out of the seventy-one members present believe that this revolutionary Christian action will not be effected through the ecumenical movement, as they at present conceive it, and that the primary contribution of the Auxiliary should be in the support of political activity in other spheres for social revolution.

NEWS FROM THE COLLEGES

IRISH COUNCIL

(March 28-31)

THIS year the Council was due to meet in the South, and it took place in the Waverley Hotel, on the Hill of Howth, several miles outside Dublin. It was purposely a small Council, since the holding of a Summer Conference at Dungannon (July 2-8) seemed to the Executive to indicate the necessity of preparing within the Colleges a nucleus of people willing to take responsibility for the Conference. The Hostess was Miss Alice Brown, a former Secretary of Irish Council, the speaker from Headquarters was Oliver S. Tomkins, and Donald M. Kennedy was Chairman.

Under the theme of Evangelism the programme proceeded along three main lines. The basic line was Bible Study, on which a large part of each morning was spent. In it we tried to get a true Biblical view of evangelism, in three stages—"Built on Rock," "Saved to Serve," and "How?" These sessions were divided between private study, a short talk on the passages for the day by a member of Council, and discussion in groups. The three talks given by Oliver Tomkins were an amplification of the Bible Study themes. Why Good News? What Good News? Why the Church? How can the Good News be made known? Questions such as these faced us with the constant responsibility of the people of God to make His Evangel known. The Gospel is no mere extra bit of knowledge, to be picked up by the religiously-minded. It is sheer necessity to people like ourselves, to people everywhere. In the life, death and resurrection of Jesus Christ, God has answered with final authority the questions which no man can answer for us. His answer is continued in the body of people to whom Christ is Lord. The Church is part of the Gospel. To accept the Good News means inevitably to be called into the body through which God's will is done. As God dealt with the people of Israel, continually burning out the dross, that they might learn to do His will, so there must be in the Church a constant renewal of the relationship between the people and their God, that He may make the remnant come true to His purpose. Evangelism is proclaiming the Good News, making known God's acts in Christ, and trying to incorporate other people in the Body of Christ. The third line was the Dungannon Conference itself. One full session was devoted to this, and many odd conversations. Mary and Martha between them explained how the message, the programme and practical arrangements had been so far conceived and handled by the Conference Committee, and suggestions and advice were given on matters ranging from blankets to medical students. The responsibility of recruiting in the Colleges was

seen to be one which would demand much thought and energy from S.C.M. committees and members during next term.

"Uncle Oliver's Hour" was not nearly long enough to hear all the news of the Federation in other lands. Included with news of the S.C.M. in the Far East, America, France and other parts of Europe, came news of our brethren in the English Colleges! We have not been accustomed heretofore to think of them and of ourselves as part of the Federation. Perhaps that is one of the gains of the past months. A new and much appreciated feature of the Federation session was the pictorial element supplied by the exhibition of Federation posters and charts which had been prepared by members of Stranmillis S.C.M. and used by them during Federation Week.

For many members of Council, the most memorable event was one which was not scheduled on the programme. It was a discussion which grew out of one of the evening meetings, and lasted well into the night. Perhaps it was here that the real difficulties of our evangelistic task in the Colleges were most realistically put and faced. Certainly we got down to brass-tacks, or was it macaroons?

Irish Council is traditionally one of the most enjoyable events in the annals of the S.C.M. year, and this one was no exception. The sense of a common purpose on which we shall all be concentrating during the next month, and the prospect of meeting again at Dungannon as the culmination of this term's thought and work and worship, on a big venture of evangelism, made it a uniquely purposeful and useful Council. For the sake of English readers, it should perhaps be pointed out that the black eye with which one member left the Council had no connection with any lively discussion which took place!

BETH DAVEY.

SCOTTISH COUNCIL

St. Andrews, March 22nd-26th, 1940

The main series of talks was given by the Rev. J. W. C. Dougall, of the Church of Scotland Foreign Mission Committee, on the subject of "The Church." This subject was brought before our minds by the foregoing speakers, Rev. W. D. L. Greer and Rev. A. S. Kydd, who touched on the significance of the world-wide Church, now truly universal and bound together in fellowship in an antagonistic world. In this one surviving international community we can see the only ray of hope for the world at this time.

In his opening talk Mr. Dougall defined the Church as a fellowship created by God—"the community of those who live by the divine miracle of the forgiveness of sins." The Church's first duty is to worship God and to bear witness to His reality and power and to His love for men.

A generation ago a praiseworthy awakening among Christian people of interest in social and international problems was accompanied by the assumption that the leavening influence of

Christianity in political affairs would be sufficient to ensure a steady progress towards the establishment of "the Kingdom of God on earth." Events have shown this view to be superficial, but we were warned by both Mr. Greer and Mr. Dougall against too much of a reaction towards the Barthian position of aloofness from political affairs. Christianity has had in the past a real influence on our national life, and it would be a tragedy if we should follow in the steps of Germany, whose condition may in part be due, Mr. Dougall suggested, to this very other-worldliness of the German Confessional Church. The Church must continue to take an active interest in politics, both to witness to God's concern for the whole of man's life, and to maintain, where possible, that order of freedom under which the Church can most effectively carry out her primary task of worship and evangelism.

In a talk on "The S.C.M. in the University" Miss Gwenyth Hubble set us thinking about the purpose of University education, which she contended should be to fit one for life. In group discussions it was agreed that University courses in general are failing to give a coherent sense of purpose. We considered possible means of remedying the defects and saw in the situation a challenge to the S.C.M. to awaken students to a sense of purpose and vocation in their work. Means of bringing staff and students into closer contact, such as the regency system revived at Glasgow University, were considered to give scope for providing the wider education lacking in the specialised University classes.

The aims and technique of study circles were also discussed and the need was generally recognised for more serious Bible study as well as study of contemporary problems. It was seen that the desire to attract fresh people to study groups must not be allowed to lead to a shrinking of Bible study or a slackening of the demands on members of the group for personal reading and preparation.

Miss Noel Carr, of the London School of Medicine for Women, gave a very useful talk on "Committee Jobs." She stressed the importance of making full use of all keen members, whether on the committee or not.

Our thanks are due to our hostess, Miss Murray, the Warden of University Hall, for her welcome and her kindness in helping us to make the most of our week-end in St. Andrews.

QUENTIN BOYD.

Report of the Training College week-end, York, March 16th-17th

A small group of people meeting for a week-end in York found through talks and discussion how great a task the S.C.M. in the Training Colleges had to face. Undoubtedly it brought home to us the reality of the chaotic state of the world to-day, undoubtedly it made us realise the peculiar responsibilities and opportunities now facing the Church, undoubtedly too it made us feel anew—especially

through its common worship—the shame of our disunity and how this disunity is preventing us from obeying God's will in our time.

Denis Moore in his talk on "The Gospel in the World" pointed out that Christ, faced with the same problems as ours never wavered in His faith. He showed us how in what seemed to us tragedy God had brought success, even after the cross came the resurrection, and though the present situation was not of God's making, His was the only answer, and we have to give that answer to the world—God needs us.

"The War and Education" was the subject of Elisabeth Cammaert's talk, and having reviewed the various form of societies and their aims, and having found that the world at present is living without God, we saw that we, dedicated to God, living in God and through God, called out of the world, yet sent into the world, into a job which is vital, because it involves the training of the future generation, must make God a living reality in everything, and that we must go out of our Colleges into our task not forgetting what we had gained in our S.C.M. in Colleges, but linking this with our work, thus serving God, and our country—living so that our pupils *must* see that we are followers of the living Christ.

P. COAD.

Bingley T.C.

Leeds University S.C.M. Committee Retreat

A retreat was held on Saturday and Sunday, March 9th and 10th, at Horsforth, all members of the retiring and the newly elected committee being invited. Its purpose was to try and get a clearer view of God's purpose for us *now* in the University, and in the future, both as individuals and as members of a *team*. In this we were ably helped by Professor John Foster and Dorothea Ferguson, who gave addresses on (1) The Challenge of the Gospel; (2) The Challenge of the University; (3) Our Response; led the prayers and also helped us in our discussion groups.

A strong feeling was voiced that S.C.M. members were called to evangelise the University as well as to live a Christian life there. It was suggested that if every member of S.C.M. were to lose himself (or herself) in some other society in the University, S.C.M. might then find itself. In bringing students to Our Lord one great obstacle was their lack of vocation.

After the closing service on Sunday evening we left with a renewed conviction of our duty as "ambassadors for Christ" and of our Lord's presence with us, with a new hope and with a fresh determination.

Love so amazing, so divine
Demands my life, my soul, my all.

PRAYER CALENDAR, MAY, 1940

1. Intercession for the Federation and for Peace.
- 2-8. Edinburgh: Missionary Campaign for the University and Youth Groups in Churches.
5. Conference for new Committee members, Annandale, 10-45. Speakers: Gwenyth Hubble and James Cottle.
17. Social Study Day in East London for London Colleges.
Nottingham: University Service. Speaker: Robin Woods.

June

1. Intercession for the Federation and for Peace.

NOTE.—Will you pray especially for the staff of the S.C.M. in their endeavours to raise money before the end of the financial year on May 31st. (See page 172).

A Prayer to be used by those who are "reserved"

O Lord our God, in whose eyes no nation is righteous, and in whose sight no man is justified, help us to question our own safety so that, bearing no arms ourselves, we may not grow proud through the sacrifice of others. Help us to bear the burden of responsibility rather than rest in selfish isolation. Save us from silence when wrong is done, and from the peace which springs from sloth and selfishness; so that, striving for truth and righteousness we may be faithful witnesses to Thee and Thy church, through Jesus Christ our Lord. Amen.

A Prayer for Our Enemies

Most merciful and loving Father, who hatest not any of the things which thou hast made, but sufferest and bearest with men's misdoings to lead them to repentance; we beseech Thee most humbly to pour out upon our enemies with bountiful hand whatever things Thou knowest may do them good, and chiefly a mind whereby they may know Thee, and be in charity with us Thy children for Thy sake. Separate them not from us by punishing them, but join and knit them to us by Thy favourable dealing with them. And, seeing we are all ordained to be citizens of the one everlasting city, let us begin by mutual love, to enter now into the way that leadeth thither; through Jesus Christ our Lord, Amen.

—(Book of Christian Prayers, 1578).

ANNUAL GENERAL MEETINGS, 1940

It was decided at the Easter meeting of General Council that the Annual General Meeting should be held at the Summer Conference at **Durham** on July 29, at 2 p.m.

The S.V.M.U. and T.C.D. Annual General Meetings will be held at the Conference at Oxford from July 22nd to 27th.

NEWS AND NOTES

World Congress of Faiths. The World Congress of Faiths will be holding its Fifth Annual Meeting at Bedford College, London, from July 5th to 10th. The main theme for deliberation will be "The Common Spiritual Basis for International Order." Full particulars may be obtained from the Secretary, Room 336, Abbey House, 2-8, Victoria Street, London, S.W.1.

The Spirit of Czechoslovakia. The number of *The Spirit of Czechoslovakia* for March 29th is a special commemoration of Masaryk, including contributions from the Archbishop of York, President Benes, Viscount Cecil and Professor Seton Watson. The pamphlet, to which attention was drawn in our February number, may be obtained from Dr. F. M. Hnik, 114, Park Street, London, W.1.

Week of Prayer for Christian Unity. Once more the World Conference of Faith and Order suggests the observance of the week before Whit-Sunday (this year May 5-12) as a time of prayer for unity of the Church and the work of the movement.

Lectures at the London School of Economics. We have received a notice of the following interesting lectures to be held at the London School of Economics Evening School, Canterbury Hall, Cartwright Gardens, W.C.1: "The Function of Parliament in War-Time," by Professor H. J. Laski, M.A., on Wednesday, May 8th, at 5 p.m. "France at War," by Professor Paul Vaucher, De. ès L., on Tuesdays, May 14th, 21st and 28th, at 5 p.m. "The Idea of an Economic General Staff," by Professor H. J. Laski, M.A., on Wednesday, May 15th, at 5 p.m. "The Structure and Organisation of the New Ministries," by H. R. G. Greaves, B.Sc. (Econ.), on Friday, May 17th, at 5 p.m. "The War: A Fortnightly Survey," by the Rt. Hon. H. B. Lees-Smith, P.C., M.P., M.A., D.Sc. (Econ.), commencing Thursday, April 25th, at 6 p.m.

The Tenth Hobhouse Memorial Trust Lecture on "The Liberal Tradition in the Nineteenth Century" will be given by Professor H. J. Laski on Friday, 24th May, at 5 p.m.

Admission to all these lectures is free, without ticket.

S.C.M. Staff Reunion. The annual reunion of past and present members of the S.C.M. staff will not be held this year owing to the expense it involves and the difficulties of getting any friends from a distance.

'Are you buying a car? Anyone who is thinking of buying a second-hand or new car shortly is advised to communicate with the Editor, and he will hear something to his advantage!

C. S. Tsai to Broadcast. The B.B.C. have arranged another Unity Service, to be broadcast at 8 p.m. on Whitsunday, May 12th. The service will be conducted by Dr. Malcolm Adiseshiah, former International Secretary of the S.C.M., and there will be talks by him, by Chao-Siu Tsai, his successor on the S.C.M. staff, and by a third speaker.

ENGAGEMENT

VALENTINE—UNDERWOOD.—Our congratulations to Theodore F. Valentine (Leeds University, Rawdon Baptist College, and Regent's Park College, Oxford) and Dorothy Margaret Underwood (Devonshire Royal Hospital, Buxton) on their engagement.

BIRTHS

DEAN.—To Michael and Ethel Dean, a son, Christopher George, on January 21st.

EDWARDS.—On March 8th, at Tharrawaddy, Burma, to Jean and Michael Edwards, a daughter, Helen.

WIMBUSH.—On March 18th, at 9, York Road, Harrogate, to Mollie and Dick Wimbush, a daughter, Judith.

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EDITORIAL

Events in the political and military sphere move too fast for comment on them to be of much value. At the time of writing, the news of King Leopold's surrender leaves us with the grim realisation that the French and British are left almost alone to resist the merciless German drive on the western front. But in any case, comment on the very latest news about events is not the primary purpose of the S.C.M., or of its magazine.

Our annual report for last year was entitled *Purchase over Events*, a phrase in one of the letters of Temple Gairdner, the missionary-saint of the early days of the S.C.M. He wrote "Certainly to live on the eternal side of things does give one a purchase over events." It is an echo of the grand Pauline affirmation "neither life nor death nor any other created thing can separate us from the love of God which is in Christ Jesus Our Lord."

Where, with complete honesty, can we lift up our heads to-day to see that liberating power draw near? It stands triumphantly over every one of the things that worry and torment us.

(1) *The military struggle.* All realise now, many for the first time, the seriousness of the threat. To the vast majority, the military defeat of Germany is the pre-condition of any life of tolerable human justice. There are pacifists who feel called to serve their country by rejecting action which they believe would lose the war in spirit, even if it were won by arms. In so far as their choice is in the spirit of obedience to Christ, their communion in the Christian Church is affirmed and recognised, though they will neither claim nor receive unlimited indulgence from the State.

Yet even within the setting of our earthly nationality, we Christians may be united and unafraid. For the Christian Church is the salt of the earth, its preservative against corruption. By serving that loyalty first, and our national loyalty in the light of it, we fight for a victory according to God's will. God's honour is not involved in our national success, but our honour as Christians is fully involved in our dedication to His will. Christ's word is plain. "Seek ye first the Kingdom of God" and the things of this world are added to it. So the call on the Christian to sacrifice must embrace all that men will suffer for human

ends—and then go further still. In other words, we are offered new opportunities to follow in the way of the Cross. And no Christian, even if his still cowardly heart hates the prospect, can expect a greater privilege than that.

(2) *The Future of Freedom.* The new powers which Parliament has given to the Government bind the whole nation in an equal discipline of service to the whole nation. But this revolutionary step will not be for the better just in itself. For if our liberties are to be only pawned, and not sold, the price of buying them back is a far deeper understanding of God and His world. This emergency shows up the shoddiness of much of our previous thinking about democracy and so on. The purgation will do us good, if we see that ours is not merely the task of defending Christian liberty, but of creating it. In the face of that desperate task, the measure of our dependence on God is the measure of our chances of success.

(3) *The destruction of life.* No imagination, mercifully, can grasp the full meaning of the stories of destruction which the wireless remorselessly drips on us each day. But every one of us knows that human life has become a precarious possession, to be taken for granted neither for ourselves nor for those we love. To any truly Christian soul that realisation is a real gain. It was always true, but now, in the relentless mercy of God, we can all see it. As never before, we have an open door to the preaching of salvation in Christ. True life, eternal life, never did consist in the abundance of things that a man possessed, in his ideals or even in his friendships: it consists in letting the spirit of Jesus Christ reign supreme in heart and will and in trusting all—gifts, future, friends, family—to Him. Such lives death cannot touch, for then "to live is Christ, to die is gain."

This is the ancient foolishness of preaching, the putting into words, which others will call slick or merely silly, of truth which makes all life new, a fellowship in the inexpressible glory of God. Earth keeps its meaning in such days as these, indeed it is more clear than ever. Earth's glory is that it is the scene of God's coming to man in the goodness and severity of Christ and the surrender of man and all his ways to the love of the Father Who made him. Thanks be to God.

Going Down

Going down this year does not mean what it did for many of us. For many it will mean going straight into the Forces, though for some it will still mean going into the job for which they have been preparing.

There are two things to which we would draw your attention.

The S.C.M. in Dispersion. This branch of the S.C.M. was founded when war broke out, and its membership is open to all men and women S.C.M. members whose college course has been interrupted by war and who have joined any of the services for duty at home or overseas, or who, as conscientious objectors, have been given other occupations. We keep in touch with the membership of the "Dispersion" by a monthly letter which includes, from time to time, special supplements. Members of the dispersion also sometimes write to us, to our great delight, and on page 203 we give quotations from some letters we have received. If you come within this group, please write to the General Secretary, at Annandale, to ask for a card to put you on the register. So far there are only about 50 old S.C.M. members registered, but there must be many others who are qualified to join. So please join yourself if this affects you, or if you know of old S.C.M. members whom we may have overlooked, please let us know their names and addresses so that we can write and invite them.

The Institute of Christian Education at Home and Overseas. On page 198 Dr. Tatlow, Director of the Institute, has written an article describing its activities. In spite of all our efforts, there are far too many S.C.M. members going into teaching each year without having heard about the Institute. So if you are going into teaching, please read this article carefully and tell any of your friends about it whom you think it would interest.

The Dutch and Belgian S.C.M.'s.

The invasion of Belgium and Holland on May 10th was a no less cruel blow for having been long anticipated. Our hearts go out in sympathy to the S.C.M. in those two countries. As many readers will know from Federation News items in the past, the Belgian S.C.M. had only recently been refounded and was doing valiantly under the leadership of its secretary, Pierre Mahillon. As yet there is naturally no news of how he and the membership have fared, though we can fairly certainly suppose that all university life, even in unoccupied Belgium, will be completely suspended, at any rate on the men's side.

One always felt that the Dutch S.C.M. was more like the British than any other Movement on the Continent. They had the same mixture of Bible study and discussion of political and social questions as we have and which is far less general in most of the European Movements. Those of us who were in Amsterdam have the most affectionate memories both of that lovely city and of the kindness and humour of our hosts. When we heard the news of the invasion, we sent, on behalf of the British S.C.M., a cable to the leaders of both Movements, assuring them of our prayers. This was followed by a letter, the text of which we give on page 206. Although we had no great hopes of such a letter being delivered, we felt impelled to take what small opportunities of expressing our fellowship were left open to us. It may yet

be possible for the British S.C.M. to do something to help any members of the Dutch or Belgian Movements who have arrived in this country as refugees. Inquiries are being made to this end. Meanwhile, our deepest sympathy goes out to them in their distress, and we might also at this time especially remember Dr. Visser 't Hooft, the former General Secretary of the Federation, who, in spite of having to live for much of his life outside Holland, is a very genuine lover of his own country.

The New S.C.M. in West Africa

It is encouraging to be able to record, after having had to note with sorrow the temporary destruction of the S.C.M. in one country after another, that in the past year a new national S.C.M. has been born and is a most promising baby. On page 202 we give an account of the activities of the S.C.M. in Achimota, and such enthusiasm affords a fair promise for the life of the new Movement. Our warm congratulations to Miguel Ribeiro for the lead he has taken, and good wishes to him and to all the other members for their work in the future.

Lawlessness in the Universities

There have recently been disturbing rumours of lawlessness in various university centres. We understand that in Oxford a Communist demonstration was showered with missiles; in Leeds a meeting called to deplore the decrees passed by the French government was broken up violently in the union; at Liverpool a P.P.U. meeting was broken up by violence and speakers were carried out into the street, a resolution was also passed, asking the Vice-Chancellor to prohibit the P.P.U. and Socialist Society; at Aberystwyth students selling *Peace News* and the *Daily Worker* were publicly abused and the papers torn from their hands by staff and students.

This is the kind of lawlessness which in the German universities provided the excuse for closing down student rights of meeting and freedom of speech.

There are certain points for which the S.C.M. should stand clearly in a situation as deplorable as this. (a) The whole thing is disgustingly below the standards appropriate to university life. When universities are dominated by these crude methods, the prospects for sanity and reasoned decision in the nation as a whole are indeed low. (b) It does not in the least presuppose that the S.C.M. agrees with the views expressed by these minorities when it protests against such treatment of them. This is a clear example of the kind of temper and technique which this whole war is being fought to oppose. The defence of democracy becomes a farce when individuals take the law into their own hands in this manner. (c) The fact that such action is often led by unthinking toughs will not prevent it from developing into a situation in which the university authorities themselves are compelled to take legislative action which may well destroy university privileges, of which they would themselves otherwise be zealous defenders. Obviously it is necessary, in war-time especially, to recognise the legitimate distinction between freedom of speech and deliberate incitement to sedition. However, the democratic method of dealing with the latter is not that of mob law. Yet, in the attempt to suppress the extravagancies of the mob, the authorities, whether of the universities or police, may

well impose restrictions which not only prevent seditious activity but also destroy perfectly legitimate opportunities for discussion, including those of the S.C.M.

Sensible action was taken by part of one university, which formed a local branch of the National Council for Civil Liberties, and set up a local committee to be

on guard against dangerous developments. S.C.M. centres in universities should protest strongly against this lawless behaviour, and see to it that no action should go unchallenged which, while aimed at curbing excesses, injures the S.C.M., or any other legal and voluntary student association.

FAITH IN DARK DAYS

By Dr. A. C. CRAIG

Secretary of the Churches' Commission on International Friendship and Social Responsibility;
formerly Chaplain of Glasgow University

IDEALLY Christian faith lives in a perpetual Easter Day. It steadfastly beholds Christ on the right hand of God expecting until His enemies are made His footstool; it continually hears His voice saying, All power is given unto Me in heaven and in earth; and from that realm of apprehension it derives its proper calmness, hope and energy in facing the tasks and enduring the trials of this mortal life. The faith which is not of this quality is either only immature and therefore subject to temporary declensions and setbacks (which finally, under God's hand, tend to infuse faith with humility) or else it has not yet thrust its roots into the only soil which will nourish it, the soil of revelation. In either case the remedy is one and the same, a more eager and more disciplined attention to the central themes and moments of that unique Word of God which is Jesus Christ crucified, risen and ascended.

Emil Brunner pictures Christian revelation under the figure of a parabola which sweeps down from the infinite and unseen, touches earth at a given point of history and then soars upwards again to highest heaven. The nethermost point in its path is the grave which held the mutilated body of Jesus and which, like every other human grave, held more than the mortal clay of a man.

It held, for one thing, the anxieties of Caiaphas which on that Sabbath morning after the crucifixion might fairly be considered to be dead and done with. By the exercise of resolute, patient and subtle leadership Caiaphas had triumphed. He had steered his policy with unerring judgment: had skilfully played in turn on the pride of the orthodox, the fickle temper of the mob and the steady appetite of the Temple capitalists; had fobbed off Nicodemus in the Sanhedrin, a simple operation since a little browbeating will always suffice to silence a man whose convictions are at their strongest under cover of night; had finally surmounted the last and most formidable obstacle by forcing the hand of Pilate, a victory in which Jewish acumen and tenacity had outplayed and worn down Roman brute strength. And now Jesus was dead and buried. The fanatical leader thus disposed of, his politically paltry following might be safely ignored. We must accord to

Caiaphas for what it is worth the kind of compliment which Church leaders seem sometimes to covet earnestly, that his handling of the situation had been thoroughly statesmanlike. No doubt he occupied his exalted place in the Temple on that Sabbath with decorum and worshipped the god he believed in with an easier mind than he had enjoyed for many months. But Caiaphas was far out in his calculations. The ablest man is capable of omitting a whole dimension from his universe of thinking. The ablest man is capable of forgetting that God is not mocked.

The grave of Jesus held also the shattered hopes and broken hearts of His friends. Scripture tells us next to nothing of how they spent that day on which Caiaphas celebrated his triumph; it does not need to; imagination can fill the gap only too well. To have been fired by a large ideal under the direct inspiration of greatness, to have shared in its propagation, to have watched its influence taking hold and beginning to stir and mould the life of a community, to have dreamed and laboured to incarnate the dream—this is life springing from the sheath of existence. How bitter a thing it is when the cause collapses and the glowing dream must be ranked as delusion. But there is a still more bitter thing than a lost cause; it is a cause betrayed. The darkest calamity in her national story does not rankle in the soul of Scotland for no taint of ignobility infects its memory.

"No thought was there of dastard flight;
Link'd in the serried phalanx tight,
Groom fought like noble, squire like knight,
As fearlessly and well."

But Jesus had died alone, and the men who forsook Him and fled carried to their hiding places the unspeakable shame of the deserter. They must have found it difficult to look each other in the eyes. Moreover the threat which had unmanned them still hung over them—who could say what Caiaphas might do next? All that seemed to be left to these broken men was disillusion, shame and fear; the rest was buried with their Master. But, like Caiaphas, they were wrong: they had forgotten God with Whom nothing is impossible, Who can make the parched land pools of water and turn the shadow of death into the morning.

The Burial of Man

May we say that the grave of Jesus held also, and ought to hold for ever and ever, still another thing, the dearest possession of unredeemed man—his self-esteem, his belief in himself apart from God, his darling sin of *superbia*? It depends, of course, on what you finally make of Jesus of Nazareth. But if you see in Him what the faith of His Church sees, if you hold that He was not merely matchless in His moral make-up but also right in His thought of God and in His estimate of Himself, if you can call Him with some ardour of conviction not only "Prince of life" but also "Son of God," you will not fail to conclude that His death-warrant was also the death-warrant of humanism in all its various shapes and guises. If, when divine goodness at length appeared incarnate on the earth, humanity instinctively leagued its forces—its wits and emotions, its institutions of law and religion, its mighty, mighty force of inertia—in order to resist and rid itself of this dismaying intrusion, is this not sufficient ground for pessimism concerning the human race? Let the grave of Jesus be remembered whenever the prophets of humanism raise their slogans, whether they be scientists announcing salvation out of the laboratory or politicians promising paradise from government offices or politicians promising a still more beautiful paradise while they are not yet in government offices. What men do out of their own resources is to crucify the image of the divine. The parabola of Christian faith descends into the depths of the grave of Jesus and leaves there, buried for ever, every hope, personal and social, which is founded on unaided and unredeemed human effort.

But the curve turns and soars upwards. Nothing is more interesting in military history than to observe how the great commanders are at their most dangerous when they appear to be nearest defeat, and how their decisive counterstrokes utilise and wrest to their final advantage what seem to be disasters. A black situation is the grand opportunity of genius. But all human analogies fail in view of the Resurrection of Christ, the mighty and tender counterstroke of the Almighty Father. I shall not elaborate this great theme. I only remind you how everything that was dark and dreadful in the death of Jesus was transfigured and suffused with marvel on Easter morning. The tables are turned with a vengeance—the merciful vengeance of God. Because the slaying of Jesus was a representative deed of humanity—a deed contrived or contributed to or condoned by priest and lawyer, trader and politician, and the ordinary carnal man in whom the spirit is willing but the flesh weak, who is too good-natured to initiate a crucifixion but too indifferent, too little in earnest, too little heroic to prevent it, who finds it convenient to be absent or silent when wicked deeds are done since absence or silence is the line of least resistance—because the

slaying of Jesus bore this representative character, therefore His Resurrection avails for all men. Because this deed was the worst conceivable deed which men could do, therefore men at their worst need not despair of themselves, and societies in their most malignant and daemonic configuration need not be despaired of. Because the slaying of Jesus is secure ground for utter pessimism, therefore His Resurrection penetrates all darknesses and scatters all shadows. Men did their worst: God's retort was Jesus alive from the dead.

The Results of Faith

When faith casts its anchor here and finds it holds, two results begin to follow. The first concerns the interior life of the soul. In the last few years three persons have told me that they have contemplated the act of self-destruction, and I believe that two of them were seriously near to it. They were both men who had so wretchedly and over so long a period failed in their duty to the community that the community had long since shut all doors against them except those of the pub, the doss-house and the gaol. The patience of the secular community is soon exhausted. Even the Church finds it difficult to forgive effectively and creatively more than once or twice, let alone seventy times seven. The third man was in his twenties. All three were thoroughly out of conceit with themselves and hopeless, or very nearly hopeless. Few sink to this depth of despair, but in the souls of many men a grey climate can become established which blights the moral life and prevents the fruit of virtue from ripening. They have lived with themselves too long and know themselves too well to be anything but cynical; they have accepted their moral inferiority as permanent and made some kind of bleak interior adjustment to it, comforting themselves with the reflection (which may as a matter of fact be sadly far from the truth) that they are no worse than their neighbours or hammering out some kind of philosophy which will put a face on a dismal situation. To live like that is to settle down between Good Friday and Easter, the most sterile ground in all the world. But Easter fulfils the promise that the desert shall rejoice and blossom as the rose. There is nothing too hard for God Who raised up Jesus from the dead; there is nothing too wonderful to expect from Him. When men receive this revelation, they find before their feet once more the highway in which, though fools, they shall not err, and take courage to lay aside every weight and the sin which doth so easily beset them, and to run with patience the long, uphill, zestful, manly moral race which is set before them.

A second result concerns a man's outlook on world affairs. Ugly stories have come down from mediæval times. A monastery, it is said, might be

so corrupt that in the crypt of the monastic church, directly beneath the High Altar, the devil was worshipped in dark rites which were an intended perversion and mockery of the Mass. We might well doubt such tales if we were not living in a world which seems to be celebrating the Black Mass openly under the dome of heaven.

Contrast this year with, say, 1923. Do you remember the confident idealism of that period? the roseate hopes which reposed on the League of Nations? the expectation of disarmament and universal peace? the prospect which seemed to be opening out of social rebuilding on a wide and generous scale? The bricks were fallen down, but we would build with hewn stone; the sycamores were cut down, but we would change them into cedars. Well, it looks very different to-day, and I need not spend a single moment in describing the difference, not because the difference is familiar—that consideration rarely abashes religious writers—but because on any seriously Christian view of life the difference is in one sense irrelevant. Two score years of deepening disappointment are not long enough to change eternal truth. God does not cease to rule because dictators strut for a while on the stage of history; He has tolerated and outlived a good many of them. Christ is not dethroned except in the hearts which disown Him; He ever liveth to make intercession for us; He expects until His enemies are made His footstool. The faith by which the Church lives is never finally supported, nor can it be finally submerged, by any horizontal happenings of history. Faith is creative because it is response to the revelation of the Creator. Faith makes history and cannot be unmade by history. The supreme need of our times is for men of faith who, knowing that nothing can ever happen again in the world so dreadful as the crucifixion of Jesus, know also that God transfigured that into glory. In this faith men can face the future, whatever it may hold, with calmness of purpose. War has come and with it the sacrificial effort, the sorrows, the stupidities, the gallantries, the devilries which war so tragically compounds. The conscience of the Church is split on the issue. The majority of Christian men see their duty in the bearing of arms and seek to honour God in military service. A minority refuses to bear arms, seeking to honour God through that refusal and along such positive avenues of service as are left open to them. All alike bear in spirit and body the tragic tension which war sets up. Those who survive the conflict may see a world in ruins, poisoned and demonised almost beyond recognition; but they will still look on it under the image of the grave of Jesus which is the eternal symbol of the working of human sin in all its reaches and ravages, and they will still live and labour in the faith of the Resurrection which is the eternal pledge to mankind of the changeless power and love of Almighty God.

THE S.C.M. AND CO-ORDINATING COMMITTEES

THE criticisms of Co-ordinating Committee policy, as published in last month's magazine, were presented to representatives of the main student organisations. A long discussion took place, in which many objections were made to the S.C.M. criticisms. The S.C.M. representatives held to their points, and in the end the discussion led the Committee to arranging further opportunities for analysis of Co-ordinating Committee aims.

The report in the May STUDENT MOVEMENT also mentions certain points which the S.C.M. General Council put forward concerning the future work of the Co-ordinating Committee, the acceptance of which could alone ensure the continuance of S.C.M. co-operation. These points were included in the following statement, which has been referred back to the constituent organisations:—

The Constitution and Purpose of the Co-ordinating Committee of British Student Organisations.

1. The Co-ordinating Committee shall be an advisory committee called together by N.U.S.
2. It shall consist of one representative of each student organisation participating in its work.
3. As an advisory committee, its primary responsibilities shall be:
 - (a) To be available for consultation by N.U.S. and by the other organisations.
 - (b) To provide amongst the student organisations' headquarters a channel for mutual information on programmes and aims, and for the sharing of common problems.
 - (c) To help student organisations to promote discussion and study on common problems amongst students of various organisations, and amongst students who are members of no organisation.
 - (d) To provide the student organisations with draft study outlines and statements where these are thought to be needed, such material being issued by the organisations under the formula: 'Statement on . . . issued by the following organisations . . . (here shall follow the names of the organisations concerned).'
 - (e) To facilitate any common action which, in their own names, the student organisations or a group of student organisations decide to undertake.
4. As an advisory committee its terms of reference do not include:
 - (a) The giving of publicity to the recommendations or discussions of the Committee, in the press or colleges.
 - (b) The issuing of literature or circulars to the colleges under its own name.
5. The reason for creating Co-ordinating committees in the colleges is not the existence of the central Co-ordinating Committee but the great need for machinery for joint education and discussion.

J. L. COTTLE.

THE INSTITUTE OF CHRISTIAN EDUCATION

By Dr. TISSINGTON TATLOW
Hon. Director of the Institute

ONE of the subjects which has often come up for discussion when students in London have met on a Sunday evening after service at St. Edmund the King, Lombard Street, has been the scripture teaching they have received at school. Very gloomy the majority have been about it, but a certain number have said that they had received excellent teaching and gained much from it. The situation is improving on the whole. Local education authorities vary greatly as regards their care for this subject in the elementary schools—there is plenty of room for variety, for there are 318 such authorities and it is they and not the Board of Education who determine what shall be done in any group of elementary schools. Some have provided good agreed syllabuses of scripture teaching, refresher courses for their teachers which include scripture, and a good reference library for the use of teachers. A few have done nothing about scripture.

In secondary schools any kind of situation may be found. A few schools have scripture specialists whose teaching is good and whose discussions with pupils on religious subjects are full of interest. Many provide scripture lessons which are amateurish and poor. The reason is that while schoolmasters and mistresses receive training which helps them to become experts in other subjects, it is difficult for the student preparing for the teaching profession to secure adequate instruction in religious knowledge during the four years devoted to preparation at the university.

The outlook is improving, more than one university is examining what it has to offer the student who wants to include religious knowledge as one of the subjects he will be competent to teach when he enters the profession. The recent Report of its Consultative Committee to the Board of Education on Secondary Education—known as the Spens Report—contains a chapter entitled 'Scripture' which declares the importance of all schools making known adequately to pupils the spiritual interpretation of life, and doing this by employing properly trained scripture specialists.

Let it be said here for the benefit of students preparing to teach that opinion in the schools is that scripture specialists should not be people prepared only to teach religious knowledge, but should have this as one of at least two subjects they are able to teach. The supply of masters and mistresses who can offer religious knowledge is quite inadequate to the demand, and members of the Student Christian Movement who expect to teach should lay their plans with a view to being able to offer this subject. Recognise this as a call! Many old S.C.M. members are doing valuable work on this subject in the schools, far more are needed.

The teaching profession has for long created associations to help the work of those who teach particular subjects, and it was the need for help felt by members of the profession who teach religious knowledge that gave rise to the Institute of Christian Education at Home and Overseas.

The Purpose of the I.C.E.

After several years' preliminary work the Institute was founded in October, 1935. The Institute is best known to its members as a bureau of information. It exists primarily to help the member in relation to any teaching of religious subjects for which he is responsible and the variety in the help asked for is astonishing. A young master unexpectedly finds himself responsible for teaching the Old Testament to an upper form in a school which has no syllabus, says he was trained only to teach science, and wants to know how to make a syllabus, what books to use in class, and what to read for his own assistance. A very competent public schoolmaster wants to know whether there is a reliable book of selections from the Apocrypha. Here are more questions: "What is the best book on St. Mark to use in the middle school?" "Can you tell me where to get guidance on the problem of evil?" I am about to discuss it with a sixth form?" "What good films on religious topics are available and what is their cost to hire?" "I want suggestions of good Nativity plays." "Is there anything for parents to read on the training of young children?" Such questions come daily. Endless questions about syllabuses, books on all parts of the Bible, Church history, social questions, missions, archaeology, the comparative study of religion. While 80 per cent. of the queries come from teachers, H.M. Inspectors, directors of education, clergy, diocesan inspectors, ministers and parents join the enquiring throng.

Then, there is the question of libraries; here not only masters and mistresses but also directors of education enter the field to ask for lists of books to be included in libraries for all kinds of school constituencies and of varying values—between £5 and £50 are the common limits.

How do we deal with the questions? By now the headquarters staff have enough knowledge to answer many of them, but they are assisted by some experienced teachers who are ready to correspond with people needing a great deal of help; while a panel of men and women with specialised knowledge in various fields has been formed by the Institute to ensure that reliable answers are supplied, whatever the subject. This panel contains some of the best known Biblical scholars in the country.

The general work of the Institute has been built round four standing committees, and though their

work as committees is hampered by the war, they have accomplished so much work since the Institute was started that they have established it solidly.

Its Committees

(1) The *Study and Research Committee* has given a considerable amount of attention to a long series of memoranda prepared by its members on various aspects of religious teaching and working towards a Christian philosophy of education. Dr. Oldham has been Chairman of this Committee and most of its members are masters and mistresses.

(2) The *Library and Literature Committee*, presided over by Dr. Yeaxlee, has built up an exhibition library and also compiled over a dozen book lists on the different subjects comprised under religious knowledge, for the guidance of members. Publishers' lists are constantly watched and the work of noting useful books never ceases.

(3) It was decided at the outset of the Institute's career that some attempt should be made to localise its help by forming Associations in various parts of the country. There is a standing committee presided over by Miss Addison Phillips, formerly Headmistress of the Clifton Girls' High School, whose work is to promote and assist local Associations. Such Associations now exist in Bristol, Cardiff, Cheltenham, Devon, Durham County (with branches), Eton and District, Flint and Denbighshire, Hull, Kent County (with branches), Lincoln, Northumberland, Nottingham, Norwich, North Staffordshire, Salisbury, South London, Stamford and Worcester. These Associations show a great deal of variety in their activities. The Institute invites local initiative to form an Association and devise a programme on the lines people on the spot think will best help teachers in the locality.

(4) The remaining Committee is the *Overseas Committee*, with Mr. Arthur Mayhew, C.M.G., as its chairman. It has representatives of the chief Missionary Societies on it as well as masters and mistresses and men with experience in government education service abroad. Its work is threefold: (a) to make known to the teaching profession the work being done overseas by schools on a Christian basis. (b) To find masters and mistresses for schools on a Christian basis overseas. One of our members who was Master of Marlborough College went last year to become Headmaster of Makerere College, Uganda. (c) Another service rendered by the overseas department is to members at home on furlough by introducing them to English schools where they can see the kind of educational work in which they want more experience.

Last year a whole fellowship asked to be taken into the Institute, it was the Church Teachers' Fellowship. It was much too valuable simply to absorb into the Institute, so we have preserved its identity within the Institute and made all its members Institute members. It is for members of the Church of England who serve in schools abroad and who want to share with others in a fellowship of prayer for Christian schools overseas.

Much might be written about the connection of the Institute with other bodies. Many ask for information, advice and help, for example, several

Local Education Authorities, the B.B.C., more than one University and a number of religious organisations. A simple statement of this kind covers much interest and represents much work, but also a good deal that is confidential, so let it be!

A Good Offer

The Institute makes a special offer to students about to enter the teaching profession this autumn, *it will give them for a year all the privileges of membership together with the journal "Religion in Education" each quarter, for a subscription of 2/6.* It is a gift of course, as teachers in their first post often give the Institute a good deal of work, and even if they do not, four issues of the journal would cost anyone 4/9. The Institute makes this offer in the hope that its service will help teachers just beginning; and it expects to retain them as members after the first year at a normal subscription rate. Anyone can join the Institute. The minimum subscription is 8/6, which includes *Religion in Education*, but members who can afford to do so are asked to fix their subscriptions above the minimum, the majority do so, recognising that while 8/6 all round would not pay for the service offered the Institute is wise in making it possible for poorly paid teachers to afford its membership by keeping its minimum subscription at a low rate. The Secretary and her war time address is Miss J. E. Sladden, Badsey, Evesham.

THE ENGLISH COUNCILS

The Editor very much regrets that the accounts he had received of the Northern and Southern English Councils have had to be omitted this month in order to make room for articles which have a wider appeal.

He offers sincere apologies to the members of the Councils and to all who would have read the accounts of them.

BY WHAT FAITH?

Softly the grey-eyed Persian on the hearth
Marks the drawn curtains, ratifies the chime
Of the established clock over the deanery.
Descends in the night contrariwise, dream-seen,
The new university, set solid square,
Holding at heart all Heaven and an earth
Surprised, joined in a jigsaw. Day dispels.
From the cold bath nothing; then let the cat
Conservative speak to the student, put traitor paw,
Hand the blue-print and purringly profess
That the shape seen shall justify the seed
Substituted, the false fade in the flower.
Knowing the Seed and fearing, whispers thus
Softly the grey-eyed Persian.

IAN McCULLOCH.

THE FELLOWSHIP OF THE HOLY SPIRIT

By PENELOPE PIERCY
Assistant Study Secretary

"THERE is really one prayer to God, and that is the one prayer of the one Son to the Father; our prayer is only real prayer inasmuch as it is taken into that prayer."¹ It is so easy to endorse that kind of statement with easy acquiescence, and so difficult to see the full seriousness of its implications. Do we dare claim that when we kneel at our bedside, or enter a church we enter into the prayer of Christ himself? If we accept such a statement as true, should we not ask, when have we prayed? When have we shared in the prayer of the Son to the Father? Only when we have been crucified together with the Son, when we have shared His agony and suffering and His complete obedience to His Father's will. But have we shared that obedience? Have we ever desired God's will so much that we are willing that the things which happened to the Son should happen to us? Most of us run away from suffering most of the time. We fear it. Our imaginations reel at the statistics of human suffering which the newspapers daily pour out at us. We bury ourselves in our own concerns, or hectically give such help as "we can afford," or piously say prayers, all the time glad that our turn has not yet come, that "we are not as other men." Have we ever faced suffering? Do we even know what it is? Could we say with St. Paul, "I now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake which is the church?"

I think we have a fragmentary conception of this experience in the sufferings our friends cause us: suffering which, if we really love, we gladly bear (or do we?). But it was not only for His friends, His chosen companions, the people He *liked* that Our Lord suffered. It was those people He sent out to greater suffering (that is a conception of friendship we have little knowledge of). No, it was for the others, the unknown, the socially out-cast and despised, the stupid and the ruthless people that He gladly suffered. And He suffered because He saw them as they really are, as God made them to be to His greater glory, as they could be and still might become. He saw in man the image of his pre-fallen self. We tend either to despair of men or to idealise them, and so we find this difficult. Our Lord saw in the world the full glory of God's creation: He saw too man's corruption, the abyss of iniquity into which he has fallen, the tangle of avarice and pride and oppression, the tragedy of distorted ideals and the futility of good intentions. It was because He saw the fullness of God's glory, that He could see too the depths of man's disobedience. And this is suffering: to see the glory and know the corruption.

¹Father Andrew, S.D.C., quoted by Michael Bruce in THE STUDENT MOVEMENT, December, 1939.

The Power of the Passion

The Cross was the triumph of the forces of evil, the greatest human tragedy, the final frustration of human hope and aspiration. Yet that very act, in which evil and corruption seemed supreme, was made the final showing forth of the glory of God. God was active. He took upon himself our flesh, He lived, suffered, died and rose again. God took the initiative. We usually call the story of Our Lord's sufferings His Passion. That is a stronger word and implies some activity. His suffering was in itself *action*. It is the inevitable result of love in conflict with human sin—"God so loved the world that he gave his only begotten son . . ." The suffering of Christ was not just the bearing of pain. We so often think of suffering purely in terms of physical pain, and of bearing it in terms of holding on tight until it is over, like going to the dentist and trying not to scream. The suffering of Christ was itself a letting forth of energy—the divine energy of love that was to redeem the world.

Our Lord on the Cross did not clench His teeth and wait heroically for the end of the agony. The words He spoke show us that He was wholly concerned for those He loved: His care for His mother, His love for the sinful world which even included those who crucified Him, "Father forgive them for they know not what they do." Forgiveness meant dying. Such is the nature of love that Our Lord on the Cross bore the suffering of the whole world in which the purely physical pain was a mere incident.

When some misfortune happens to our greatest friend the one thing we desire above all else is to bear that misfortune for him, to have it instead of him. And if we can in some way share the burden of that misfortune, we rejoice. We would think it irrelevant on such an occasion to speak of suffering and sacrifice, because our love for our friend is all that matters and that is a cause of joy. This is an experience familiar to most of us—one which perhaps we do not connect with our religion and which we certainly make no boast about, but one which, if we think about it, we number among the most precious things in life. It is this kind of experience which St. Paul spoke about in the passage already quoted, "I rejoice in my suffering for you." Christ Who loved the whole world bore its suffering in a way comparable to that in which we desire to bear the suffering of our friends. Such a comparison is not blasphemy to a religion which teaches that eternal judgment depends on things like cups of cold water. Our love partakes of the nature of the divine love. Surely when we suffer because of our love for our friends, we enter into that which St. Paul calls "the fellowship of his sufferings."

Friendship in the Holy Spirit

St. Paul was able to say what he did because he loved the people to whom he wrote. The people of the churches which he had founded were his friends. One has only to read the closing chapters of some of his letters to learn that. It was also one of the characteristics of the early disciples that they loved one another. St. Paul's statement, "when one member suffers, all the members suffer with it" records a human experience as well as a theological truth. The Christians showed their unity in Christ's religion in quite concrete ways, like distributing their property and making collections for the poor Christians at Jerusalem. And we may imagine that there was some competition in offering hospitality to St. Paul and the other apostles in their travels. The Church, the fellowship of the Holy Spirit was a body of friends. Such phrases as "in Christ" and "the fellowship of the Holy Spirit" were not just metaphysical statements. They were realities of experience which had their human manifestation in solid friendship. It is hard to maintain when reading the New Testament that this human manifestation is an irrelevancy, yet it is not a very obvious characteristic of Christian congregations to-day, still less of the whole Christian Church. It is possible to attend a church regularly for a year without ever being asked one's name, even to go to an S.C.M. meeting without being spoken to. Friendship itself is not such a very common thing in our world: the superficial relationships described by David Paton in *Blind Guides?* have taken its place. Yet with this state of affairs existing in our own church and amongst our immediate neighbours, we dare to speak of our fellowship in the Universal Church of Christ!

Our Lord saw the glory of God's creation and depths of man's sin in the world and in every individual, and so, because He loved the world He suffered and redeemed the world. We love our friends for what they are: we neither idealise them nor do we love their sin. We are sometimes blind to people's sin as we are blind to our own; but the more deeply we love the more we shall see the "sinfulness of sin" and suffer because of it. And inasmuch as we love our friends, we act: in concrete ways and in the very force of our love itself. We are all the better for being loved, and as Christians we believe that human love is instrumental to the redeeming love of God and is our response to it. "As the Father hath loved me, so have I loved you: continue ye in my love . . . this is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you."

Our Lord was always looking out on the world. "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens

under her wings, and ye would not!" We cannot, as Our Lord did, see the totality of the glory and the tragedy of the whole world at once, but we share in His sufferings when we look out upon that small part of the world we can see and see it as He saw it. To see the world as He saw it, is to love it as He loved it, and to suffer as He suffered.

Suffering is Action

If we grasp this we shall see that the usual distinction between "prayer" and "action" is just nonsense. We share in the sufferings of Christ *when* we look out upon the world as Christ did: and this only is prayer, for it is the prayer of the Son to the Father: and this suffering is action, for it involves our whole being and our whole life. We cannot see the tragedy of the whole world at once as Our Lord saw it from the Cross, for we are still sinful human beings with all the limitations of our humanity. But God in His mercy has revealed Himself to us and does continually show us His truth. We do at times see small bits of the world as Christ sees them, because we are inflamed by His love for them. We have momentary glimpses into the depth of human sinfulness. There are moments when it is granted to us to see how far some small part of the human community, an S.C.M. branch, a college, a factory, a village, falls short of the glory of God, when we see how much our world needs to be redeemed. The love which is born in us by that vision for that small community is the same as our love for our friends, for it will show itself in friendship, in our identifying ourselves with the life of that community. We shall act and we shall pray. When we thus see, as Christ saw it, however small a part of the world, in the totality of its sinfulness and its promise, we share in the love and the suffering of Christ. And that is the condition of prayer, to share in the sufferings of Christ. It is also the source of all action.

Our imperfect love may reach only to so small a part of the world, but if we believe that, imperfect though it is, it is of the same substance as the Love of God, then as we love and suffer for some small fragment of the world, we enter into the love and suffering of Christ for the whole world. And in sharing in the suffering of a friend in the next street, we are sharing also in the suffering of our fellow men in China and in Holland. Only if we believe so can we do anything, but if we believe so, we shall willingly and joyfully go out in all the dirty and dangerous places of the world to share the humiliation of our less fortunate fellow men, and by bearing in Christ their suffering and ignorance, lift them with Christ to the glory of God.

POSTAGE AND ACKNOWLEDGMENTS

Owing to the increased cost of postage, the General Secretary and the Editor would ask the indulgence of readers for the lack of acknowledgment of small items. In the past, small special donations, MSS. for the magazine, unpublished letters to the Editor, etc., have generally been acknowledged, but we do not now feel that this is a justifiable expense.

THE BEGINNINGS OF THE S.C.M. IN WEST AFRICA

By F. S. McEWEN

Achimota S.C.M. Secretary

THE year 1939 will be memorable in the annals not only of the S.C.M. but also of Achimota College, West Africa. It was for the S.C.M. the year of the beginnings of its work in West Africa, despite the threatenings of war; and for Achimota the year of the establishment of a movement without its kind in any West African College.

In January, 1939, Mr. Miguel Ribeiro, a member of the Achimota Staff and an ardent member of the S.C.M., gave the Senior Houses a thrilling account of S.C.M. and W.S.C.F. conference which he attended while in England and invited the students to form a branch of the S.C.M. at Achimota. About 28 students rallied to the call and before the end of the month a branch of the Movement had been established. This new society is unique in Achimota; for, unlike other societies in the College, it is open primarily to students in the University Classes and the only condition for membership is the desire to understand the Christian Faith and to live the Christian life.

Most of us were attracted to this new movement by sheer curiosity. We were of course warned that it would take us some time to understand fully what the S.C.M. really stands for. Our first meetings took place in Mr. Ribeiro's house. Senior friends of the Movement—members of Staff who had been connected with the S.C.M. in their college days—were invited to speak to us about the S.C.M. Among those who spoke to us at this early stage of our existence were Rev. John Bardsley, the College Chaplain, Mr. K. C. Whitaker, and Miss Elliot. They all could not think of the S.C.M. without reference to its conferences at Swanwick, and they endeavoured to show what effect the S.C.M. had made on their lives. Rev. C. G. Beata, Gold Coast delegate to the Madras Conference, also gave us a vivid description of the conference.

As we listened to these various talks we could not help feeling that there is a spirit in the S.C.M. worth catching.

With the inspiration given us by these thrilling experiences of our speakers, we got down to real business in the Second Term. Our founder and leader, Mr. Ribeiro, suggested that we begin our work with a week-end Study Camp. This was quite a fascinating proposal. Many of us had been to camp before. We had tasted of the joys of camp life, but we felt that a greater joy awaited us this time. We were going not only to have a good time but to learn to understand something new and vital to us.

A Study Camp

One and all, members set to work and did everything in their power to ensure success. In face of many difficulties we were able to complete all our

arrangements and to set off in the evening of the 27th October to camp at the Labadi Beach, about ten miles from the College. We began to settle down much more

quickly than we had expected.

With the aid of the Engineering students among us, our tents were soon pitched. The Food Committee set to work and soon dinner was served. We followed dinner with a concert to relieve the strain of the evening. We then had prayers and went to bed—a most welcome end to a very full but perfect day.

The next day we started our programme of study in earnest. The purpose for which we had gone to camp was kept in view all along. We had a programme of lectures, addresses and Bible study, and everything went according to plan.

During the free afternoons we either played a game or went for walks. Our one great regret, however, was that we had to cut out bathing in the sea in the interest of our 'weaker brethren'—the non-swimmers! We came back on the Monday evening, rather reluctantly, to the old 'college life,' and thus ended an experience which will not easily be forgotten by most of us.

The First Term

The first term of 1940 saw a greater activity in the S.C.M. than it has ever been possible since its inauguration. We opened the term with a much fuller realisation of what the S.C.M. stands for, and a growing determination to follow up our experiences of the previous term.

We welcomed at our first meeting Mr. Amishadai Adu who had just come back from Cambridge to join the staff with new stories to tell about the S.C.M. He re-kindled our interest in the Movement with a talk on recent S.C.M. conferences, with special reference to the Amsterdam Youth Conference. We had in the previous year had Miss Margaret Wrong of the London S.C.M. Committee to chat with us about her travels in Africa in connection with Christian Literature for Africa and to tell us something new of the S.C.M. We now felt we had had enough background to settle down to group studies. Three groups of about ten members each were formed, *viz.*, a Bible Study Group, a Religious and Social Group, and a Political and Economic Group. The Bible study group undertook a weekly study of St. Mark's Gospel based on the outline prepared by the W.S.C.F., and the other two groups carried out a series of lively discussions on Basil Mathews' *Consider Africa*. The groups most regularly



attended were naturally those dealing with religious, political and social problems of Africa. We thoroughly enjoyed the thought-provoking, and sometimes funny, opinions expressed on such delicate and enigmatic problems as the ultimate effect of the "westernisation" of Africa; the War and Western Civilisation. Besides these voluntary weekly meetings we had general meetings once a fortnight, when a speaker led a discussion on some aspect of the Church and the War. We found the recent S.C.M. series of War-Time Discussions very helpful.

The most important feature of this term's work, however, was our war effort during the Federation Week. Through the medium of *THE STUDENT MOVEMENT* and the *Federation News-Sheet*, the terrible hardships of refugee students were brought to our notice and we felt it our duty and privilege to help raise funds for the relief of their distress. This effort, although new to us as a society, was not new to Achimota; and so once it was begun, it received warm response from staff and students.

We started the Federation Week with a service on Sunday, 18th February—The Day of Universal Prayer for Students. At this service and during the week, collections were taken in aid of the Relief Fund. The total amount collected was £10, which I am glad to report has been forwarded to the W.S.C.F. as the first small contribution of the Achimota S.C.M. to the relief of our unfortunate brother students in time of their distress. Their suffering is ours, though we are so far away from the scene of their hardship. We pray that God may grant them succour and the peace of mind that passeth all understanding.

Looking Forward

The Achimota S.C.M. has been very fortunate in two things. The first is that we have on the Achimota staff quite a number of ex-S.C.M. members who are greatly interested in our work and are giving us every possible assistance. The second is the growing interest of the British S.C.M. in our activities. The General Secretaries of the W.S.C.F. have also been a source of inspiration to us. We are very grateful to all of them for their help, and in particular to Mr. Malcolm Adiseshiah, the late International Secretary, who warmly co-operated with our founder in the establishment of our branch. We are also thankful to the S.C.M. for so regularly sending us copies of *THE STUDENT MOVEMENT* and specimen copies of the publications of their Press.

The Achimota S.C.M. has now completed her first year and is looking forward hopefully to another successful year. Her work has only just begun but she is nevertheless conscious of the task that she has set herself. We can only hope that sooner or later her activities will extend far and wide till she has put all West Africa on the Student Christian Federation World map!

THE S.C.M. IN DISPERSION

From the R.A.M.C.

"I can't tell you how much I have thanked God for the Student Movement, for the faith that I have, and for the ability, however weak, to think through things. I have met no one with whom I could talk in France and I am rather depressed about the chaplain situation. I have had happiness in many ways, especially through being able to get to know the men and have the privilege of their confidence. . . . I left my first unit deeply grateful to God for helping me to start a prayer group, sing-song, Bible study discussion group all rolled into one, and I think that it will continue."

From a Signals Training Camp

"There were about a dozen of us in the barrack room one Saturday afternoon, writing letters and reading. One was the corporal, a man of about 35 who had seen service in India and Palestine and was generally known as hard-boiled, but for all that a good companion and friend. He had imbibed certain Communistic doctrines and happened to mention that he had no place for religion and churches, which he regarded as a racket run by the rich. I could not resist taking up this challenge, and we soon began discussing belief in God and in the nature of destiny, the universe and of man. One by one the writers lay down their pens and listened, and before long they had taken sides and an informal discussion was in progress."

From the R.A.F.

"I am one of the lucky ones being trained as fighter pilots and we fly modern fighter-reconnaissance planes here. To-day I had my first solo in one, ran into some low clouds, and got lost. Instead of lasting ten minutes, my flight took 50 minutes, while I roamed about the country trying to find the aerodrome. Eventually I located a village and from there got back. I have a keener idea now of what the lost sheep felt like when he was found again!

Well, it is getting late, so I shall cease now. Once more I want to thank you for the letters. Like most others I often have moments of depression when I realise that the winning of this war is but a negative necessity, and when it is over Christians will have to continue their positive fight. It is at those times that the thought of the W.S.C.F. is very comforting."

A CABLE FROM GENEVA

On the 23rd May, the following cable was received by Billy Greer from Visser 't Hooft and Robert Mackie: "First Corinthians Sixteen, Verses 13 and 14." (Watch ye, stand fast in the faith, quit you like men, be strong. Let all that ye do be done in love).

A Reminder—Ps. 137, ver. 5

IT was during the Crusades that Raymond Lully went as a preacher of the Christian Gospel to Africa. Francis Xavier saw a time of war as the occasion to spread the faith outside Europe. The great Protestant Missionary Societies were born during the fight with Napoleon. Granted that war was, before this century, the affair of the forces only, these facts help us to put into perspective the out-reaching work of the Church even in a time such as this.

Contacts made with the World's Student Christian Federation and money raised for it have made clear the meaning of the universality of the Church to many S.C.M. members. In the same way, overseas students in our colleges have reminded us of the facts of the younger churches. But the problem is still to be answered as to how a *call* comes to go abroad? Where does one go, and how is it all taken from the realm of possibility to the realm of fact?

It was to challenge the erroneous feeling that the "call" or a "vocation" was the monopoly of a few, and of the extra spiritual at that, that the Birmingham conference in January was called to learn more of the real nature of vocation. It became clear that the only vocation that the Bible knows is a summons to repentance, forgiveness and holiness, and this is a summons to everybody. It is very few people who are privileged with so spectacular a call as St. Paul had on the Damascus road. Vocation is therefore first to the Christian faith and life; the choice of a job or the sphere of work is conditioned by that vocation and is secondary to it. Yet a vocation for many is just their job. Are there two separate meanings here? For some people yes. For Christians no. Armed with our belief, we study our situation and the study of that, together with the knowledge of the needs of God's Church, enables us to decide where and how to work. *Vocation is the implementing of conversion in a given situation.* To become a chemist or a doctor or a teacher means then that in that sphere you can in a true way exercise your responsibility as a Christian in society and respond to God's initial act of calling you into His Church. To become a missionary demands the same straight thinking and cool-minded decision. The conditions of society abroad may not be as clear as they are in this country, but the conditions and opportunity there, as seen in terms of God and His Church, are facts which demand consideration before any decision is made to stay at home; facts that are amazing when compared to the destruction in Europe. The excuse cannot be made from ignorance. We cannot obey God with our eyes shut. Knowledge and study of conditions, whether political or social or of the Church itself overseas, is an essential element in finding the work God would have us do.

It is quite impossible to survey openings abroad.

Relief and reconstruction work, even in the event of shambles here in the West, will be more urgent in China. The testing of our faith and the rediscovery of the true nature of God and man, though urgent here, may be that through which India will find her maturity, or without which she may go the way of Western division and warfare. Education, grounded in the Christian religion, can still give to Africa that new orientation for which the African is looking.

All these various aspects of the Christian mission are developing in each place simultaneously: that is the secret of the younger churches. To maintain and increase this work, the Christians of Africa, China, India and elsewhere, are summoning those trained in Western colleges to enter into partnership with them; they are calling us to share in the process of leading these countries to a more complete trust in God and to a more just society. The introduction of the material and mechanical elements in Western civilisation brings havoc to peoples and religions; it must be accompanied by the preaching of a faith that can control the passions of men. The balance has been upset in China and now in Europe. Can we prevent it happening elsewhere?

Faced with this problem, the churches of the West have commissioned Missionary Societies to be their agents in helping and sustaining the younger churches of the East. They have opportunities, with monetary backing, open in many fields of work especially for teachers and women doctors, and they have a burden that in time of war is almost intolerable, owing to the sense of frustrated opportunity. That the collapse of the West should not be too marked in their work abroad, our best service to these Societies is by telling them about ourselves and our readiness to serve them.

To become a missionary is neither to hold a superior vocation nor to cut oneself off from the life and responsibility of the West. Missionaries make real the bonds that hold together the Church of Christ throughout the world. God has called into being His Church, to be His witness in countless countries of the world. This is a sphere of God's work we can look to with expectancy and thankfulness; it is the Jerusalem that in our captivity we dare not forget. He has also called into being His Church in the colleges of Great Britain. These two aspects of the one Church face the same problems of bringing new life for every aspect of society. Therefore it is the students, those privileged with training, who must not confine their faith and learning to these islands, but be ready to take their equipment all over the world. Only in sending men and women to do this are the universities being true to their proper function.

Facts to Know.

1. The Student Volunteer Missionary Union is a Union of students who are prepared to serve the Church abroad in any capacity. They have signed the declaration, "It is my purpose if God permit to devote my life to missionary service abroad." The Union is to unite in prayer and reading those who are willing to undertake this peculiar

THE
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work and to help the Societies in supplying men and women.

2. Suggestions for detailed reading or general study on the work of the Church abroad, together with information concerning the Missionary Societies of all the home churches, can be obtained from the Missionary Secretary Annandale, North End Road, N.W.11.

3. Lists of vacant posts for men and women, teachers, domestic science students, doctors, ministers, etc., are regularly issued. Apply Annandale. (One or two years of experience at home are usually required).

4. For teachers almost all schools abroad are "recognised" by the Board of Education. Questions of seniority, pensions, etc., are carefully taken into account.

WHICH CONFERENCE WILL YOU ATTEND?

Bangor : July 15th—20th

Oxford : July 22nd—27th

Durham : July 26th—31st

Some People you will meet

AT Durham the Chairman is Charles Easmon, a West African medical. He comes from the Achimota College, Gold Coast, and is now at Edinburgh. The main speaker is the Rev. A. K. Walton, of Edinburgh. In Scotland he is well known as a forceful and scholarly preacher. He has frequently made sorties into England to preach in important centres. He has never left anything behind him other than a great reputation. His morning course at Durham should not be missed by Scots and other Northerners.

At Oxford the Chairman is Alun Phillips of Birmingham. "Strong Meat" Phillips is his name, not because he takes a long time over dissecting work as a medical, but because he edits a local S.C.M. newspaper with that title. He is a Welsh-speaking Welshman. The main speaker is Professor C. H. Dodd, of Cambridge University. It is over six years since he last attended Swanwick. Now you have a chance to hear of his gripping rediscovery of the New Testament message. He undeniably has something essential to say in these times.

At Bangor the Chairman is Shem Thorpe who is so much a Londoner that before she went to Wales last September she disliked being too near mountains and sea. Now she rambles happily with the Welsh S.C.M. and has made a name for herself through her understanding of the Welsh point of view. The main speaker is Dr. John Whale, of Cheshunt College, Cambridge. He is a well known preacher and broadcaster both in Britain and the United States. In these evil days he is helping many to see the function and the character of the Christian Church.

Dungannon, Co. Tyrone, July 2nd-8th

The chief speakers are Professor J. E. Davey, of Belfast, and Canon F. A. Cockin of St. Paul's. Ask your College Secretary for programmes or

write to Elizabeth Davey, The Manse, Dunmurry, Belfast. Students from other parts of the British Isles are very welcome.

Choose the Conference nearest your home

At Oxford we hope there will be a hundred South Welshmen, at Bangor a hundred English, at Durham a hundred Scots. The cost at each conference is £2 7s. 6d.

Special half-day for Study Leaders

College S.C.M.s are asked to send all their study leaders to a conference. Besides the help to be gained from addresses and commission discussion, there will be a special half-day of practical training in study group leading. This will be on the morning of the last day. The S.C.M. must provide first-class study-groups next autumn.

The War and You

Look at the scene in Flanders now. Look at the Far East. Over half the world is involved in war. Is your self-respect as a human being shaken by this appalling view? The surface appearance of human decency, smooth words and little generosity are shattered by fear, exploitation and the competition for power. How can human society live in freedom and peace?

Well listen seriously to the claims of Christian faith in God as the costly but certain means to organizing society with justice. An engineering student writes "It is the responsibility of those 'reserved' to take the opportunity to find out what the Christian faith implies in the present situation."

COME TO AN S.C.M. CONFERENCE

Recruit delegates for all you are worth. Leaflets and posters can be obtained from College Secretaries, or Annandale.

FEDERATION NEWS

A LETTER FROM ROBERT MACKIE

DEAR BRITISH S.C.M.,

I have been so cheered by news of good results in Federation Week that I feel I must write a letter of appreciation. I probably know very few of the presidents and secretaries, still fewer of the Federation Week conveners and committee members, who have worked like slaves "to keep up to last year's level" or "to turn that £10 into £15 this year"! But I do know the British S.C.M., and I can tell that it is full of life and fire, when in this difficult 1940 it keeps the Federation Week total so high.

A month or two ago one of the best-loved leaders of the Federation wrote to me from Germany with a note of anxiety, "I have not heard recently about the finances of our fellowship." It is important not to forget the mundane question of cash, as one considers all the dangers and tribulations of an international organization in time of war. But the Federation has been amazingly supported. National movements, which could ill afford it, have sent their gifts. China had some of hers in hand for 1940 before 1939 was out. Dutch students are sending 3 per cent. of their income monthly for student relief and help to other national movements. Old friends have stood by us; new friends have come along. Whenever our Russian accountant, himself a refugee from an earlier war, finds himself falling into gloom as he works his abacus, he cheers himself by saying, "in a few days the monthly British cheque will come along." In some scripture known to him it must be written, "Annandale never faileth"!

But there is more to Federation Week than financial faithfulness. Last December I stood for hours in a long Third Class queue waiting to board an Italian ship for America. My fellow travellers were largely emigrants and refugees, and each one clutched with desperate care a sheaf of dollar notes. As each traveller advanced to the cashier's counter, I heard the notes counted out slowly in strange tongues. As he was finally handed his ticket, a sudden movement of relief passed through the crowded room. Slowly I came to realize that I was present at a sacrament, of which the elements were dollar notes.

When I met your fellow students in America I told them this story, and they promised to try and find 5,000 dollars more for the Federation. You too have taken up this mad plan of giving the Federation even greater resources in time of war. It seems ridiculous, but I am sure you are wise. The fellowship is worth maintaining at all costs, and part of the cost—just a small part—may sometimes be paid in cash. It is very good to be able to promise help from you to France, and to some of the other groups of Christian students whose work would otherwise go under in these days of

war. It is not only your generation who believe in helping students to-day, for my eye has just caught an envelope on my desk, which contains a gift for Polish students from the widow of a leader of the French Movement, who was killed on this same tragic French front in the autumn of 1918.

The main cost of fellowship must be paid in other ways. Last week I had a letter from an Indian travelling secretary who wrote about his work, in which he knew I was interested. His closing sentence ran: "Our thoughts and prayers are with you all in the agony through which Europe is passing." I confess I sat back reflecting on the news from India and said to myself, "Why should he care so much?" and suddenly I was ashamed that I had ever underestimated the Christian charity of mind and heart of a fellow member of the Federation. From Finland came a letter to say that the S.C.M. Executive had met, and decided unanimously to invite me to visit them as a representative of students throughout the world with whom they felt in deeper fellowship. Then the letter added with consummate courtesy, "At present there seem to be no possibilities of travel, but we do earnestly hope that a way will open for you to come."

Mary Trevelyan is my guest this week and we have sat this afternoon discussing the tragic breakdown of relationships, of which war is both a symptom and a cause, and seeing all the work which must be done to rebuild them through the Student Movement House, and through the World's Student Christian Federation. God works in the hearts of men, as He works in nature; it is possible to build up even as we destroy. To-day is the common day of prayer of Chinese and Japanese students for one another and for true peace. Have you been praying for them? Scandinavian students felt deeply the suffering in China, and sent gifts last autumn, and now their turn has come. Will you add prayer to your gifts to the Federation? Without it they will not do much. With it God knows what they may do.

Yours, etc.,

28/4/40

ROBERT MACKIE.

The S.C.M.'s in Belgium and Holland

The following is the text of the letters sent to Pierre Mahillon of Belgium and to Dr. Koopmans in Holland, following the cable referred to in the Editorial:—

"Dear Friend,

I am writing to you on this sad day in order to assure you of our friendship and our prayers. This morning we have heard the news of the brutal attack on your country and we are united with you, each one according to God's calling, in order to combat the spirit of injustice and oppression.

We, who are still awaiting whatever God wills to send us, desire to affirm our unity with you in Jesus Christ and the Christian love which binds us together in the World's Student Christian Federation.

In the name of all your friends in the British Movement,

I am, Your brother in Christ,

10/5/40.

W. D. L. GREER."

"CAMP"

Federation of University Women's "Camps" for Schoolgirls

This article is meant for all the readers of THE STUDENT MOVEMENT.

Men Students. I address you first in case you should think that girls' camps have nothing to do with you. They have, because we are doing the same job as the S.C.M., and we want to be more widely known and used. Please find out about us and then pass on your knowledge to the likely and the unlikely. I believe profoundly in sowing beside all waters. Besides, most of what you will read here is true, *mutatis mutandis*, of the boys' camps run by the S.C.M. Schools' Section, in which you might play a more direct part.

Women Students. Have you been to "Camp" yet? You have the choice of three capacities to come in—as Officers, Senior Campers, or Cooks. More of that later.

Senior Friends. Some of you are not too senior to be Camp Officers too. We greatly need Senior Officers, especially House-mothers capable of coping with ration cards and rising prices. But we are also beginning to run local groups, meeting regularly or spasmodically, for every sort of activity—rambles, knitting, country dancing, discussion, and worship. Older friends could give valuable assistance with some of these. Then we hope to hold School Conferences, as the S.C.M. Schools' Section has already done, for boys and girls, and we shall need local backing and practical help. And, once more, we want to be more widely known. Those who are teaching—those senior enough to be parents—why not send your pupils, your daughters and nieces and granddaughters, to "Camp"?

"Camp" is a sort of juvenile and holidayfied Swanwick, where schoolgirls get a ten-days' country holiday (this year there are twenty-nine Camps to choose from), living in a boarding or day-school, or occasionally in a barn, sharing in common meals and orderly work, games, excursions, sing-songs, talks, prayers and discussions. For "Adventurers," that is our youngest group, aged 11—13, discussions are replaced by handwork or dramatisation. (One of our Officers this summer is planning to turn a Camp into Red Indians, with Penn founding his colony in their midst. We hope they will learn something about the Christian Community. They will certainly have a grand time decked in feathers and ersatz wampum—probably also, I fear, in walnut-juice).

We do not admit more than six girls from one school at any one camp, so they are bound to mix with others, and it would be strange indeed if any girl came away without a single fresh idea or at least one new friend. At its best this joyful community life can give a vision, for the first time to many a camper, of what Christian fellowship can be.

This year, when so many teachers and older people are fully occupied, we shall have to rely more than usual on students to help run the Camps. In each there are normally 4 or 6 Senior Officers—Chaplain, Adjutant, Housemother, possibly Orderly, Games or Sing-Song too—and several Assistant Officers who help with one of the bigger jobs or take charge of a smaller one. Not that jobs are kept in watertight compartments; it is a matter of a team working together and sharing responsibility, and the campers join in this.

Generally only Senior Officers are expected to give a talk or lead a discussion group single-handed; Assistant Officers take morning prayers and either help to lead groups or have a more advanced one on their own. You settle with your Chaplain just how much of all this you feel ready to undertake. Being an Officer is immense fun, but a responsible job, and we do not make a habit of asking people under 20 unless they are very specially recommended. Officers pay the same fees as Campers; there is a small delegation fund to help those for whom this is a real difficulty.

If you are younger than 20, or new to "Camp" and would like to see something of it before being an Officer, come as a Camper to a Senior Camp. These Camps are meant for ages 17—22, and include VI form schoolgirls, students, nurses, and those in business. There are only 4 or 5 Officers, and the practical organisation is mostly in the hands of the Campers. Discussions and talks can be more meaty than in a junior camp, but fun and friendship are also things that improve with age.

For Domestic Science students, and others with sufficient domestic skill, there is the possibility of being cooks or maids at a camp. The advantage is that you pay no fees and you get some practical experience, and you join in all the Camp activities you like when you are not actually cooking or cleaning.

Leaflets about this year's Camps have been sent to all S.C.M. College Secretaries, so if you are interested, as I hope, ask for them, talk it over with old campers at college and with your travelling secretary, and write to me at Tree Tops, Lightwater, Surrey. And if you cannot come while you are at college, remember it when you go down—we have every intention of remaining in existence for years yet.

KATHLEEN WENBORN

(General Secretary, F.U.W.C.S.).

FRENCH S.C.M. CAMP FOR WOMEN STUDENTS, JULY 10-25

The French S.C.M. will welcome British women students at their Conference-camp at Domino, a fine site among pine-trees and sand-dunes on the Ile d'Oleron, Charente Inférieure, off the Atlantic coast. The programme is to include meditations on the Psalms, studies on the Church, and information about European affairs. Anyone who might be able to go should write to Annandale.

LETTERS TO THE EDITOR

The S.C.M. and the Student Congress

From the President of the N.U.S.

DEAR EDITOR,

I was very glad to read a report of the British Student Congress in the May issue of *THE STUDENT MOVEMENT*. I was surprised, however, to see that Mr. Cottle had published in his article the document which was presented by him to the Co-ordinating Committee. I understand that this document represents the criticisms of the Co-ordinating Committee made by Mr. Cottle and other members of the S.C.M. General Council. From the general tenor of the document, I feel that a false impression of the activities of the Co-ordinating Committee was given to the Council of the S.C.M.

The document contains two main theses. First, that the Co-ordinating Committee is "tending to become a new student organisation." The document makes out that the Co-ordinating Committee has been in the habit of coming to important decisions affecting student affairs, that those decisions have been reported to the colleges as being the opinion of the Co-ordinating Committee, and that in this way members of the S.C.M. have been misled. Let us be absolutely clear. The only activity that the C.C. has undertaken has been the planning of the Agenda and Programme of the British Student Congress, and the issue of a certain amount of material for discussion. The decisions taken by the C.C. in these matters were all reported to and ratified by the N.U.S. Executive, which takes the final responsibility for the organisation of the Congress. In the two instances where there were differences of opinion within the Committee, these questions were argued out in a spirit of tolerance. There seems no foundation, therefore, for saying that the C.C. was tending to become "a new student organisation."

The second main allegation made in the document is certainly untrue, and, I am afraid, very damaging and misleading. It is said that "the policy of the C.C." has tended towards forming "a mass student movement which shall be a political weapon in the present struggle," and that the C.C. has been introduced to the colleges as a body "whose sole aim is to agitate for political reform and to swing the student opinion to support one particular point of view."

I am afraid that I cannot understand how statements of this kind can be made by responsible people. The sole work of the C.C. has been to plan an Agenda and to issue material for discussion. It has never taken up a political viewpoint, and indeed contains within itself a Conservative Liberal, and a Socialist. During the last two terms, the members of the C.C. have been working together in an atmosphere of mutual trust and tolerance in an attempt to further the work of education and discussion in the Universities. Its value was that it brought together the various student organisations for this purpose, and this purpose only.

But I should like to turn to some very fundamental issues which are raised by the appearance of this document, and which are very important both to the membership of the S.C.M. and to the students as a whole. I think we have a right to ask for a clear answer as to where the S.C.M. stands in relation to these issues.

1. It is clear that there are two alternatives facing the students and their organisations at the moment. The first is that of co-operation in a friendly and tolerant spirit between students and organisations of different points of view. This is the path of full discussion of points of disagreement, and of co-operation in order to further this discussion. This is the path of common action for agreed purposes.

The second alternative is for the students and their organisations holding different opinions to shut themselves off from each other, to carry on discussions only in their own organisations and not to seek co-operation and contact with other students. This is the path of mutual distrust, even of attacks between the student organisations, and has led in other countries to disastrous results.

The first alternative has been a tradition in this country, in which the S.C.M. has played a leading part. The issue which faces the membership of the S.C.M. is whether to continue in this spirit, or whether to withdraw, and to take the second alternative. A clear answer on this point is very desirable at the moment.

2. Does the S.C.M. membership recognise as valuable the conceptions and practical proposals for the reform of the Universities and for the development of student activities which emerged from the Leeds Congress?

While there was necessarily considerable differences of opinion expressed during the first part of the Congress, the second part was remarkable for the degree of unanimity on the question of the Universities. A rich and varied programme of practical activity was worked out on such questions as the reform of curricula and teaching methods, the extension of University education, the relation of the Universities and students to the people, the maintenance of academic freedom, and the development of student activities. Is the membership of the S.C.M. prepared to co-operate fully with other students in their efforts to improve University life and education along these lines?

3. What is the attitude of the membership of the S.C.M. to the question of the social responsibility of the students? In the past the S.C.M. has taken the lead in pointing out to students their responsibilities as members of society. If the membership of the S.C.M. believes that there is anything to be gained from social action, then they should co-operate fully and freely with other students who believe the same. If, on the other hand, the membership of the S.C.M. does not believe in the necessity of social action, then they can only disassociate themselves from such action and cut themselves off from the students and the people as a whole.

4. At this particular moment, when hooliganism is appearing in the Universities, the maintenance of freedom becomes tremendously important. Is the S.C.M. prepared to exert its full influence for the preservation of freedom in the Universities?

These seem to be the main questions with which we are faced. The agreement which could be reached along the lines suggested in this letter should not in any way exclude the fullest possible discussion of all different points of view on fundamental questions. I am sure that the S.C.M. will agree that one of the main purposes of such co-operation would be to develop discussion of this kind.

One final word. Since the Leeds Congress took place many misrepresentations of its nature have been bandied about in the colleges and outside. I sincerely hope that Christian students will try and work, not to erect barriers and divisions in the Universities, but to break down such barriers as exist at present. By our work we can promote a better understanding among the students, we can widen the scope of the Universities and bring them closer to the people. We can promote in the student body a real feeling of social responsibility. That is the constructive work that faces us at the present time.

I should like to make it clear that this letter can only be taken to represent my own personal point of view.

Yours sincerely,

BRIAN SIMON.

3; Endsleigh Street, London, W.C.1.
17th May, 1940.

A Reply from J. L. Cottle to Brian Simon's questions—

1. The S.C.M. continues its tradition of fostering co-operation between student organisations, on issues which are thought to need such co-operation. Open criticism of the methods and aims of recent co-operation is, it believes, in the interests of student organisations. Such criticism falls within the sphere of joint discussion and action, and is not the result of a policy of sectarianism.

2. The S.C.M. members who were present at the Leeds Congress suggest that the trend of opinion there was trying to bring the Universities so far into the arena of party struggle that party struggle and discrimination would thwart the purposes of higher education. The S.C.M. has not endorsed the programme drawn up at the Congress, for no organisation has been officially asked to do this. It believes, however, in the urgent need for reforming and maintaining the Universities in war-time and hopes that its members will continue to be active and vigilant. S.C.M. members may feel that they must be critical of Congress aims, but that must not be an escape from co-operative action with other students.

3. The S.C.M. continues its policy of helping students to recognise their responsibility to understand and deal with social problems. It has disagreed with those who

think that the changing of individuals and the recognition of God's Will do away with the need for social action. On the other hand, it disagrees with those who act as if social action were sufficient, without recognition of God's Will and the redirection of human motives. The Movement believes that men are dealing with a religious-political problem; not with one that is alone religious or alone political.

4. The S.C.M. deplors hooliganism. The Editorial was written before Mr. Simon's letter was received.

RECENT BOOKS

Christians in a World at War. By EDWYN BEVAN (S.C.M. Press, 6/-; R.B.C., 2/-).

A book for the times, which will well repay careful reading. Dr. Bevan brings the full weight of his great scholarship, his long experience and his dynamic Christian faith to the consideration of those problems which the fact of war sets before us. It is not always easy to follow the connection in Dr. Bevan's mind between these various problems, but his treatment of each of them separately is always informative and suggestive. He begins with the problem of the Christian understanding of history, the meaning of Christian hope and the significance of eschatology in the Christian view of world process, and here his learning illuminates many an obscure aspect of the biblical background. What difference does it make if we affirm, or if we deny, the Christian hope of a future life or the Christian belief in a world beyond this? Is evil "essentially self-destructive"? What is the connection between well-doing and well-being in national life? Must a righteous nation necessarily prosper? What does it mean to say that God is "the only giver of victory"? Did God give the Germans victory in Poland? How does belief in the supernatural affect our understanding of the purpose or goal of history? Must Christians believe in miracles? Towards the end of the book Dr. Bevan discusses various practical policies which Christians might work for in the present situation, such as Left-Wing Christianity or Pacifism. He puts his finger on a point of Left-Wing Christian thought which has distressed many of us, namely, the tendency to ignore the results of biblical scholarship in order to construct a Jesus and a Christianity which will support a pre-conceived theory of political action. He takes the view that Christians at the present time "ought to do anything they can to hasten the defeat of the Nazi régime" (p. 163), but he then goes on to discuss the question of what kind of a peace they ought to be working for. Not all Dr. Bevan's readers will agree with everything he says, but that is not the important point; we will all learn to formulate our own views more clearly if we carefully consider the issues he raises in his own spirit of frank and serious enquiry, and we shall learn from him even at the points at which we disagree with his conclusions. For this reason it may be said with confi-

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MACMILLAN

dence that this is an important book and that we should try to read it as soon as we can.

ALAN RICHARDSON.

Penguin Island

Many thousands of people have been reading during the last few months that stimulating and admirable series of *Penguin Specials* which include such numbers as *Unser Kampf* (Sir Richard Acland), *The Case for Federal Union* (W. B. Curry), *The Rights of Man* (H. G. Wells). These books have a great deal in common: they tackle a common problem—to make liberal democratic ideals effective in this kind of a world; they adopt a similar strategy—to co-ordinate and direct the democratic aspirations of the ordinary man and to provide an organisation which shall render them effective; and they embody certain fundamental assumptions—the “liberal” estimate of human nature and its inherent possibilities. Man, it is assumed, can achieve some measure of harmonious social life, *if only* he will practise “a new morality” (Acland), construct a Federal international order (Curry), or insist upon his “rights” (Wells). “Progressive” movements are now busily engaged in making propaganda for each of the solutions which these books advocate, and we have doubtless all met enthusiasts for the cause who approach us with the fervour of evangelists.

Many Christians have been puzzled by the question as to the attitude which they ought to adopt towards these new movements. Should they embrace them as “Christian” methods of relieving our present discontents—if not perhaps of bringing in the Kingdom of God itself? They are beset by a doubt which will not be smothered: Are not these programmes leaving out something very important? Are we not, in fact, being asked to assist in the building of a Kingdom of Man, constructed by human agents out of human materials through human ideals? And can that enterprise be successful? At any rate, is it our job to devote ourselves to such a precarious adventure? Do we not rightly suspect that the new movements are hoping to use religion as a kind of “social tonic” (in Christopher Dawson’s phrase) which can be used to extract a further degree of moral effort from the people?

How far do the insights of Christian faith into our human nature and its frailty contradict the very aspirations upon which all secular “progressive” movements are founded? Dr. Edwyn Bevan, in his notable book recently published by the S.C.M. Religious Book Club *Christians in a World at War* (pp. 91 f.), singles out a sentence from the Bible of the Federal Unionists, Clarence Streit’s *Union Now* (p. 320), which lays bare the essentially atheistic element in all non-Christian humanism: “Man has on earth no one but Man to help him, and what a mighty, what a generous, what a kindly

and abiding and dependable friend and liberator is Man to Man. Man has already wrought miracles of Man by Man for Man. These are great and they are but a hint of those that will be done when our Union opens Man’s vast future.” Dr. Bevan comments: “Even atheists of finer perceptions might, I think, be repelled by this trumpeting assurance of its Philistine insensibility to the tragic element in human nature and the questionable shadows on the future of man.” What does that word of Scripture mean: “Cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord” (Jer. xvii. 5)? Can the inhabitants of Penguin Island understand that saying? Do we understand it?

There are, of course, many Christians who adopt a “liberal view” of Christianity. They live quite happily in the climate of Penguin Island. John Hadham’s *Good God* is their *apologia* to the other inhabitants of that island, but does it not perhaps explain away too much of the Christian understanding of God’s purpose and of human nature in its effort to talk to the Penguins in their own vernacular? Undoubtedly it expresses an essential element in the Christian view of God and the world, but does it not leave something else out? What about the fact of God’s judgment upon all our human achievements and our human ideals themselves? Perhaps we can learn about this “something else” in a book like Alec Vidler’s *God’s Judgment upon Europe* (Longmans, 4/6), or in J. V. L. Casserley’s *Fate of Modern Culture* (Signposts, Dacre Press, 1/-). There is a dimension of religious insight—that of the over-ruling transcendence of God—which is not understood by humanists.

But the question about the co-operation of Christians with humanists in the achievement of immediate political and social objectives still remains. Even though we believe that our liberal democratic ideals are not self-realising or even man-realizable, and that they can in the last resort be sustained only on the basis of Christian faith in God, we still have our political responsibilities in this age. (Read Barker and Preston, *Christians in Society*.) It is not enough to sit back and smile in a superior way at those who are trying to do something, just because they have a falsely optimistic notion about human goodness. Oddly enough, it is those who believe firmly in their illusions of perfection who do in fact achieve relative successes which the cynically wise would have been too enlightened to attempt. We must study our Penguins seriously. We must ask ourselves what we are doing to build a “true humanism” on the basis of our Christian convictions.

ALAN RICHARDSON.

The Village on the Hill. By JOHN MAARTEN.
(S.C.M. Press, 3/6).

This simple and moving little book is more in the form of a novel, but it is of the same spiritual

meaning as that collection of letters from imprisoned German confessional pastors, *I was in Prison*. It is the description of how the Nazi régime crept over the common life of a German village, and of how the young pastor of the confessional church in that village witnessed and suffered for the Christian faith. It is not an attempt at anti-German propaganda, as some sensitive people might fear—the heroes of the story are German—but it is a moving and convincing document of the Christian church in a demonic world.

Get this book and read it in the long vacation, and lend it to everybody you can, for it is by knowing with the full force of our imagination the depth of the struggle in which some of our fellow Christians are involved that we can learn more truly to pray for them and more deeply to understand our own Christian calling.

O. S. T.

READING FOR THE SUMMER VAC.

Nemesis, by Douglas Reed (Jonathan Cape), stands out, among the vast mass of analytical surveys and cheap close-ups which the war has produced, as a rare and constructive attempt to bring order out of chaos, to prevent us once again from standing up in the deserted shambles which survive this misery and proclaiming peace. It is a biography of Otto Strasser, and, whatever our judgment on it may be, it is like Acland's *Unser Kampf*, a story to be reckoned with. Unfortunately one is led to the sad conclusion that even Mr. Reed, like the rest of us, analyses better than he constructs.

All books on the contemporary European situation are out of date before they are in print, but *Journalist's Wife*, by Lilian Mowrer, and *Down Stream* by Leonard Mosley, both remain very much worth reading.

Phyllis Bottome, who became known to most of us through her Penguin Special *The Mortal Storm*, has now written a very stimulating life of *Alfred Adler*. A well-written and exceedingly interesting book, it carries the one disadvantage common to all ardent disciples, a tendency to eulogise. Another book, a novel, by the same author, is equally worth reading—*Private Worlds*; a story set in a mental home.

The Power and the Glory, by Graham Greene, is by far the greatest novel that I have read this year. Here is unrelieved grimness, human sin at its ugliest, spiritual failure, infidelity, cowardice, and over and against this a man to whom all this applies and who yet maintains an essential integrity in himself.

Urchin Moor, by Naomi Royde-Smith, is an excellent novel and *The Provincial Lady in War-Time* is E. M. Delafield at her funniest. *Printers' Error*, by Gladys Mitchell, is a somewhat disjointed psychological thriller which will enchant those for whom the plot is the least enthralling part of a detective story.

SHEELAGH HARDIE.

THE LITTLE BIBLE

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SHORTER NOTICES

Some Recent Pamphlets.—Pamphlets of various kinds continue to pour out from the various presses, and of those we have received the following are worth notice.

H. G. Wells, S. de Madariaga, J. Middleton Murry and C. M. Joad on *The New World Order*, a pamphlet published by the National Peace Council (39, Victoria Street, London, S.W.1) at 4d. The pamphlet reproduces speeches delivered at a meeting in London. Mr. Wells' contribution is largely the same as the address he gave at the Student Congress at Leeds, and for that reason many who attended the Congress, or are interested in it, may wish to have the text.

A new pamphlet from the Christian Left, entitled *Where Do We Stand Now?* (price 2d.), is an attempt to restate the position of the Christian Left in the light of recent developments. It reaffirms the fundamental need for Socialism, stressing the fact that "Socialism is a religious and not merely an economic obligation" and that the only Christian answer to Fascism is the Socialism which arises out of belief in the supreme significance of human personality. Further information about the Christian Left may be obtained by writing to Miss Janet Jordan, 172, Russell Court, London, W.C.1.

Challenge to Youth, by Hugh Lyon, Headmaster of Rugby, is the reproduction of an address delivered at Bourne College, Leicester. While it acknowledges to the pacifist a "monastic vocation," it takes the position that "we are called to a crusade," though a crusade which only a deep revival of "the great Christian trinity of virtues can bring to a successful conclusion."

NEWS FROM THE COLLEGES

Doctors, Parsons and the Community

A joint conference of medical and theological students was held at Liverpool on April 26th and 27th. About sixty students attended, together with several of the local doctors and clergy.

The proceedings opened on the Friday evening with an introductory talk by Dr. Gilbert Russell. After stressing the fact that the bodily and spiritual parts of man must never be considered as separate entities, Dr. Russell went on to trace the effect of the Renaissance in disrupting the unity of the mediæval times and leading to an age in which doctors, preoccupied in their technical advances, lived side by side with parsons, perhaps still absorbed in mediæval thought and liberalism. Deploring the gulf between the two professions, a plea was made for co-operation in dealing with the dual aspects of disease.

The principle address of the evening was given by Dr. C. E. Brunton on "Mind and Body." The speaker began by quoting a dictionary definition of mind as "the part of man that thinks, feels and wills." The influence of the body on the conscious state was then dealt with, and it was pointed out how such conditions as hypothyroidism, cerebral anæmia, or certain phases in an attack of influenza could exercise diverse influences on the higher centres of the brain. Conversely, Dr. Brunton emphasised the close relation between emotion and man's physical state and went on to discuss neuroses and to give examples of simple psychological disorders.

The discussion which followed became rather irrelevant owing, possibly, to the unavoidably technical nature of Dr. Brunton's address. An interesting point raised, however, was the question of the responsibility of the neurotic for his sin.

The second session held on the Saturday afternoon included two short addresses: "What the Parson ought to know," by Dr. Russell, followed by "What the Doctor ought to know," by the Rev. Kenneth Dykes.

Dr. Russell spoke of the potential richness of family life, the perfection of which should be the focus of the aims of the two professions. Passing on to neurasthenia, it was shown how valuable the parson might be, provided he knew his exact limitations in this sphere. The problem of suffering was briefly reviewed and the value of pain from the clinical standpoint mentioned. In conclusion Dr. Russell warned the parson not to be shocked at the extreme types of sin if he were to inspire the confidence of his spiritual patient.

Kenneth Dykes, in putting forward the parson's point of view, criticised doctors in general as slaves to technical knowledge. To many, religion in itself meant little, though it might be used as a factor in the curing of a patient. Christian doctors were what the community needed.

Discussion groups met after the addresses, and a brief report was presented from each group when the conference reassembled.

A general discussion followed. More new problems were raised and we were left with ample material for future study.

NOEL DEARNALLY.

Christ for the World—Now!

This was the keynote of the campaign which has just been held by the Edinburgh Student Volunteer Missionary Union. In this campaign we endeavoured to express our conviction of the vital part of missionary activity in the life of the church, to people of our own generation,

We held a series of meetings for students and for the young people of the churches. All the church meetings and one of the student meetings were addressed by students.

While it is too soon to assess the ultimate result, we feel that this campaign did not achieve its purpose of arousing interest in the world-wide church. The student meetings were poorly attended and while the church meetings were better, those who came were mainly people already interested.

Our failure was I think due to two factors. Firstly that we ourselves did not make sufficient effort to interest people; and secondly the apathy of so many people and the fact that even many earnest Christians do not recognise their responsibility towards missions.

However, whatever may be the outcome we S.V.'s feel that we have had our own convictions deepened, that we have come to a greater realisation of our shortcomings, and that we have found a real fellowship among ourselves which will be a source of strength and inspiration in the days to come.

WINIFRED BAILEY.

STUDENT MOVEMENT HOUSE

New Members

Nobody quite knows how we have done it, but we have secured no less than forty new members during the last month. One of them is our first member from Columbia, South America; he can, at present, talk nothing but Spanish but makes friends just by smiling!

Flowers

Several parcels of flowers have arrived, and are much appreciated. Bundles of cowslips were sent by some school children (whose teacher is an old member of S.M.H.) who come from Barking, but who are now evacuated to the country. Please go on sending us flowers whenever possible, for we cannot now afford to buy them and they make all the difference to the look of our Club Room.

Old Members

Partly owing, no doubt, to the War and the Black-out, very few of our old members and friends have yet come to inspect our Bijou Residence. Or is it because they cannot bear to think of the House anywhere but in Russell Square? Well, the evenings are light now, and you will find much of the old House still in evidence, and we should be so pleased to show you round before the new paint looks too shabby.

Geneva

It was a great pleasure to be able to pay a short visit to Geneva in April and to see something of the work of the Federation in war-time at first-hand. Through their office we hope to be able to keep in touch with our members in Germany and enemy-occupied countries during the war. We feel it to be of real importance to maintain our contacts with our European members so that, when the war is over we shall still have a live membership with which to rebuild the Club among Western students. Also, we are anxious for all our members in Europe to know that we are thinking of them in these dark and difficult days.

Czechoslovakia

The first contingent of the Czech Army left England this week and with it went several of our members. We wish them the best of luck as they go to serve their country.

MARY TREVELYAN,

Warden,

Student Movement House,

103, Gower Street, W.C.1.

THE CHRISTIAN AUXILIARY MOVEMENT

LAST month's STUDENT MOVEMENT contained a short report of the Annual Conference of the Christian Auxiliary Movement, and the Plan of Action adopted for the coming year. The current copy of the magazine COMMUNITY summaries the leading speeches, and is a good introduction to the general work of the Movement.

It is very much to be hoped that all students going down this year will obtain a leaflet and form of application for membership. Though now an independent organisation, it works in close co-operation with the S.C.M., and a large proportion of its present membership come into it from that source. The inter-denominational richness of the S.C.M. is found too in the Auxiliary, and young members will find a welcome from their more experienced fellows, often a great help in one's first job, particularly if away from home and familiar friends.

There is a number of local groups offering opportunities of study, practical service, and fellowship; in several areas conferences on topical subjects are held periodically. The Movement has committees for dealing with problems specially related to education and to industry, and those entering these spheres of work should be in touch with the memoranda and other material produced. Recent events have enormously enhanced the needs and opportunities for Christian witness in these and other fields; and the Auxiliary's interest in and co-operation with both the Ecumenical Movement and political activity in other spheres provides full scope for experiments in Christian community.

Ask your S.C.M. Secretary for explanatory literature, or write direct to me at Annandale if you would like further information.

IRIS FORRESTER.

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THE STUDENT WORLD

ORGAN OF THE
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THIRD QUARTER, 1940

A FEDERATION SYMPOSIUM
on
THE CHRISTIAN SITUATION
AMONGST STUDENTS

What is happening to the Christian thought and practice of our membership in these testing days? Are there clear leads for the future with its fresh demands upon our faith and courage? It is as well that we should discover where we stand, and where we are going.

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NEWS AND NOTES

Congratulations. Congratulations to Dr. Tissington Tatlow on achieving the Presidency of Sion College.

Sion College was founded in 1632 as a City Company for the clergy which would promote intercourse and good fellowship among them, and unlike the other City Companies it has retained its original purpose. It is governed under Royal Charter by a Court composed of a President, two Deans, and four Assistants.

Its building on the Embankment contains a large Hall, several other rooms, and a Library of over 300,000 volumes. The Library is one of the most important in the country, both because of its numerous treasures and its up-to-date character. A Treasury grant enables the College to purchase every new book that it desires, in any language, bearing upon religion. The word "religion" possibly limits unduly what would be a fair description of the books added to the Library. Most books about London, and large numbers relating to history, archaeology, psychology, and literature generally are added every year.

The Fellows of the College have for many years past opened the resources of their Library and building for the benefit of clergy in the Province of Canterbury at a very small subscription.

Sion College provides a certain number of lectures on theological questions every year, it dispenses a good deal of hospitality, and its Anniversary Dinner would do credit to any City Company.

* * *

Congratulations also to the Bishop of Willesden on his appointment to become Bishop of Leicester. The Bishop of Willesden has long been a friend of the S.C.M., and during his period of office in London frequently gave help to the London colleges.

Billy Greer to Broadcast. Billy Greer will conduct the short service, 10.15-10.55 p.m. on the home wave-length on Thursday, June 6th.

Wireless Brevities. Canon F. A. Cockin and the ex-Service man have two more discussions this month on "Praying in Time of War." The two questions which they are to debate have no doubt puzzled many of us. They are "Should we pray for victory?" and "Should we pray for our enemies?" On June 21 the first of a new series of four talks on "The Church in Action" will be given by the Rev. W. Paton. His subject is "The World-wide Front," and on the 28th he will speak on how "Barriers Go Down."

University Harvest Work Scheme. The Ministry of Agriculture and Fisheries have produced a scheme whereby students can volunteer to assist with the coming harvest and with other agricultural work. University and university college authorities have been asked to organise recruitment under this scheme. This provides an excellent opportunity

for a form of national service which is open to students and which will bring them into touch with the life of agricultural workers. Those who are interested should either apply to their local university authorities or send their names to the National Union of Students, 3, Endsleigh Street, London, W.C.1.

Silver Paper and Stamps. If any students and senior friends would care to collect silver paper and send it to us from time to time, we should be most grateful, as it is worth 36/- a cwt. We should also be very glad of centenary stamps.

Rooms Vacant in Annandale. Owing to reduction in staff and the withdrawal of some tenants, there are now rooms to spare in Annandale to let for offices at a reasonable rent. Will anybody who is interested, or knows of someone who might care to take offices in this beautiful yet convenient part of London, communicate with the General Secretary?

The Iona Community is a Brotherhood of men within the Church of Scotland seeking to find the implications of the Kingdom of God for modern society. During the summer months they worship, work and live together on Iona, rebuilding the ruined Abbey on a co-operative basis. Half the Brotherhood are young clergy pledged to work for two years in the difficult places of the cities (after three months in Iona), emphasising the place of the Church in the New Community that is emerging in the world. The other half are skilled artisans who desire to express their labour as a ministry within the Priesthood of all believers and create—in the building—a microscopic witness of how labouring is transformed when seen as a Sacrament. The Brotherhood is based on Reformation principles. Several members of the Community are married. At present the artisans return to the ordinary labour market in the winter time.

From June 25th to September 10th a series of weekly "conference-retreats" will be held for men (mainly for ministers) in the Community House. The conference of the week beginning August 20 will be for ministers and laymen. In the weeks beginning August 27 and September 3 there will be conferences of John Hoyland Works Camps to which university students and senior public school boys are specially invited.

Those who would like fuller particulars of the conferences (for which registration should be made early), or copies of the Movement's magazine, price 6d. (May, 1940, is entitled "What is the Iona Community?"), should write *at once* to the Rev. George MacLeod, The Community House, Iona, by Oban.

S.C.M. Staff Reunion. The annual reunion of past and present members of the S.C.M. staff will not be held this year owing to the expense it involves and the difficulties of getting any friends from a distance.

FOR PRAYER

PRAYER CALENDAR, JUNE-SEPTEMBER, 1940

- 1. Intercession for the Federation and for Peace.
- 9. St. Martin's, Birmingham: Student Service, 6 p.m.
- 22-23. St. Hilda's House, Manchester: Manchester branches Training School for Study Leaders.
- Leeds: Conference for Medical Students. Speakers: J. L. Cottle and Miss A. Graham Ikin.
- 24-25. Annandale: Standing Committee.

July

- 1. Intercession for the Federation and for Peace.
- 2-8. Dungannon, Co. Tyrone: S.C.M. Irish Conference.
- 15-20. Bangor, N. Wales: S.C.M. General Conference.
- 22-27. Oxford: S.C.M. General Conference.
- 26-31. Durham: S.C.M. General Conference.
- 31—August 10. Schools Section: Welsh Camp in Rheidol Valley.

August

- 1. Intercession for the Federation and for Peace.
- 12-15. In or near Geneva: W.S.C.F. Executive Committee.

September

- 1. Intercession for the Federation and for Peace.
- 1-8. Schools Section: Lake District Camp, Langdale.

FOR MEDITATION—*Praying in War Time.*

By F. A. Cockin (S.C.M. Press, 9d.).

Christians in a World at War.

By Edwyn Bevan (Religious Book Club, 2/- or S.C.M. Press, 6/-).

A PRAYER FOR TRUE VICTORY.

O Father of light and God of all truth, purge the whole world from all errors, abuses, corruptions and sins. Beat down the standard of Satan, and set up everywhere the

standard of Christ. Abolish the reign of sin, and establish the kingdom of grace in all hearts. Let humility triumph over pride and ambition; charity over hatred, envy and malice; purity and self-control over lust and excess; meekness over passion; and simplicity and poverty of spirit over covetousness and love of this world. Let the Gospel of Christ in faith and practice prevail throughout the world, through Him Who liveth and reigneth with Thee and the Holy Spirit, one God, world without end. Amen.

AS CHILDREN TURN TO THE FATHER

O God, merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful: mercifully assist our prayers that we make before Thee in all our troubles and adversities, whensoever they oppress us; and graciously hear us, that those evils, which the craft and subtilty of the devil or man worketh against us, be brought to nought, and by the providence of Thy goodness they may be dispersed; that we Thy servants, being hurt by no persecutions, may evermore give thanks unto Thee in Thy holy Church; through Jesus Christ our Lord. Amen.

THOSE WHO REST IN JESUS.

O Almighty Father, the God of the spirits of all flesh, multiply, we beseech Thee, to those who rest in Jesus, the manifold blessings of Thy love, that the good work which Thou didst begin in them here may be perfected unto the day of Jesus Christ.

And of Thy mercy, O Heavenly Father, grant that we who now serve Thee here on earth may at the last, together with them, be found meet to be partakers of the inheritance of the saints in light.

For the sake of the same, Thy Son, Jesus Christ, Our Lord and Saviour. Amen.

Appointment to the Religious Education Press. We are interested to hear that Margaret Ferguson (Westhill, Birmingham), an old member (who looked after some of our delegates at the Quadrennial at Birmingham), has been appointed Assistant Editor to the Religious Education Press. She would willingly help any who are preparing Scripture lessons for day or Sunday schools. The address is 85, Manor Road, Wallington, Surrey.

MARRIAGES

CARTER—WHITWORTH.—On May 11th at the Friends' Meeting House, Ring o' Bells, Disley, Cheshire, James Roger Carter (St. John's College, Cambridge) to Julia Marian Whitworth (Owens College, Manchester).

DUNCAN—BARCLAY.—At Govanhill West Church, Glasgow, on May 23rd, the Rev. Eric Marr Duncan (Aberdeen University; S.C.M. Edinburgh International Students' Secretary 1935-38) to Edith Grace Barclay (Glasgow University).

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Communications with reference to the work of the Student Christian Movement, and subscriptions or donations, should be addressed to the Rev. W. D. L. Greer, Annandale, North End Road, Golders Green, London, N.W. 11, and orders for books to The Book Room, 58, Bloomsbury Street, London, W.C. 1.

COLLEGE FEDERATION WEEK RETURNS, 1940

ENGLAND

£ s. d.

Bath, Domestic Subjects College	W.	6	0	0
Bingley Training College and Liverpool, Edge Hill Training College	W.	5	15	0
Birmingham, Anstey Physical Training College	W.	6	0	0
Birmingham, Selly Oak Colleges	M. & W.	62	14	3
Birmingham, Technical College	M.	1	1	0
Birmingham University	M. & W.	51	18	0
Bishop's Stortford, Hockerill College	W.	6	4	9
Bradford, Technical College	M. & W.	1	4	6
Brighton, Municipal Training College	W.	5	0	0
Bristol, Fishponds Training College	W.	1	6	0
Bristol University	M. & W.	17	0	6
Cambridge University	M. & W.	191	7	6
Cheltenham, St. Mary's	W.	6	17	6
Cheltenham, St. Paul's College (see York, St. John's)	M.	-	-	-
Chichester, Bishop Otter College	W.	4	11	5
Crewe, County Training College	M. & W.	3	0	0
Darlington Training College	W.	6	0	0
Derby Training College	W.	4	0	0
Dudley Training College	M. & W.	1	19	0
Durham University	M. & W.	28	4	3
Exeter, St. Luke's College	M.	2	0	0
Exeter, University College	M. & W.	5	1	6
Gloucester, Training College of Domestic Science	W.	7	17	0
Halifax Technical College	M.	10	0	0
Hereford Training College	W.	3	0	0
Huddersfield, Technical College	M. & W.	3	0	0
Hull, Municipal Training College	W.	8	10	0
Leeds Training College	M. & W.	8	0	0
Leeds University	M. & W.	11	1	0
Leicester, Domestic Science College	W.	8	17	6
Lincoln Training College	W.	5	10	0
Liverpool, Edge Hill Training College (see Bingley Training College)	W.	-	-	-
Liverpool Physical Training College	W.	1	0	0
Liverpool, St. Katharine's Training College	W.	1	10	0
Liverpool University	M. & W.	49	5	3
London University:				
Bedford College	W.	34	5	9
Birkbeck College	M. & W.	4	6	8
Goldsmiths' College	M. & W.	-	-	-
(see Nottingham, University College)				
Imperial College of Science	M. & W.	13	15	0
Institute of Education (see Nottingham University College)	M. & W.	2	17	6
King's College	M. & W.	23	2	3
King's College of Household and Social Science	W.	11	13	6
London Hospital Medical College	M.	1	2	6
Royal Free Hospital	W.	5	0	0
Royal Holloway College	W.	32	10	0
School of Economics	M. & W.	26	9	0
School of Medicine for Women (see Aberdeen and St. Andrews)	W.	-	-	-
University College (see Aberystwyth, University College)	M. & W.	2	4	4
Westfield College	W.	28	0	0
London Training Colleges:				
Avery Hill Training College	W.	18	0	0
Borough Road Training College	M.	5	5	0
Chelsea College of Physical Education	W.	3	7	6
Clapham and Streatham Training College	W.	2	0	0
College of St. Mark and St. John	M.	1	1	0
Froebel Educational Institute	W.	11	8	3
Furzedown Training College	W.	8	10	6
Gipsy Hill Training College	W.	3	1	7
Maria Grey Training College	W.	10	5	0
National Society's Training College of Domestic Subjects	W.	13	0	0
National Training College of Domestic Subjects	W.	1	13	6
Rachel McMillan Training College	W.	10	0	0
St. Brigid's House	W.	1	17	6
St. Gabriel's Training College	W.	8	15	9
St. Katharine's Training College	W.	7	0	0
Southlands Training College	W.	19	0	0
Stockwell Training College	W.	5	18	6
Westminster College	M.	1	8	0
Whitelands Training College	W.	8	10	0
Loughborough College	M.	2	0	6
Manchester College of Technology	M. & W.	1	17	0
Manchester University	M. & W.	32	2	0
Newcastle, Kenton Lodge Training College	W.	2	0	0
Newcastle, King's College	M. & W.	2	18	0
Northern Counties Training College of Domestic Science	W.	4	15	0
Norwich Training College	W.	8	0	6
Nottingham, University College:				
London, Goldsmiths' College and Institute of Education	M. & W.	37	0	0
Oxford University	M. & W.	132	9	8
Portsmouth Training College	W.	2	14	0
Reading University	M. & W.	15	0	0
Saffron Walden Training College	W.	2	0	6
Sheffield, City Training College	M. & W.	6	7	0
Sheffield University	M. & W.	25	0	0
Southampton, University College	M. & W.	6	0	0
Sunderland Training College	W.	2	0	0
Swanley Horticultural College	M. & W.	2	15	0
York, St. John's College and Cheltenham, St. Paul's	M.	2	16	6

SCOTLAND

Aberdeen University and Training College and London School of Medicine for Women	M. & W.	51	0	10
Dundee Training College	M. & W.	1	17	6
Dundee, University College	M. & W.	2	1	6

Edinburgh, College of Art	W.	2	2	0
Edinburgh, College of Domestic Science	W.	3	0	0
Edinburgh, Provincial Training College	W.	3	0	0
Edinburgh University	M. & W.	60	0	0
Glasgow, Provincial Training College	W.	16	8	6
Glasgow, Royal Technical College	M. & W.	9	10	9
Glasgow University and Queen Margaret College	M. & W.	63	2	3
St. Andrews University and London School of Medicine for Women	M. & W.	32	17	6

IRELAND

Belfast, College of Domestic Economy	W.	12	0	0
Belfast, Intercollegiate Christian Union	M. & W.	63	10	9
Belfast University	M. & W.	36	1	6
Dublin, Alexandra College	W.	5	11	0
Dublin, Trinity College	M. & W.	25	0	0
Londonderry, Magee College	M. & W.	21	0	0

WALES

Aberystwyth, University College and London, University College	M. & W.	16	10	0
Bangor Normal Training College	M. & W.	6	10	0
Bangor, University College	M. & W.	32	0	0
Caerleon Training College	M.	1	0	0
Cardiff Technical College	M. & W.	6	0	0
Swansea, Training College	W.	6	0	0
Swansea, University College	M. & W.	7	7	0

ASSOCIATED THEOLOGICAL COLLEGES

Anglican

Birkenhead, St. Aidan's College		3	6	9
Birmingham, The Queen's College		19	0	0
Cambridge, Ridley Hall		2	0	0
Cambridge, Westcott House		5	14	6
Canterbury, St. Augustine's College		1	17	8
Cheshunt, Bishop's College		1	10	0
Chichester Theological College		10	0	0
Edinburgh, Coates Hall		2	0	0
Isle of Man, Bishop Wilson College		1	5	0
Kelham, House of the Sacred Mission		1	0	0
Knutsford Ordination Test School		1	9	0
Lincoln, Theological College		1	1	0
London, St. John's Hall		3	0	8
Manchester, Egerton Hall		1	5	5
Mirfield, College of the Resurrection		3	0	0
Oxford, Cuddesdon College		3	1	0
Oxford, Ripon Hall		3	7	6
Oxford, St. Stephen's House		1	2	6
Oxford, Wycliffe Hall		2	13	3
Salisbury, Theological College		2	10	0
Warminster, St. Boniface College		3	3	0
Wells, Theological College		1	2	0

Baptist

Bangor, Baptist College		1	1	0
Leeds, Rawdon College		4	4	0
London, Spurgeon's College		1	0	6
Oxford, Regent's Park College		Included in University Total		

Congregational

Bradford, Yorkshire United College		5	10	0
Cambridge, Cheshunt College		3	5	0
Edinburgh, Scottish Congregational and United Free Church Colleges		1	10	0
London, New College		1	0	0
Nottingham, Paton College		12	6	0
Oxford, Mansfield College		Included in University Total		

Presbyterian

Aberdeen, Christ's College		1	15	0
Belfast, Assembly's College		5	12	9
Cambridge, Westminster College		3	0	0
Edinburgh, New College		2	0	0
Glasgow, Trinity College		4	10	0
St. Andrews, St. Mary's College		1	1	6

Methodist

Belfast, Edgehill Theological College		15	13	10
Birmingham, Handsworth College		3	0	0
Cambridge, Wesley House		2	3	0
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THE STUDENT MOVEMENT

Editor: ALAN RICHARDSON.

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EDITORIAL

The Signs of the Times

Many events of the utmost historical importance have taken place since the last issue of THE STUDENT MOVEMENT in June, and it would be foolish to enter here into any attempt either to catalogue them or to assess their significance. But while it is not the purpose of our magazine to offer a detailed commentary upon contemporary events, it is our aim to try to look at those events against the background of the Christian faith. What has that faith to say in times like these? Does it help us to discern the signs of the times? We believe that the Christian faith brings hope and encouragement to us at a time such as this, not merely by reminding us of that other eternal world which is more real than this world of time and sense. St. Luke records that after prophesying the horrors of war which were to overtake Jerusalem, Jesus went on to say, surprisingly, "When ye see these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh" (xxi. 28). Could we but understand that saying, we should possess hope and confidence to carry us through the days of tribulation which have come upon us.

Doom or Opportunity?

"When ye see these things come to pass, know ye that the Kingdom of God is nigh" (Lk. xxi. 31). That is our message—that the Kingdom of God is nigh. But is that a declaration of judgment severe and relentless, the doom written in capital letters over all our efforts at social justice and betterment? Certainly it is a pronouncement of judgment: our European civilisation is reaping the harvest of its selfishness and its denial of the lordship of God. But that is not the assertion of doom and desolation. In the Christian faith judgment is not the only or the final word. The Kingdom of God draws nigh to us in mercy as well as in judgment. In the mercy of God every crisis of human history presents us with an opportunity of a better order of things. Those whose souls are most deeply sensitive to the pressure of the Kingdom of God upon our lives to-day, and upon the history which is now being made, will be aware not only of the judgment which is being passed upon our folly, but also of the opportunity which God is extending to us to accept His sovereignty and to do His will.

Prophetic Leadership

Dr. J. R. Coates, in his recent little book entitled *War—What Does the Bible Say?* (Christian News-Letter Series, Sheldon Press, 1/6) has shewn how in each of the great historical crises in the history of Israel a prophetic movement brings order out of chaos, and spiritual and social progress out of the various crises of social disintegration, tyranny and war. He examines certain decisive periods of biblical history and says: "In each of these epochs war played its part, but at the heart of the struggle there worked a spiritual force which found expression in a programme of social betterment and religious advance, thus providing a good example of Matthew Henry's saying, 'Times of war should be times of reformation.' Among other matters in which progress may be noted, as code follows code, is the recognition of the rights and duties of the individual." The Bible does not encourage the view that the Christian can do nothing in war-time save put his hopes and ideals into cold-storage and retire to his spiritual deep-shelter and wish for the day. "What is needed is a prophetic leadership supported by an increasing prophetic element in the general population."

Times of Reformation

How seriously should we ponder the saying that "times of war should be times of reformation"! Under the pressure of war a number of social changes are taking place which would take a century of peace-time evolution. But unless a prophetic consciousness is awakened in an increasing element of the population the very real gains which might be secured may turn to loss and bitterness. S.C.M. members should perhaps be specially alive to the necessity of understanding the nature of these changes, especially as they concern youth: the question of the wastage of youth, blind-alley occupations, unequal educational opportunities and the provision of adequate youth organisations. But there are many other opportunities for prophetic activity with us to-day, both in student and in public life. The article, published in this issue, *Our Vocation as Students in War-time*, calls attention to the importance of seriously examining our Christian vocation as students; it was written as an attempt to summarise a group discussion which took place in September amongst some members of the S.C.M. staff. We shall be glad to hear of suggestions and criticisms along these lines, and especially of forms of action and of study which have been found profitable in different college centres.

The Present as a Time of Opportunity

In times of crisis and uncertainty men's minds are open to the preaching of the Gospel in a sense in which they are not in days of apparent material prosperity. It is less easy to-day to escape those great questions which in the more soporific days of secular prosperity our minds can so easily avoid because they find the pursuit of merely day-to-day ends all-absorbing. We are brought face to face with death, fear, bereavement, suffering, anxiety, and we cannot evade the religious questions which these stark realities raise. These things do not of themselves make us religious, except perhaps in a falsely superstitious sense; but they make our minds more ready to stop and listen to the claim of the Gospel. There are opportunities to-day for the preaching of the good news about God such as are not available when men's hearts are made heavy by the false security of secular prosperity. They that are strong have no need of the physician: the crisis of our times at least makes evident our need of the physician. Perhaps we can understand a little more clearly something of that strange paradox of the human heart which makes us unwilling to accept the mercy of God until we have stood under His judgment. Perhaps that is partly why, when we see these things begin to come to pass, we should lift up our heads for our redemption is at hand.

The Student Movement

Amongst the many changes of the S.C.M. secretarial and office staff, which have been forced on us by war-time necessities, none will be more difficult to become accustomed to than the departure of Oliver Tomkins to be Vicar of Holy Trinity, Millhouses, Sheffield. For seven years Oliver has been on our staff and for the last three years he has been the Editor of this Magazine, which owes more to his able management than we could adequately record in a few lines. The prayers and good wishes of the whole Movement go with him and his wife, Ursula, also a former General Secretary of the Movement, as they take up their new work in these difficult days.

So many people have expressed gratitude for past articles by Dr. J. R. Coates on biblical topics, that we are glad to be able to publish in this issue the first of a series of articles on the Bible, confident that many will find them helpful. These articles deserve careful study, with an open Bible in which references may be looked up. Our thanks are due to the Education Secretary of the Y.M.C.A. for permission to reproduce the articles. We hope that Dr. Coates's little book, to which reference has been made above, will be widely studied in the colleges.

OUR CHRISTIAN VOCATION AS STUDENTS IN WAR-TIME

By a Group of S.C.M. Secretaries

MANY students who find themselves at college in time of war will feel a sense of misgiving. A doubt will arise in their minds as to the propriety of their remaining at their studies at a time when other young men and women of their own age and circumstances have laid aside, at any rate for the present, their vocation as students in order to respond to the call of the hour. Of course, this misgiving does not only arise in time of war, although it is greatly intensified by war. It confronts every generation of students, as well in peace as in war; and there have always been sensitive souls who have asked why they should have been privileged to enjoy the benefits of higher education, while thousands of their less fortunate but not less able contemporaries were condemned by the inequalities of our industrialised society to labour for long hours in unremitting but exacting toil. The temptation to cast away the scholar's gown and to rush into some form of active service will for many prove overwhelming; and it is undoubtedly right for those whose conscience urges them to action to follow its leading and to lay down their student vocation for a season.

But there will be many others for whom, despite certain misgivings, their reason and their conscience alike tell them to remain at their position of duty in college. There will be those who are waiting to be called up; those placed upon the list of reserved occupations; those who are exempted from military duty by a conscientious objection which the state's tribunal has endorsed, or by a physical unfitness which the state's medical examiners have certified. There will be many women students who regard their work as students as the most useful contribution to "national service" which they can make. How shall all these students, still in the colleges, fulfil their task as students on the basis of their acceptance of the Christian faith? That is the question which we are trying to answer in this article.

In any student generation there is always a considerable tension felt by the individual student between the claims of study and those of action. The student must always try to divide his time and energy in reasonable proportions between the claims of the library or laboratory on the one hand and those of his participation in the various activities of student life on the other. To overstress either at the expense of the other always involves a failure to get the best out of our years at college. But in war-time this tension will be greatly intensified. It is here that intimate discussion with our friends or the receiving of wise counsel from our senior advisers will be most helpful. For at a time when every man and woman in the nation is being called upon to play his part in national service, an intolerable strain of trying to study will be placed upon the student, and he will be in danger of losing sight of the value of his study as his contribution to the well-being of the com-

munity. When he no longer is sustained by a sense of the importance of study, he will at once be strongly tempted to escape into some form of action. In peacetime this temptation is always present; in war-time it will become an almost irresistible desire to escape from the tension of trying to keep alive our sense of the real worth of the values for which colleges and universities stand. There will be so many appeals to the student to undertake some form of defence service, of relief work, and so on; and there is a danger that colleges will be looked upon in some quarters as merely convenient centres for the recruiting of voluntary labour for local undertakings. Now we are not saying that in every case these appeals must be rejected, or that the student must stand apart from all forms of national service: all that we would urge is that these claims upon our time and energy should not be uncritically accepted; they should be carefully weighed against our real job as students, and a balance should be struck between the claims of study and those of action. We must see to it that our action is not a means of escape from the strain of study in a war-situation. It may be that to study will be desperately difficult during the coming year, because of the noise of battle and the danger of sudden death; in these circumstances the task of the Christian student will be to keep alive the sense of the value of things for which our universities and colleges stand. But he must first have tried to understand what those things are and wherein their value lies.

Thus, the primary duty of the student in war-time will be to be a student. In any circumstances, the Christian student will recognise his student vocation to be a primary obligation which he owes to the community (and perhaps to his family) which has granted him the privilege of higher education. It is not possible to discuss adequately here the purpose and value of university and college education in relation to the life of the community as a whole. All we can do is to suggest that some hard thinking is necessary on this point, if we are to arrive at any clear idea of why we are students at all. The life of a college and the work which goes on within its walls are not unrelated to the life and work of the community. Even if it is the duty of students to insist that loyalty to truth must take precedence over all party or even national loyalty, and that education is not to be confused with propaganda, and that knowledge in all its forms has a value distinct from its utility in a national emergency, it is none the less true that study has a bearing upon the common life of the whole people and their ultimate well-being. As Christians, the word "study" will have for us a more than academic reference. The Christian student will seek to understand the total situation of our historical existence to-day in the light of the Christian revelation of the purpose of God and the nature of man. By means of study-circles and discussion group we must try to understand the direction and significance of world-

events and of social changes in the light of our Christian faith, which alone can impart a sense of meaning in the midst of chaos and destruction.

This means taking the Christian faith seriously—not as a kind of sentimental hope for a better world which appears as a pleasant day-dream in the midst of the nightmare of events in the real world, but as active in the here and now, in judgment and in mercy. It means living in the present moment—not in the sense of those who say “Let us eat, drink and be merry, for to-morrow we die,” but in the sense of realising that God’s action in the present and our co-operation with His purpose is the indubitable reality, and the foundation upon which the world of to-morrow must be built. This involves the making of our actual day-to-day decisions consciously and deliberately in the presence of this living God, for co-operation with God is not an empty phrase. It means always deciding things—what we shall do about such matters as the civilian defence services, or I.S.S., or this or that college society, or how long we shall spend in the library, or what we shall say or think about in the air-raid shelter—in the presence of God, for faith means the continuous deciding of issues on the basis of Christian conviction. It is utterly opposed to drifting in a plan-less, formless way: doing the thing which involves the minimum of effort and forethought, and saying the first words which come into our minds. We shall need a strong faith in the living God, with whom co-operation in the present time can alone sustain hope for the future, to carry us through the perils of the times, the dangers of loss of faith and hope, as well as the dangers of death or mutilation. We shall have to be men and women who are brave enough to look death in the face, because it has lost its terror for us, if we are to possess a quiet and confident mind, without which our attempt to study in such a situation will be a pathetic failure or at best a means of escape. Our general bearing from day to day will reflect the constancy of our faith, which alone can save us from the utter futility of that kind of restlessness of mind which waits for every new issue of the papers, or every fresh bulletin, with a nervous apprehension which breeds despondency and impotence in ourselves and in those with whom we associate.

We have to realise that the things with which as students we are concerned are important, not because we think them so, but because God cares for them. When we understand this we shall understand that our study, if well done, is our truest form of national service. The handing on of art and science and of all forms of knowledge is a high service to which the few who are called to be students must remain loyal. What shall it profit a nation if it wins a war, secures its national existence or gains the whole world, if it loses its soul? What shall a country give in exchange for its soul? And if this is our “national service” it is only so for the reason that the things with which we are concerned are not merely national but international. Knowledge knows no frontiers. The truest service of the nation is the service of the world. We are inspired by the fact that we share our task with the students of all nations and by our fellowship with them in a common end through the World’s Student Christian Federation. We are encouraged too by the example of students in other lands: we take to heart the lesson which has been given to us by the people of China, who in the midst of a desperate struggle for existence

have enabled many of their ablest younger men and women to continue their studies, and by the Chinese students themselves who have shewn an almost unparalleled zeal for study in the midst of the most forbidding conditions.

Finally, there is the question of our responsibility for the maintenance of the health of the student body-politic. The latter is subject to severe strains and friction in an atmosphere of emotional disturbance and of violent partisanship such as war engenders. Outbreaks of mob hysteria and acts of hooliganism are not merely damaging to the dignity of our student vocation but are actually a menace to the security of our student liberties and rights—freedom of speech, of thought and of association. How much of our time we must allot to participation in the life of our college societies is a question which we must carefully consider, when we are examining the balance of our schedule of study and action; but it is certain that we cannot as Christians separate ourselves from the work of our student societies or the maintenance of civil liberties on a basis of our Christian ideals of toleration and freedom. Closely allied to this question is the matter of the help which we can give to overseas students—whether interned or uninterned—and our Christian responsibility for their well-being. It is by the preservation of the liberties of others that we are most actively engaged in the maintenance of our own. The Christian student who rejoices in the freedom with which Christ has made him free, will not be slothful to exercise that ceaseless vigilance over college life which is the price of our student liberty.

THE CHRISTIAN AUXILIARY MOVEMENT

A NUMBER of students will be reading this magazine for the first time, so a few general words about the Christian Auxiliary Movement may not be out of place. Do not be put off by the fact that present students are ineligible for membership; it is important that you get to know of the Auxiliary’s work as early as possible in your college career. Each month you will find here a short account of its latest doings, and you will be the more interested if, from the beginning, you both know what it is, and look forward to joining, when you leave the S.C.M.

Originally confined to ex-students, and still drawn largely from that source, the Auxiliary is now an independent organisation. It is a fellowship of men and women desiring to understand the Christian faith and live the Christian life, committed to God and one another in common effort to bring into being a new social order, where the true development of every personality can be realised. Welcoming members of all denominations and of none, of all political opinions and of all occupations, it seeks, by interdenominational experiments of various kinds, a greater measure of Christian unity, and to help people to work out the connection between their religion and their work in the world. It is in close touch with the Ecumenical Movement.

Its work is carried on partly in groups for study and common action to meet local needs, e.g., housing, evacuees, club work, refugees. There are also two specialist committees which produce memoranda and organise conferences dealing with the problems of Education and Industry respectively. Every member receives the bi-monthly magazine “Community.”

We are delighted to welcome the Rev. Wilfred Robinson, a former S.C.M. Secretary in Manchester, as our new General Secretary. Under his leadership the Movement looks forward to playing its full part in the task of proclaiming the Christian gospel.

IRIS FORRESTER.

IS THERE A GOD?

By Professor J. R. COATES
Selly Oak, Birmingham

IT was spring in Jerusalem, in the year 734 B.C. War seemed inevitable.

Message after message had come from villages north of the city, and it was confirmed that two armies had crossed the frontier. The old enemies, Israel and Syria, had now joined forces and were marching south, not to devastate Judah, but to remove her young king and put a man on the throne who would fall in with their policy. They wanted to form an alliance of small states to resist the pressure of mighty Assyria. No wonder the heart of Ahaz was moved, and the heart of his people, "as the trees of the forest are moved with the wind." That was how Isaiah put it, when he returned to the little group waiting at his house near the Temple.

"The smoke of the invaders' camps is now plain for all to see, and the men of Jerusalem are all as women. Some weep and wring their hands, while others make offerings to the foreign gods with which they have defiled our holy city. It is said that the king has ordered the sacrifice of a child upon the city wall. Truly this place is as Sodom and Gomorrah."

"But had you no word from the Lord of hosts, no message from God to the King?" The prophet's disciples had waited long for his return.

"I met Ahaz and talked with him. He was inspecting the defence works by the upper pool. I told him the smoke of those camps is the last flicker of dying torches. Israel and Syria, I said, cannot prevail against the Lord our God. It is they, and not we, who are doomed. But we must have faith, like Gideon and the judges of old. Of course I knew that messengers had already been chosen to go to the great king of Assyria, offering tribute. It is a clever plan, and may make it necessary for our enemies to withdraw. But it leaves God out. Indeed it will mean bringing in the gods of Assyria. That is not the way of deliverance but the way of destruction."

"May it not be that the king's policy is according to the will of God, or at least that he thinks it is?"

"I challenged him on that very point. I urged him to shew me some sign that his plan is of God. But he put me off with a show of reverence, saying he would not tempt God."

"And what did you say to that?"

"The Spirit was upon me at that moment. I was more sure of God than ever before. And I knew that He is with us. Whatever may befall the king and the people, God is with us. So I gave him for a sign the mystic name IMMANUEL, saying it is even now bestowed upon a child new-born. He knew not that I meant myself, and you, my friends and fellow-believers. Behold, I and the children whom the Lord has given me are for signs and for wonders in Israel from the Lord of hosts, who dwells in mount Zion."

When they heard these words, the little group fell silent, and in the silence a current of power entered into them from their master. He made them also sure of

God. After they had supped, one asked Isaiah how his faith was born, and he told the story of his awakening.

"It was in the Temple," he said, closing his eyes, with all his body relaxed, while the others grew tensely expectant. "But how can I tell you?" His eyes were open again, but he was seeing nothing close at hand—like a man listening with all his mind. "The Temple choir was chanting," he said quietly, "a Psalm of God's glory in all creation, and of His holiness, when suddenly—He was there. In that moment I knew that my sense of personal sin, my shame for public wrong, my agonising helplessness, were due to my being touched by a power of cleansing from beyond my own life. I was invaded, inspired, enabled. God wanted me, and had come for me. I knew Him alive, almightily good, and infinitely patient. Above all, He was there, the Lord of heaven and earth, to be King in Jerusalem—if we would obey Him. For out of Zion shall go forth instruction, and the word of the Lord from Jerusalem. And he shall judge between the nations, and give decisions for many peoples; and they shall beat their swords into ploughshares and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

* * * *

The rule of God is at hand. That is just what Jesus said. It cannot be proved. It can only be known through moral obedience; and this becomes possible in the moment when He makes Himself livingly present. To Isaiah He came as King; to us He comes as Father. He does not call us out of the world as other religions, including some forms of Christianity, say. On the contrary, He sends us deeper into the world, along the way of His creative love. "*Here am I; send me.*"

NOTE.—In connexion with this article the following reading is recommended: Isaiah i., v., vi. 1-9 and vii. This should be read in the Revised Version, or in one of the Modern Translations (e.g., Moffatt's, or *The Bible: an American Translation*, Cambridge Univ. Press, 9/6). The best helps to the study of Isaiah are the commentaries by Skinner (Vol. I., 4/6) and George Adam Smith (Vol. I., 7/6); or E. W. Hammond, *The Eighth Century Prophets* (S.C.M. Press, 4/6).

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THE SUMMER CONFERENCES, JULY, 1940

BANGOR, OXFORD and DURHAM

By James L. Cottle

THE S.C.M. was singularly fortunate in holding these three conferences in July. There were many difficulties and uncertainties during the days of preparation, but these were overcome and the conferences happened. Students gathered together, and including Dungannon numbers, there were only 250 less than in the days of Swanwick 1939.

One of the important causes of the conferences being held, and of their success, was our members' conviction concerning their necessity. We were not meeting to talk while others toiled. We were meeting to forward our work of student evangelism in a world of war and to equip student Christian leaders for the college year 1940-41; a work of importance for the life of the universities and the country.

There is not space to report on each conference separately, which means that no comment can be made on the able and extremely helpful contributions of such speakers as Dr. Whale and D. R. Davies and the Dean of St. Asaph at Bangor; Professor Dodd and Sir Alfred Zimmern and Professor Clarke at Oxford; Dr. A. C. Craig and James Dougall at Durham. We are very grateful to these and other speakers. There are, however, one or two points concerning all the conferences together, that are worth passing on.

Bible Study: For two hours a day, passages of the New Testament were studied in groups. The majority of students said that this study period was the most worthwhile and demanding part of the programme. Not only was the truth of particular passages seen more clearly, but appreciable help was given towards further exact and intelligent Bible reading. A large number of Alan Richardson's Outline on St. Mark was sold for private study and use in College groups. The

pressure of events, whatever else it is doing, is forcing an increased number of students to take their Bible reading seriously.

Vocation: The Bible study and the harsh necessities of war enabled delegates to think more deeply about their vocation. Study of the New Testament revealed that the Christian is called essentially to fulfil a function in the Church Universal, subjecting his daily work to this end. The necessities of war, apparently taking away all choice and personal plans from young people, exposed the unshakable grounds for decisive action, how freedom of choice can still be possessed, wherein true hope exists.

W.S.C.F.: There were very few Federation visitors at the Conferences, but there was a greater awareness of common membership with Christian students in the East and in European countries. Francis House and Mary Trevelyan gave speeches which brought home the present tragic dislocation of Federation life and the isolation of its members. Yet with recent news of people and movements abroad, in enemy and neutral countries, with assurances of unbroken loyalties and common faith in God's purpose, they gave also to their audiences a vision and a hope. The World's Student Christian Federation was seen as a student fellowship within the Church Universal, which cannot be broken by contemporary evil and which demands devoted service.

The value of these summer conferences will certainly be recognised in the personal faith of S.C.M. leaders this autumn, in a deeper quality of study and in a renewed effort on behalf of the Federation. Their value also to those students who are going down from college, and to those now entering the armed forces, will undoubtedly be found to be proportionately great.

DUNGANNON

By George Simms,

Dean of Residence, Trinity College, Dublin

"They learned the holy Latin in Dungannon." So runs the refrain of a ballad, well-known in the North of Ireland, giving us evidence, if we needed it, that the town of the Irish Swanwick of 1940 had associations not unconnected with true religion and sound learning before the days of the conference. In spite of our longing for the real Swanwick and its unique atmosphere, this "Regional" conference was a most successful and stimulating affair. At first, a conference seemed untimely. But it became clear before very long, from the air of urgency that pervaded the meetings, that this was pre-eminently the moment to examine the good news of the Kingdom of God, when such earth-shaking things were happening outside in the political and military pother.

Although several speakers could not travel at the last minute, those who arrived helped to patch up the programme with a nimble dexterity of thought and a rare measure of extempore resourcefulness. Canon

Cockin was not able to leave St. Paul's at that juncture; Robert Mackie had set out from Geneva for London, but had not been heard of for nearly three weeks. However, Alan Richardson and Francis House (the latter a very welcome guest brought in from the highways and by-ways of Europe) laboured with great tenacity of purpose for passports and permits, and from the moment of their arrival, gave a balance and a richness to the rugged Celtic Christianity, into which they found themselves suddenly and strangely plunged.

Mr. and Mrs. Alec Gaudin were ideal hosts. The whole building of the Royal School was put at our disposal and it did not seem to matter how many guests appeared, invited or uninvited, Moderators, Archbishops or sheep-dogs. Their kitchens proved to be elastic, the dining-hall procrustean. They said goodbye, asking us to come again. They are given to hospitality.

All agreed at the end of the conference that some solid work and hard thinking had been done. It is true that there was also a great deal of noise and much idle gossip by the pillars of the cloisters. Anthony Hanson, the chairman, was often forced to issue rubrics of reproof to banish the vapid hilarity and restore the balance of mood. Yet real work was done, and furthermore there were some signs of progress in thought as the week wore on. It is not easy to pass judgment on these unseen and necessarily personal activities of the mind, but if it can be said that even half the delegates departed with the conviction that they had learned something new or that their eyes had been opened, then the conference was worth the launching.

The solid work was done in the Bible-study, first individually, then in groups. Jimmy Haire's leaders each morning were most inspiring and helpful. He issued communiqués on the weighty points of St. Mark, raised the right questions for the study-groups, expressed the profundities in simple and lucid terms, and, above all, convinced us that the Word was alive. We felt that we were tasting slices from the banquet of Barth. But, of course, there was not nearly enough time for the task. Not only did the conference close abruptly two days too soon on account of a precipitate evacuation scheme, but also we discovered that there was more in St. Mark than we thought. It was a considerable disappointment that the problem of the Church, its function and nature, was not discussed or even reached. But we are convinced that, however rambling and jejune the discussions in groups appear to be, they do open a road to a more intelligent study of the Bible.

Special courses each afternoon were held in five separate groups. Christianity's message in the political arena was expounded vigorously, but not without doom and gloom, by R. P. McDermott and Professor Tom Finnegan. They dealt out proximate pessimism with alarming disillusionment. Their meetings aroused more discussion than the rest, but this was not surprising, since the tension between the Northern and Southern delegates was not confined to the cricket field. Other meetings on Prayer in time of war, College and vocational problems, international and missionary questions, together with a Medical Seminar gave opportunities for the right questions to be asked, and sometimes for satisfactory answers to be given.

The general evening meetings sketched the broad outlines of the Christian Gospel. But why did the trumpet give an uncertain sound to those who are looking for a definition of the Kingdom? Perhaps because there is no clear answer yet to be given. The discipline of waiting in uncertainty is cast upon us. Francis House's picture of the World Student Christian Federation encouraged us in spite of the agony of Europe.

On the Saturday, the loose ends of the conference were tied up, and we had to scatter, just when we were getting to know each other well enough to have a really good argument. But we were able to tell the organisers of "Dungannon" that it had been a fruitful week, raising our hopes, strengthening our convictions, and showing us clearly that God works in and through history—even contemporary history—be the earth never so unquiet.

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These last four books are suitable for private reading or for group discussion. Questions for discussion are printed at the end of each book.

S.C.M. PRESS

THE S.C.M. IN DISPERSION SPEAKS

"I LEFT for France on April 16th and landed at Dunkerque which was then quite untouched and undamaged. I spent a very interesting six weeks at Moyenneville, a small agricultural centre near Arras, until the break through made us move south and then north until we found ourselves again at Dunkerque, by this time a town of blazing buildings, tumbled ruins and blazing dockyards. Blazing oil tanks turned day into night with the thick pall of burning oil, and the smiling prosperous town with its mediæval churches and hôtel de ville I could no longer recognise. The gaunt walls, too strong for the bombs that fell upon the building, still stood to mark the site of the famous Cathedral whose solemn bells I had heard but two months before tolling at an early morning funeral service. I was profoundly shocked at the turn of events and I fully expected that the time the French gained while the Dunkerque action was fought would be sufficient to enable them to reform and recover all the ground they had lost. I crossed the Channel on a trawler on the last day of May fully prepared to go back for a fresh attempt.

"The suddenness of the French collapse and surrender was numbing and I could scarcely credit the news. My knowledge of the French was gained from the sturdy farming community of Artois, whom I found very patriotic and deeply religious with a deep-rooted hatred of everything German. They had built up their farms and their dwellings from the wilderness left after the last war. Their church, the centre of their life, was rebuilt and endowed with their own money to replace the church which the Germans mined and blew up when they were expelled from Moyenneville in 1918.

"The kindness and hospitality of the people was amazing and a people so traditionally selfish as the English were deeply touched by it. Great was the distress of our soldiers when they saw among a forlorn crowd of refugees who were pushing barrows and carts piled high with their possessions along the straight poplar-lined road from St. Omer to Doullens several of the farming community who had shown them such kindness but a few days previously.

"It does not surprise me to read that the Germans are encountering revolt or passive resistance from these gallant people of Artois. They are the real patriots and the sons of France. Perhaps it is because, unlike the more sophisticated and pleasure loving Midi, they have toiled and strained for twenty years to make their farms fruitful and fertile—and it is distressing to think that they have been dispossessed at the moment when their labours were likely to be rewarded."

* * * *

"Two or three of us are trying to get going a Christian discussion group with, if possible, the assistance of the Padre of the brigade; he is rarely here, except on Sundays—indeed, our experience of Padres has been singularly unfortunate; the trouble is mainly that they have the acting rank of officers, with whom they mess and live. A certain Padre came and took a service for us. He addressed a very interesting, completely impractical and academic sermon to the captain on the front row on the relation between medicine and religion; he never mentioned the R.A.M.C. or the

humble stretcher-bearer and nursing-orderly, but talked learnedly of the integration of personality—what has this to do with the ordinary private?

"The present padre preached the other week on the Parable of the Good Samaritan, but got no further than mentioning a modern parallel of the hatred between French and German—he didn't mention the case of wounded Nazi airmen, i.e., he ran away from the point and just shirked the whole issue.

"I've been trying to get hold of him about this study group, and as soon as I get an opportunity, two of us are going to tackle him on the subject. In our limited experience, the Church has just failed; her representatives show no bite, no understanding of the common soldier, and smack too much of the commissioned man. They neither show the relevance of Christianity to the unthinking, nor, to those who do think, do they offer guidance. The few people in this unit who do think, all seem very perplexed, very unsure of the position, and not very hopeful."

"A C.O. who lives in the billet with me is utterly perplexed—both as to his Pacifism and as to his religious and Christian beliefs, if any. Here again, the tragic failure of the Church—as it has concerned us through the padres we have met—is a terrible thing. It has utterly disgusted my friend. The hopeful signs which you mentioned in the letter have, I am afraid, eluded us—though we did know the internment question was a scandal! Finally, the almost complete lack of constructive purpose or ideal for the peace, the planning and thinking about it now is, to my mind, the most depressing thing about it all. I think you, and S.C.M., able perhaps to achieve a greater degree of detachment than almost any other class in the community, have a great duty and opportunity in this matter."

* * * *

"The men here are a splendid lot and beneath an occasionally sordid exterior you can find many of the virtues. It is tragic that they are so divorced from organised Christianity. I think this is one of the major problems of that post-war reconstruction which you discuss in your first letter.

"I am glad to hear of suggestions for army education for the winter. On the religious side I should like to see some talks on Christian history, on essential Christian doctrine, on the removal of some common misconceptions. If these were done by really good men in a scientific impartial spirit with plenty of opportunity for questions, I have great hopes of the result. There should be many ordinands and educated Christian laymen in the ranks who would be only too glad to assist."

* * * *

"I must confess that opportunities for direct contact with my men on the spiritual side have eluded me. They are so used to me in a quite different capacity. And at first the loneliness of which you speak—the loneliness of a student suddenly separated from his 'exclusive' little group—was relevant to me. Falling back on mere absolute conscientiousness in regular army duties, I found that that was the very method to gain some of the confidence of the men. Good administration and absolute fairness can touch them like nothing

else. It then became possible to associate with them more and more, though one knows without trying that they continue to fight shy of any direct reference to the Christian life. That does not worry me any longer, for I am happy to say that in France Christian spirit and courage have continually shown themselves, seemingly instinctively, albeit to an accompaniment of decidedly unchristian language. Many of my worries disappeared the first time we were under shellfire and I felt like thanking some of the men for their behaviour.

"You may read between these lines how much I value the experience of this war. What I have learnt is not easily written, but easily remembered, especially some of the landmarks which were able to show themselves at the most, unexpected times: open air services, Holy Communion with almost all the normal accompaniments lacking, except God's presence, the unfailing cheerfulness and resource of everyone, and chance meetings with old friends."

* * * *

"One extraordinary interesting way of combining business with pleasure, would be to get some really first class lectures on the English countryside, and particularly on the countryside in the neighbourhood of the Unit where the lecture was being given. I confess to a lamentable ignorance of the 'geography' of Durham (and by geography I mean all the little things that go to make up the traditions of a county)."

* * * *

"Another point in your letter which struck a responsive chord in me was concerning the 'toughness' of some men. It's all very well saying the collect for St. John Baptist's Day but 'boldly rebuking vice,' in my opinion, is undesirable until one knows one's fellow-workers and has made friends with them. This can be done without resorting to their methods, and mild disapproval and hearty prayer are miraculous in their effects. There is, of course, far more danger in this method of attack as one tends to think like one's friends, to 'sympathise' with them in the original sense of the word, and one's own prayer life should be intensified to meet the demand on spiritual resources. What a benefit Holy Communion is in these situations and how rarely is it available on most sites I have seen!"

* * * *

"I have experienced enough of bombing raids these last few days to feel tempted to exult in the destruction of enemy planes, telling myself that it is a case of two or three German lives as against dozens of lives of peaceful civilians in crowded streets. Yet I don't believe that there is much frenzied satisfaction felt at enemy losses, either among the troops or local civilians. Rather people watch German plans come down, grim-faced and philosophic, and you hear laconic comments such as 'Poor devils' and even expressions of admiration, as when one bomber pilot of the Luftwaffe let his plane crash on the beach near here, all his bombs exploding and killing the crew, rather than release them upon the town.

"Only if we can show by our conduct and bearing that we have something, some source of strength that others have not found, only then will we rouse the interest of those with whom our lot is cast. One case of this I know very well, that of a young chap who is

in our company. He is a real Christian, always cheery and never heard to grouse; ever since we knew him he made a practice of greeting everyone he met cheerily. At first he was rewarded very often with stony silence or suspicion, but soon people responded in the same spirit, even those who are considered 'hard-boiled,' and now our friend always leaves a trail of good-natured smiles behind him. I mention this because the example struck me and others very forcibly. I would not venture to suggest that anyone has attended Church more regularly or moderated his language because of this chap, but I feel sure that several people, including myself, have felt better disposed towards our fellows as a result.

"Correlative with this is the doctrine of predetermination, which seems generally held. One gets talking about casualties, and somebody sums up by saying, 'Well, I reckon if your name's on the bullet, you'll get it.' There is much confidence in 'lucky' numbers and the stars, and generally a fatalistic, impersonal attitude towards the future. Little account is taken of free-will, accident or human initiative, and though few of my friends have heard of dialectical materialism, they are unconsciously believers in it. Who then is going to do the planning for the future? We in the services, even when we see the necessity for it, are hardly in a position to tackle the problem. We are trusting in those who are able to carry on their studies and debates to lead us in this respect, though I for one am eager to give thought to any suggestions put out, and have been encouraged by the hopeful signs on the home front such as you cited. One of the most encouraging signs is the freedom which the press still retains and exercises effectively, and the national spirit could hardly be better.

"I am very pleased to hear that some project for arranging classes for the troops is in the air. I, myself, have not heard anything of it, and would welcome the opportunity. I think perhaps the most useful scheme would be to secure well-known authorities on various subjects to tour the country, giving popular lectures (preferably illustrated by lantern) on their respective subjects; such as science, exploration, recent European history, economics, literature and religion, though the latter will be the most difficult proposition. Has the S.C.M. any contact with Army Padres, I wonder, for they could, perhaps, collaborate in forming discussion groups, on S.C.M. lines?"

* * * *

"A personal note in conclusion about 'Ein' Feste Burg' and all that. Once or twice in the last six months, I have felt very much like the verse you quote; away from home, at the battle, separated from friends, male and female, your career gone to all intents and purposes, your only stay the prayer of those at home, the affection and courage of those you know in your unit—and these are tremendous things—then 'the Glory of the Lord is all in all'—only God and love and courage seems to be left, while your friends, and all they mean to you, music, poetry, the glory of nature and the many varied things of life, just have to go. My thoughts moved along this line before going off to Flanders; when I was there I was too busy to think at all; walking back to Dunkirk, very late, when all prospect of getting out seemed very remote, I tried to comfort my friend by telling him we had stayed behind to do a job, and we had done the job—and that was enough."

THE WORLD'S STUDENT CHRISTIAN FEDERATION

"As for me, God forbid that I should sin against the Lord in ceasing to pray for you."

A LITTLE more than a year ago in an Eastern country, which is under the control of an alien power, a student leader said 'Much understanding in these days must be built upon silence.' Into that silence, or all but silence, have passed our German friends, our Czech and Polish friends, our Danish and Norwegian friends, our Dutch, Belgian and French friends. Shall we allow our friendship to fall into forgetfulness and decay? Much understanding must be built upon silence! Can we, who talk so easily, who argue with such relish, who love to make our positions clear—can we, shallow creatures of a superficial academic world, without correspondence, without international conferences, can we still build understanding? Are we prepared to build up understanding by our prayers? It is by prayer that our Federation has been built and sustained in the past. The machinery is incidental. Christian fellowship did not begin with the penny post. It may be good for us to lose some links, if we can learn to forge the strongest link of all in Christian prayer."

The above paragraph is part of an editorial by Robert Mackie in the June *Federation News Sheet*. Below are items of news from recent *News Sheets* and letters. The August *News Sheet* contains Bible study notes on I Corinthians, which was used by our fellow members in many countries. All those who can become subscribers to the *News Sheet* are urged to do so.

EUROPE

France. "To friends in Great Britain (extract from a message in June)—Very Dear Friends, We are refugees and in great grief. Pray for our France, suffering and humiliated, for her Church, for her work people. It is in great sorrow that our thoughts and our affection go out to you. We are ignorant yet of the conditions of the armistice, but we can guess at them. Continue the struggle alone for us; know that we can remain in communion with you, trying to be loyal to our God, and to our friends."

"I had a good talk with our French friends (writes Robert Mackie in August). The French need all the brotherly faith and love you can give them at this time. There is a deep sense of national shame and humiliation amongst the protestants. They did appreciate the backing you gave them in the winter. The French protestants are the salt of the earth, and they have touched depths which will help them to help us all in days to come."

"*Prières ardentes*," was the content of a telegram from a Secretary of the French S.C.M. in August.

Germany. Dr. Hans Lilje writes in *Die Furche* for June, "Even a man who seems to feel very little personal responsibility, decision and creative activity in war, has nevertheless a deep and disturbing experience of his fate. His life is suddenly placed in the light of great historical decisions; with lightning clarity the background of his own life is lit up. What are the foundations of his life? Habits of life, patterns of

thought, and prejudices, which seemed omnipotent in everyday life, suddenly have no more power. For only that which can endure in face of death is worthy to be the content of life. . . . Recognition of these facts forbids one to glorify the war situation in a facile way. The real spiritual duty which war lays upon us is a much soberer and greater one: to bear the war without being spoilt. Only a fool can pretend that that is a simple task. It involves a tremendous spiritual effort. This effort consists in the maintenance of everything that makes a man able to stand the struggle of his life. It means that he must be able to look death and the devil straight and fearlessly in the eyes. If, however, he examines his life in this respect in the sight of God, he knows that it is a lie to say that man can deal with both of these in his own strength, and that he needs the grace of Jesus Christ to do so."

Czechoslovakia. Everett Melby, an American I.S.S. Secretary, met Czech S.C.M. leaders in June. His whole report was very encouraging. Those he met all testified to the life and spirit of the work which was still being carried on.

Denmark. The S.C.M. has been functioning "as usual"—though with an increased consciousness of the W.S.C.F. Two hundred members sent a telegram of greeting to the Federation from a summer conference.

Finland. An encouraging article has recently come through, which describes the courageous reconstruction that has been taking place in S.C.M. activity and thinking.

Latvia. There has been no news since the incorporation into the U.S.S.R., but it is known that all through the winter the S.C.M. group was preparing to face this event.

Holland. News has arrived that the Dutch leaders are safe and are carrying on with their work. They say that the invaders are behaving with considerable discipline and restraint.

Hungary. The *Pro Christo* movement was able to hold its annual meeting in July, and sent a message to Geneva. One of the student leaders from Belgrade was present at the conference.

ASIA

China. University towns continue to be heavily bombed, but the S.C.M. continues with its local work and the tours of its staff. Kiang Wen-Han writes: "Let us hope that, in this baptism of fire, the Federation will not fail to see beyond the present tragedy, and to keep the forces of healing alive to prepare for the days of permanent justice and peace." A new Student Christian Centre in Shanghai has been destroyed, but the work is being carried on in other premises.

PERSONALIA

Robert Mackie writes a most moving and illuminating report of his time as a refugee in France. With his family he left Geneva for England, but was in France at the time of her collapse. For a month there was no news of him at all. At the beginning of August he was able to return to Geneva, and later left for America. His address is now c/o Roland Elliott, 347, Madison Avenue, New York. He will continue to issue the *Student World* from there.

Visser 't Hooft is in Geneva; from there he has been able to make one or two visits to other countries. As

Secretary of the provisional committee of the World Council of Churches he is editing a valuable news service series. This gives information about Christians in occupied and enemy countries that cannot be found elsewhere.

Suzanne de Dietrich remains in Geneva to look after the W.S.C.F. offices there. Francis House was prevented from returning to Geneva in June, so he stayed in this country for S.C.M. conferences and has now a war-time job at the Parish Church, Leeds. Luther Tucker has been lent to the American Movement. T. Z. Koo is in China in the early Autumn and then will go to India for a series of University missions in co-operation with D. T. Niles.

Many French S.C.M. students known to us have been serving in the French army and are thought to be safe.

THE HOUR OF PRAYER

"In hours of supreme anguish, our prayer is often nothing but a cry." God, let us remember, hears that cry. He knows that at the very hour when our soul would wish to be strong and accept all the obedience which is asked for, something in us recoils from the ultimate sacrifice; 'everything else but that.' He takes us just as we are; He asks not for heroes strong to meet every trial, but for believers who lean wholly upon His mercy. The trembling of Jesus in Gethsemane is truer than the inflexibility of the stoics. We can tell God everything, provided that it is the true cry of the soul, provided that it is to Him, our Father, that we are telling it. The men of God in the Bible cried out their hopes and their distresses, their expectations and their rebellions, and even their angers. And God always answered them in His own way, which is rarely ours. Do not let us try to make noble prayers, or holy prayers, for we are neither noble nor holy. Let us just be honest. And let us count on Jesus Christ, the Great Intercessor, Him in Whose name we present all our requests, to offer to His Father only those petitions which are in conformity with His will."

(Extract from a summer number of the French S.C.M. magazine).

ANNANDALE OFFICE STAFF

The reduction in our headquarters' staff has compelled us to reduce the Annandale office staff as well, and it is with much regret that we have had to say goodbye to Alison Clark, "Tony" Boden, and Violet Dale. Alison Clark has been with the Movement since 1922 and the Missionary and Schools Departments owe much to her devoted interest and care. "Tony" Boden came to us in 1930 and most of her time was given to the abstruse profundities of the Theological College Department with which she manfully coped. Violet Dale also came to the Movement in 1930, the magazine being her special care. To all three the Movement owes its thanks. Their present colleagues in Annandale will miss them, and many old members of staff will want to join with us in wishing them well.

FOYLES

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NOTES FOR STUDY SECRETARIES

It is important that a quick start should be made at the beginning of the college year in getting study groups into action, because it is easier to form a group at the beginning of term than at a later date, when people have already undertaken all the obligations and activities for which they can find time. The abnormal circumstances in which many of our college groups will find themselves situated must be regarded as spurs to our zeal for study by which all difficulties may be overcome, rather than as excuses for folding our hands and thinking that nothing can be done.

A short list of the most useful study outlines is given here for your convenience. Unless otherwise stated, the outlines are obtainable from Annandale (North End Road, London, N.W.11). If you enclose payment with your order, *do not forget to add the amount of the postage*. If you are in doubt about the exact amount, send more than you think will be necessary, and the excess will be returned with your Order.

St. Mark's Gospel (from the S.C.M. Press, 58, Bloomsbury Street, W.C.1), price 4d. : an outline which it is hoped will be widely used during the coming year in Bible-study groups.

History and the Kingdom of God (from the above address), price 6d. : a rather more difficult outline for Bible-study groups.

The Message of the Bible in War-Time, a booklet by Alan Richardson (S.C.M. Press, above address, or from a bookseller), price 9d. : this contains eight studies with questions for discussion, etc.

The Realism of Christ's Parables : a roneo'd outline, obtainable from Annandale, price 2d., based upon Canon O. C. Quick's book of the same title (S.C.M. Press, 1/-).

Christian Doctrine : a study of the Church's faith based on the Apostles' Creed; price 3d.

The Principles and Practice of Christian Prayer, by Michael Bruce : price 2d.

Student, the Church and the Churches : A reprint of the Federation Gray Book written by Suzanne de Dietrich : price 6d.

Introduction to Social Study, price 2d., based upon H. A. Mess's book in the Nelson's Discussion Series, *Social Groups in England*, 2/6d.

Industry in Peace and War, price 4d.

Industry and Personality, price 5d.

International Study Outline, based on the work of the Commissions at the summer conferences, price 4d.

The Christian Doctor and His Function in Society, an outline for medical students, price 4d.

The Gospel in the World, an outline of missionary study, based upon the book of the same title by Godfrey Phillips, Duckworth, 5s.

Christian Education Overseas, by Robin Woods : price 2d.

The Church takes Root in India, outline (price 2d.) prepared by M. Adiseshiah, on a book of that title by Basil Mathews.

Consider Africa, outline (price 2d.) based upon the book of that title by Basil Mathews.

STUDENT ACTION IN WARTIME

By ALAN R. BOOTH,

Secretary of International Student Service

"THERE is just a chance," writes Robert Mackie as he leaves Europe, "that all we care for may survive these tragic days." A grim comment, no doubt, and yet challenging. To those of us who have not dared to look forward to the future, who feel tempted to exchange hope for cynicism, there is something in that sentence to shame us. For to the Christian who knows that out of despair God can bring new life, a "chance" is always full of unexpected possibility. We begin to understand the "endurance" which was so highly praised in the early church, that quality which hangs on to the "things we care for" because in spite of all appearances they alone are real and permanent, because they are rooted in the purposes of God.

But what are these eternal things, which we care for? I dare not try to describe the richness of God's purposes among men, but something can be said, however badly, about what is eternal in the student world. A love of truth, for instance, which shrinks from prejudice and propaganda is part of the University tradition of which we should be proud. A sense of community with all who seek truth with us, and a certain mutual trust in one another's integrity are there too, although by no means secure. And there is that element of broad humanity which is ready to take a man on his merits, to treat him as a man first rather than as a protagonist of certain views, to extend to him some little bit of the unconditional goodness which we have received from God. It all springs from a conviction that openness rather than suspicion, honesty rather than success in propaganda, and disinterested kindness are part of the meaning of life, and worth caring about supremely.

So at any rate they thought in student groups in 1920, when there was "just a chance" that out of the ruin of the student world in Europe something besides bitterness and frustration might emerge. Homes ruined in Poland, poverty and disease crushing the returning soldier-students in Austria and Hungary—the picture, so strangely unfamiliar to us, can scarcely be painted too black. I find it salutary when I am overcome with self-pity to remember that the Europe of 1920 reported of its students: "thousands homeless, sleeping on station platforms, or grateful for a covered stairway," "only ten meals in a month," "three students sharing one pair of shoes and two overcoats (they took it in turns to go to bed)," "fifty per cent. of our students are tuberculous." There was just a chance; if only there were those who cared enough in other countries, who were prepared to let their sympathy be costly, then something new in student solidarity might be achieved, and a generation of young leaders might be saved for Europe.

The lead was taken by the World's Student Christian Federation. With sublime disregard of political and racial distinctions, work was started in Vienna, while national Student Movements were quickly made aware of the situation. It is a long and thrilling story which tells how the chance was taken in one country after another; men and money turned up from friend and foe and were used to help Jews and Christians, Orthodox and Catholic. Self-help communities were established and students were set on the way to self-support and a resumption of their courses. Adventure came quickly, and especially when the famine of 1921 opened the doors of Russia, and "European Student Relief" (as it was then called) stepped in to do three years of incredibly difficult work in the U.S.S.R.

After a decade it looked almost as if the problems of refugee students would abate. European Student Relief broadened into "International Student Service," and explored new fields of service, extending its conference programme so that the international fellowship established in face of suffering might become an informed and permanent element in Europe. It had no panacea for peace, but it held the ring while men of different views struggled to find the truth together.

But again disaster in China, revolution in Spain and Central Europe, have called for a return to our first concern. So in Britain and America, the Dominions and India, I.S.S. is the means by which we as students are sharing and alleviating the sufferings of our fellows in

China, whose epic courage has bound us very closely to them. Again the work for Central European students goes on, and in Britain some are enabled to resume their interrupted studies, while others who are interned are being assisted to establish "interned universities," form technical libraries and obtain writing materials. In Geneva, André de Blonay and his staff carry on the Headquarters work valiantly, assisting the hosts of refugees and interned troops who have crossed the Swiss frontier, and maintaining contact with the I.S.S. in Holland and Denmark. So those things for which we as Christians care are being struggled for while the chance remains.

What does this mean for this new term in the British Universities? We shall again offer to be the channel for practical sympathy towards China; money alone can now be sent, but it is needed more than ever. We want to pass on gifts of good text books, writing materials, musical and artistic equipment to the Internment Camps in this country in great quantity. We shall be on the look-out for any service we should render each other in these days of increasing air raids. But we want also to see if those things we care for, and which prompt us to such action, can be made explicit in a limited conference programme. Because "there is just a chance," we shall want to study the situation carefully, making use of the Dominions and overseas students who are now in Britain. Because it is one of the things we care for, we shall try to put objective, honest, patient thought before hasty partisanship.

STUDENT MOVEMENT HOUSE

THIS report is written from the Student Movement House Air Raid shelter, formerly (and still, in the day time) the domestic staff sittingroom in the basement of the House. Two nights ago this room housed five people and one kitten from 9 p.m. until 6.30 a.m., all of whom slept profoundly, while the Student Movement House received its baptism of fire, in the shape of a six inch piece of shrapnel, which sailed through the glass roof of the Club room and landed on the platform. Perhaps "business as usual" cannot be taken quite so literally now-a-days as our motto, though it is true enough of the spirit of the House. But we have had to close down the restaurant for suppers, for it is difficult for many members to venture too far from their homes so late in the evening, and many times in the course of the day the student air raid shelter becomes the Club-room. Sometimes at night too, in the last week, a large dormitory has spread itself out over the floor, and snores from many different countries mingled with the drone of German bombers and the bangs of anti-aircraft guns!

Although it is probable that the Club will have to close at 5.30 p.m. for the present we still hope to hold our Fixture List as usual, and fixtures will take place at 2.30 p.m. They are, however, subject to revision of cancellation at any moment, and members are advised to telephone enquiries when in doubt. We have a splendid list of speakers and performers, and have had less difficulty in obtaining promises from people to come and visit us than ever before. Indeed, for the first time on record, we have had no refusals.

Another great encouragement is the ready response to our appeal in the Annual Report. We asked subscribers to help us again to make good our losses in member's subscriptions, so that we may avoid spending capital to keep the House going. Already, in the first week of sending out the Report we have received £145 os. od, and this in a week of bombardment of London unparalleled in history.

Still about forty students come in every day and we are able to keep in touch with many others. They are remarkably calm and we are all immensely proud of

them. We are now running Snack Teas, from 4—5.30 p.m. nightly, and we also sell food for suppers, so that members may eat at home and avoid public restaurants. After closing at 5.30 p.m. there are never less than two members of staff in the House, so that we are still available to help any members who may be in difficulties. Some students have been made temporarily homeless by delayed action bombs outside their lodgings, and others may find themselves in the same predicament. They arrive with a suitcase (or, in one case, with only a dressing gown!) and we manage to park them out somewhere for the night.

Last week David Harvey departed to join the Army. Harvey is known to hundreds of club members and has been with us for five years, superintending all who go in and out of the Club. He is the only porter the Club has ever known who has never lost his temper! We wish him the best of luck, and hope to see him back one day.

Among other exciting experiences, Christopher Ollard has been torpedoed on his Armed Merchant Cruiser, and is home on leave, and C. S. Tsai, who has lived in the House for the last nine months, and who left for America to the great regret of all his friends, has also been torpedoed, and is now back again in Glasgow. We are very thankful that both Christopher and Chao-Siu are both safe.

We have various needs, one of which might possibly be supplied by readers of the Student Movement. There are many members who depend enormously upon the Club these days, but who are quite unable to pay any subscription. We cannot possibly turn them away, but we should be very grateful if any Godfathers or Godmothers would care to help. A year's subscription costs 26/-, but anything down to a 5/- month's membership would help us to give membership cards to a few more people.

When I was in Geneva last April I sent carefully worded postcards to our members in Germany and enemy-occupied countries, asking them to reply to this week, one from a German girl and the other from a Danish man, both sending greetings and saying how glad they are to know that the Student Movement House still goes on. While lying in the shelter the other night I wondered if any former members of S.M.H. were flying over us and bombing London. If they were, I felt sure they would try to spare the House, but I did hope they would remember that we have moved and not spend too much time preserving Russell Square. But, more seriously, it is obviously of such very great importance to the life of the House after the war that we should survive this time of trial and keep unbroken our links all over the world. We shall do this, unless, of course, we get a direct hit, in which case someone will have to start a new Appeal.

MARY TREVELYAN,
Warden.

P.S.—Since writing this Report the Indian Students' Union, our opposite neighbour, has received a direct hit and is demolished; one student lost his life, but otherwise there were only minor casualties. A considerable amount of damage was caused to our building and we now have no glass windows, no locks on the outer doors and no ceiling to the Wardens' office, but in contrast to the I.S.U. have been wonderfully lucky. We still keep open and are doing all we can for our Indian friends, all of whom behaved quite magnificently throughout their terrible ordeal.

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In Memoriam MARGERY CUNNINGHAM

First Warden of Trinity Hall, Dublin

Died July 3rd, 1940

THIRTY-SIX years ago the University which Queen Elizabeth founded in Dublin opened its doors to women. Four years later Margery Cunningham, then Vice-Principal of Victoria College, Belfast, undertook the somewhat formidable task of organising a residential Hostel for the rapidly growing body of women students.

It was an ideal choice on the part of the University authorities. She was in the middle thirties, with great gifts of intellect and personality, boundless energy and courage, a rich and varied experience. Behind her lay schooldays in Londonderry, a brilliant career at Girton, school-teaching in England and Belfast, and a Senior Staff Lectureship at Royal Holloway. She had a variety of interests and breadth of sympathy almost unique in the Ireland of that day and still regrettably rare. She was a Northern Protestant; but she would not fit into any conventional pigeonhole nor stay in any watertight compartment, for her intimate friends were drawn from every Church, every class and every political camp. She threw herself wholeheartedly into every movement which made for religious and political unity and for better social conditions. The Irish literary revival, agricultural co-operation, Danish High Schools, the Labour movement, educational reform, and Christian unity were only a few of her many interests. Even in the last two years when her health had begun to fail, she gave valuable help to three new bodies: the Irish Association to promote better relations between North and South, the Committee to assist Austrian and German refugees, and the Society for the Study of International Affairs.

With all these contacts with the outside world the Women's Hostel grew to be much more than a delightful, cultured, informal home for its students. It became a centre where interesting people of every type foregathered, where visitors of every nation and race were welcomed, where tolerance, intellectual honesty and the service of God and man were the accepted tradition.

To Margery Cunningham the Student Christian Movement was a continual source of delight and inspiration. She helped to mould its Irish policy. She acted as Hostess to innumerable Conferences and Council meetings. She was the confidante of each successive travelling secretary. She was always ready to sit far into the night discussing theological problems or schemes for the betterment of the world. The Conference on Irish Problems in Belfast in 1913; Glasgow, 1921; T.A.B.I., 1922; Copec; the Swanwick Conference at which she acted Hostess; the Irish visit of Overseas Students arranged by Student Movement House; St. Columba's Conference in 1938—each in turn gave her fresh stimulus and renewed hope. She was from the first the moving spirit in the Irish Christian Fellowship to which the Movement gave birth in 1915, and by her addresses made an immense contribution to all its Conferences on Irish questions.

When it became clear last Easter that she must

retire at the end of the summer term, her chief concern was that the Hall should still continue to be the Swanwick of Ireland and the appointment as her successor of another keen Student Mover in the person of Bolton Waller's sister, Dorothy, gave her intense satisfaction. She had planned to go and live in her old home in her beloved Co. Donegal, but it was not to be. After a few days' illness she was at rest from her earthly labours. But she lives on, a shining example and perpetual inspiration in the hearts of her many friends, and her works do follow her.

KATHLEEN H. HUGGARD.

BIRTHS

GILLESPIE.—On August 28th, at "Highfield," Venn Crescent, Plymouth, to Mel (née Joynes, Travelling Secretary, Christian Auxiliary Movement, 1937-38) and Rev. J. T. Gillespie (Overseas Students' Secretary, 1936-37; Club Secretary, Student Movement House, 1937-38), a daughter—Janet Meliora.

MAY.—On September 9th, to Grace (née Orr, Queen's University Belfast) and John May (Edinburgh University and Congregational College), a son.

ENGAGEMENTS

Congratulations on their engagement to Robert Minnie (Aberdeen University) and Dorothy Moat (Queen's College, Belfast). Robert Minnie is now a 2nd Lieut. in the Royal Artillery.

Also to Douglas McKean, St. John's College, Oxford (Treasurer, Oxford S.C.M., 1939), and Anne Clayton, L.M.H., Oxford (President, Oxford S.C.M., 1939-40).

MARRIAGES

CULSHAW—NOBLE.—On August 3rd, at Ealing Broadway Methodist Church, J. C. Culshaw (Queen's College, Oxford, 1929-33; King's College, London, 1933-34; Wesley House, Cambridge, 1938-40) to Helen Margaret Noble (Southlands, 1933-36).

MCCAUGHEY—HENDERSON.—On September 6th, at Belfast, John Davis McCaughey (Pembroke College, Cambridge; Irish Secretary, 1937-39) to Jean Henderson (Queen's College, Belfast; Member of General Council 1939-40).

SYMONS—NEILL.—On July 13th, at Silverdale Congregational Church, W. G. (Christopher) Symons (S.C.M. Intercollegiate Secretary, Birmingham, 1932-34) to Moira Neill (S.C.M. Woman Travelling Secretary, South England and Ireland, 1932-34).

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SHORTER NOTICES

The Deeper Issues of the War. We have already drawn attention to the earlier 1/- pamphlets (published by Nisbet) by Niebuhr and Middleton Murry in this series. The two further ones are well worth mentioning. *The Good Fight*, by Bishop Hensley Henson, is an exposition of the point of view that the deepest element in the complex character of this war is the fight of a society which is based upon the Christian insight into life against their demoniac denial. Dr. Henson quotes as applicable to our struggle the saying in Ephesians, "Our wrestling is not against flesh and blood but . . . against the spiritual hosts of wickedness." The second section of the book is on the problems of peace, and in it are laid down six widely agreed conditions of peace and the difficulties of their achievement, which are discussed with Christian realism.

The Church and Peace, by D. R. Davies, is primarily a piece of preaching. The author almost exults in the destruction of that which has been built on sand. He regards such catastrophe as this war as unmitigated gain for the Christian Church in as far as it is an example of the way in which all history remorselessly deprives men of their attempted expedients for living without God. The latter part of the book is a passionate plea for penitence, especially in the ministry, as the means whereby alone the Church can be saved from being condemned with the judgment on the world.

Social Groups in England, by Dr. H. A. Mess (Nelson's Discussion Series, 2/6), is a book which is well worth study. It makes clear the significance of our social groupings, which we so often take for granted, leading us outward from the Family and Neighbourhood, through school and College groups and the various occupations and professions in which men engage, to the wider groupings of social class, religion and the churches, and political parties, and to the larger grouping of "Nation and State." The book concludes with two chapters on "The Nature of Social Groups" and "The Idea of Mankind as Inclusive Group." Here is an ideal book for use in our introductory Social Study Circles, and it is intended that the new Introductory Study Outline for these Circles shall take account of it. (May we apologise in advance to our members in Scotland and Wales for using a book which seems by its title to limit its interest to English people? This indeed is not so, and the dust cover of the Book tells us that Dr. Mess gives an account of the "social climate of modern Britain"! Dr. Mess is now Reader in Sociology in London University, and is well known for his work as the former Director of the Tyneside Social Service Council; from 1919 to 1924 he was the Social Study Secretary of the S.C.M.

RECENT BOOKS

I Forgot to Say. F. W. Boreham (Epworth Press, 5/-).

My Pilgrimage. F. W. Boreham (Epworth Press, 6/-).

It is difficult not to be prejudiced against an author who "finally" takes leave of his public and then, after three years, again produces two volumes. But one is disarmed by Dr. Boreham's plea that "the events of the busy day still march past in grand review, and one is haunted by the things that he *should* have said but *didn't*," and his latest books may find readers among a generation younger than that which always awaited his annual volumes with pleasure. The books are written against the background of a full life, spent largely in pioneer work in New Zealand and preaching and pastoral work in Australia, and *My Pilgrimage* is the autobiography of a man who really cares about his fellows; born of "a delicious consciousness of my own insignificance," the story is told simply, and told well.

W. H. ROBINSON.

What should Christians Pray For? By Canon F. A. Cockin and H. V. Ireson (S.C.M. Press, 1/-) consists of a series of broadcast discussions to which many of us listened with great interest last May and June, while historical events of the greatest importance were taking place. The issues which were in our minds as we listened in those weeks form the background of these discussions upon the purpose and value of praying; but the talks are not thereby "dated." They provide as fresh and as searching an enquiry into what we mean by Christian prayer as anything which we could find in our search for help in this important matter. To all who want to know why Christians do and should pray we earnestly recommend this little book, which faces the difficulties of the subject in a sincere and honest spirit. It will be found useful by all study-groups which are tackling this subject.

The Two Humanities. By D. R. Davies (Jas. Clarke, 7/6) is a most interesting, challenging and provocative book, and it will certainly make us think out the meaning of our Christian Faith in relation to the world in which we are living. Just as at Bangor in July Mr. Davies continually challenged people to think for themselves (often until the early hours of the morning!), so he will probably keep his readers up late in their perusal of this stimulating book. He contrasts the message of the Gospel with all our humanistic views of man, progress and political Utopias, but he leaves us still wondering exactly what he would have us do in the sphere of political and practical affairs at the present time. We shall await with eagerness another book from Mr. Davies in which he seriously tackles this problem, for we believe that he could really help us at this point, where help is most needed.

Christian Ethics and Social Health. By Dr. H. P. Newsholme (Centenary Press, 3/6) is a book which we would commend to the attention of medical students who wish to think of their work in relation to the problems of society. The author writes with authority and experience; he is Medical Officer of Health in the City of Birmingham. Although the book does not raise or discuss all the problems, it is useful in turning our attention to a sphere in which constructive thought and action is greatly needed. Medical study groups might usefully consult it.

WHAT THE MOVEMENT STANDS FOR

Condition of Membership.—The Student Christian Movement is a fellowship of students who desire to understand the Christian Faith and to live the Christian Life. This desire is the only condition of Membership.

Aim and Basis—being an expression of the convictions which guide the thought and life of the Student Christian Movement as a whole:—

As a Christian Movement we affirm our faith in God, our Father, Whose nature is creative love and power.

God is made known to us in Jesus Christ, in Whom we see the true expression of His being and the true nature of man.

Through His life and triumphant death, and through the living energy of the Spirit, we share in the redeeming love which overcomes evil, and find forgiveness, freedom, and eternal life.

Faced with the need and perplexity of the world, we desire to give ourselves to Christ and to follow Him wherever He may call us.

We seek the Kingdom of God, the re-creation of all mankind into one family, without distinction of race or nation, class or capacity.

We desire to enter into that fellowship of worship, thought and service which is the heritage of the Christian Church.

PRAYER CALENDAR, OCTOBER, 1940

1. Freshers' Tea—Owens College, Manchester—Bishop of Lichfield.
3. Freshers' Tea—College of Technology, Manchester.
4. Freshers' Tea—Liverpool—Rev. W. D. L. Greer.
- 5-6. Sheffield University Preterminal: Longshaw House Leaders: Oliver and Ursula Tomkins.
- 11-14. Durham and Newcastle Preterminal: Leader: Rev J. L. Cottle.
- 18-20. Scottish Executive Council: Glasgow.
20. Sheffield University: Missionary Day: Dorothea Ferguson and Rev. J. M. W. Adam.

FOR THE OUTCOME OF THE WAR.

Send down, O Lord, upon this troubled earth of Thine a better peace than it hath ever known before, and hasten the day when the kingdoms of this world shall become the Kingdom of our God, and of His Christ. Enable us by Thy Grace to face the unknown future with souls unafraid; to live bravely in Thy Presence, and to work cheerfully in Thy Service as watchmen looking for the dawn and preparing for it: through Jesus Christ our Lord. Amen.

THE ETERNAL ORDER.

Amid all the confusion and noise of battle, though darkness cover the earth and thick clouds hide the heavens, inspire us, O Lord, with a sure trust and confidence that the things of darkness are not in Thine eternal order, and shall neither prevail nor last, but that Thy righteousness shall shine forth as the light and Thy just dealing as the noon-day. Give us grace to toil on bravely through the night as those waiting for the dawn, knowing that, though for a time we see it not, it will surely come when the Sun of Righteousness shall arise with healing in His wings, and the things that are eternal shall rule in the lives of men: through Jesus Christ our Lord. Amen.

FOR CHRISTIANS EVERYWHERE.

Look down in mercy, O Lord, we beseech Thee on those in distant and enemy lands who are separated from us by earthly things of time and space, but who are at one with us in Thee. Be with them, O Lord, in all their afflictions, and especially in these dark days of war. Give them Thy strength so that they may be sustained until the day when Thy Kingdom shall be established over all the world, and the rule of tyranny and force shall be no more: and this we ask in the Name of Jesus Christ, our Lord. Amen.

STATISTICS OF THE SUMMER CONFERENCES, 1940.

	BANGOR.		OXFORD.		DURHAM.	
	Men.	Women.	Men.	Women.	Men.	Women.
Anthropology ...	—	—	1	—	—	—
Architecture ...	1	1	—	—	1	—
Arts ...	21	46	18	42	15	26
Classics ...	—	—	3	2	1	1
Commerce ...	—	—	—	1	—	—
Domestic Science ...	—	3	—	7	—	7
Economics ...	—	—	1	—	—	—
Education ...	1	20	2	42	1	16
Engineering ...	—	—	3	1	1	—
Fine Arts ...	—	—	—	—	—	2
Law ...	—	—	3	—	1	—
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Medicine ...	7	7	3	6	6	2
Missionary Training ...	—	—	—	—	—	3
Modern Languages ...	—	1	—	1	—	5
Philosophy ...	—	—	1	1	1	—
Science ...	5	10	13	6	5	5
Social Science ...	—	5	—	4	—	1
Technology ...	—	—	—	1	—	—
Theology ...	10	1	22	3	4	—
Veterinary Science ...	1	—	—	—	—	—
	46	95	74	118	36	69
Speakers and Guests ...	8	7	14	5	8	8
S.C.M. Officers ...	9	4	13	7	8	7
	63	106	101	130	52	84

The analysis of the figures of the Dungannon Conference is not yet available; there were about 120 people at this Conference.

Communications with reference to the work of the Student Christian Movement, and subscriptions or donations, should be addressed to the Rev. W. D. L. Greer, Annandale, North End Road, Golders Green, London, N.W.11, and orders for books to The Book Room, 58, Bloomsbury Street, London, W.C.1.

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Editor: ALAN RICHARDSON.

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EDITORIAL

St. Andrew's Tide, 1940

"When ye shall hear of wars and rumours of wars, be not troubled; these things must needs come to pass; but the end is not yet. For nation shall rise against nation and kingdom against kingdom . . . But the Gospel must first be preached to all nations" (Mark xiii. 7, 8, 10). In 1940 it is so easy to be hypnotised by the spectacle of nation rising against nation and to forget the divine imperative: "The Gospel must first be preached to all nations." The article in this number by our good friend, the Rev. J. W. C. Dougall, is a timely reminder that the service of the Church Universal will not wait upon our convenience or even upon our military necessities. Things are happening in the world-wide Christian community to-day which will be more decisive for future history than the rise and fall of European nations. It is hard for us to realise that. Let us therefore remember that a salutary custom has grown up in the Christian Churches to unite in intercession for the work of the Church throughout the world at St. Andrew's tide (St. Andrew's Day is November 30th). St. Andrew ranks in the Christian tradition as the first "missionary"; it was he who (according to John i. 41f.) first found his own brother Simon Peter and brought him to Jesus. At the present time many of us may feel that there is little that we can do about the extension of the Church in far-away countries like China or India or Africa; but such an attitude is mistaken. We can always join in the intercession of the Church, and we can always study the facts of the situation of the Christian world community to-day. Such study makes prayer more intelligent and quickens our resolution. And there is no good reason why, even now, if we are in earnest about our desire to

serve God in the Church overseas, as missionaries, doctors and teachers, we should not sign to-day the declaration of the Student Volunteer Missionary Union, that it is our purpose, *if God permit*, to devote our lives to missionary service abroad. St. Andrew's tide should remind us of our duty seriously to think upon these things.

Student Life in War-Time

From information gleaned from various sources, it would appear that, all things considered, college life is being carried on in this new academic year in a remarkably normal manner, in spite of war conditions. Some of the modern universities are reported to have the same number of students as they had last year. At Oxford there are 2,600 undergraduates this term, of whom 700 are women. It is already obvious that our reduced S.C.M. staff will have to try to cope with demands at least as great as those of any previous year, and therefore more than ever will depend upon student leadership in the colleges. London University mainly remains in exile, but Birkbeck College, which has an honourable existence of over a century, and which in peace-time provides evening courses for internal students who earn their living during the day, is gallantly organising day-time courses—including courses on Saturday and

PLEASE NOTE THE NEW ADDRESS OF S.C.M. HEADQUARTERS:—

MOEL LLYS, KIRBY MUXLOE, LEICESTER.

Sunday—in a spirited effort to carry on despite the bombardment. Such resolution appears to us to be the right answer to the challenge of the forces of war and destruction, given by those who know wherein life's true values reside. Of course, in all colleges certain changes from normal routine are to be noticed. In some cases lectures now begin at 8.30 a.m. in order to make more time in the afternoon for the work of the Training Corps. Recognising that University students cannot usually engage in the work of the Home Defence units without interference in their studies, the War Office is expanding the contingents of the Training Corps at the Universities, so that every student may obtain "basic military training". We shall be interested to learn the effects of this development in practice. It was decided upon, we are told, because "the continuance of certain forms of education to university standards is essential at this time in the interests of the nation, and it is the desire of his Majesty's Government that young men should not be deterred from such studies by the feeling that they should be more actively engaged in national defence." It is good to feel that the Government shares this desire with us!

Removal of S.C.M. Headquarters

The Headquarters of the S.C.M. (and of the Christian Auxiliary Movement) have been moved from London to Leicester. Our new address is: *Moel Llys, Kirby Muxloe, Leicester*. Will all secretaries and officers of local branches please note that they should now write to this address and not to Annandale? Moel Llys is a largish house standing in its own grounds and the village of Kirby Muxloe is about four miles out of the city. It has a station on the L.M.S. and a good bus service from Leicester. Annandale is (up to the moment of writing) unharmed, but we decided that to remain there was inconvenient, and that we could best carry on our work as a national organisation elsewhere. The decision of most of the London colleges not to return to London was an additional factor in determining our departure. We shall, however, retain a small branch office in Annandale, and the offices of the S.C.M. Press will remain there. The Industrial Department (Michael Dean and F. C. Maxwell) will continue to use Annandale as their office and centre; so also will Dorothea Ferguson. Letters to all other members of staff, subscriptions, orders for study outlines, etc., should now be sent to Leicester. Our move has naturally caused some considerable delays in the answering of letters and in the production of documents like study outlines. We are very sorry about this, but we know you will understand and forgive. We have every reason to hope that it will make for all-round increased efficiency in the future.

Concerning this Issue

We must apologise for the reduction in size of the present issue of THE STUDENT MOVEMENT, which our regular readers doubtless noticed as soon as they picked up their copy. It is not intended that this reduction should be permanent, and we hope that next month we shall be able to return to our normal size. The fact is that we have encountered several formidable difficulties in the bringing out of this issue; and the fact that you are now reading these words is for us a matter of thanksgiving. Apart from the difficulties caused by the evacuation of Annandale, our friends the printers

have had their troubles also, and we offer to them our sympathy. We can assure our readers that every effort will be made to bring out THE STUDENT MOVEMENT punctually at the beginning of each month, without any reduction in quantity or quality; for we are convinced that this magazine has a unique and responsible function to fulfil as an organ of Christian opinion in the colleges, at a time when the strains and stresses of war make the expression of that opinion a serious and urgent duty.

PRAYER CALENDAR, NOVEMBER, 1940

- 2-3. Northern Technical Colleges Commission at York.
- 2-9. University of Edinburgh Mission. "The Challenge of the Faith." Speakers: Dr. George F. MacLeod (Iona).
Mrs. W. R. Forrester (St. Andrews).
- 4-7. Manchester University: Visit of Rev. Gilbert Russell.
- 15-17. Liverpool Mid-Term Retreat at Parkgate.
- 16. Industrial Advisory Committee, London.
- 16-17. S.C.M. Medical Faculty Conference, Birmingham.
- 19-21. Visit of Dr. Wm. Paton to Merseyside.
- 22-24. Northern Executive, Sheffield.
- 29-Dec. 1. Student Industrial Executive.
- 30. St. Andrew's Tide Intercessions.
- 30-Dec. 1. Southern Executive, Oxford.

Prayers for St. Andrew's Tide

Remember for good, we beseech Thee, O Lord, the missionary work of Thy Church at this time; protect and provide for Thy servants in the mission field in every danger and in all their need, and give to all the churches throughout the world and to us at home such an increased spirit of faith, sacrifice and service, that Thy work may not be hindered at this time but Thy Kingdom advanced for all time, through Jesus Christ our Lord. Amen.

Most gracious God, Who hast called Thy Church out of the world unto Thee; inspire her, we pray Thee, with the spirit of power and love and of a sound mind, to the end that she may win all nations to pure obedience to Thy will and faith in Christ, and lead them through righteousness to that promised peace, when nation shall not lift up sword against nation, neither learn war any more; through the same Jesus Christ, our Lord. Amen.

Almighty God, Who didst give such grace unto Thy holy Apostle, St. Andrew, that he readily obeyed the calling of Thy Son, Jesus Christ, and followed Him without delay; grant unto us all, that we, being called by Thy holy Word, may forthwith give up ourselves obediently to fulfil Thy holy commandments; through the same Jesus Christ our Lord. Amen.

WAR AT HOME AND THE CHURCH ABROAD

By Rev. J. W. C. DOUGALL

Associate General Secretary, Church of Scotland Foreign Mission Committee

I WELCOME the title suggested to me for it is an apt illustration of the parochialism of our Christianity in these islands. It suggests that there is no war in progress but the Western War, whereas China has endured colossal suffering, chaos and destruction since Japan's undeclared war began three years ago. In the Occasional Leaflet of the Council on Medical Missions in China, figures are given for the war damages sustained by Mission Hospitals up to December, 1939. Of 62 hospitals, 13 were bombed, 10 others destroyed, 3 burnt, 7 damaged, 8 occupied, 3 looted and 12 closed. In all, 23 per cent. of the Christian medical work in China has been injured by the war to the extent of $1\frac{1}{2}$ million dollars national currency. One of the extraordinary things to notice for our comfort and confidence as Christians is that the Church still carries on in China, in occupied areas as well as in free China, and indeed stands higher in the national estimation than ever before because of its costly service to the suffering and its gallant refusal to leave the place of danger.

But to revert to the title, the war is not at home any more than the Church is abroad. Already the Near East is involved and the Italian push from Abyssinia brings Kenya into the war-zone. The Dakar incident reminds us that, though certain parts of French Africa have declared for General de Gaulle, the British territories of the Gold Coast and Nigeria may soon be added to the list of battlefields. In any case, Africans and other Colonial peoples in many distant places are fighting and carrying for us, and this war of ours in their war, as the future of the Colonies and hopes of their political and social justice depend upon its issue.

At first sight, events in the "mission field" appear to carry on after a year with surprisingly little change. "When the drums beat they call to marriage feast, funeral pyre or religious observance. Passions are inflamed and end in vigorous rioting, not because of indignities heaped on Poland and Finland by arrogant dictators, but by the uprising of some old feud between Hindu and Muslim, or the revival of an old quarrel between landlord and tenant." This picture of Indian life taken from Mr. Hodge's Supplement to the *Christian News Letter* might be paralleled by reports from other parts of the world. The Churches themselves are limited in outlook just as we are, and but for the interruption of the normal routine of personal and material communication with the Church at home, they might forget about us as readily as we forget about them.

These interruptions, however, are a constant reminder that the life of the Church overseas is bound up with our own. Missionaries are not able to travel as freely as in normal times. Sailings are difficult to get and voyages take much longer. But most serious has been the effect of the German occupation of so much of Europe in cutting off all home-support for the Continental Missions. German missionaries in India, the Cameroons and South Africa who, at the beginning of the war were interned, are mostly back at work.

In Tanganyika territory and Gold Coast there were greater difficulties. Arrangements were generally made by the International Missionary Council and the National Christian Councils so that the work of the interned or repatriated missionaries could be carried on to some extent with the help of other Missionary Societies. This was done at the express desire of the British Government, which was anxious to maintain the witness and service of the Christian Missions in war as in peace.

But the Missions of Finland, Norway, Denmark, Holland, Belgium and France have been practically cut off from funds no less than the German Missions. War had thus brought us an almost insoluble problem to find the means to support these missionaries as well as our own. American funds will be raised by appeal this winter but they cannot provide a permanent income. Meantime all the British Societies find themselves next-door neighbours to these indigent missions and churches which are at work all over Africa and the East. The younger Churches are not yet able to support them, though in the Dutch East Indies the now well-known Batak Church is a notable exception. Thus the pressure of the war situation is bound to lead to a great acceleration of the process by which in recent years responsibility has been transferred from missionary bodies to the younger Churches which they have helped to build up. Both financially and in terms of leadership, the Churches will have to rely more on themselves and less on us. The impulse too which has brought the Societies and Churches more closely together in the planning and occupation of the field is sure to be strengthened and our understanding and support will be required increasingly for work which is not limited to our own denomination.

It is quite impossible to forecast the effects of the war on the Missionary Movement. We have not yet begun to feel the real pinch as yet. Whatever Mr. J. M. Keynes says in his moments of optimism, there is scarcely any doubt that the financial strength of the Sending Societies will be grievously and perhaps permanently disabled as a result of the war. Mr. E. M. Forster thinks that the influence of Christianity in modern society is due to its financial backing rather than to its spiritual appeal. Whatever be true of our own Churches, this does not apply to the Christian communities in the so-called mission lands where converts are mostly drawn from the masses of the peasantry and the unprivileged classes. Yet it is likely that the activities of our missionary societies will be threatened because they derive their main support from people in this country who will be hard hit by the war. The central difficulty, however, is not one of finance but of imagination. Do we realise that these younger Churches to which missionaries are sent are fighting our battles? In face of State Absolutism, ancient caste systems and the impersonal machine-made civilisation of the invading West, they witness to man's dignity and mysterious capacity for fellowship. Thus they are proving the reality of the Christian Gospel in society at a time when we despair of

Christianity as empty theory, as the vanity of vanities, because it is the preacher's. The war is going to test our sense of the Church Universal, and in particular that of the generation now forming its views of the world and patriotism and the issues at stake in the war.

If we think of our job and our duty in terms of this country or the local or national Church, we shall never understand God's judgment or God's opportunity even in our own case. The struggle in which we are involved, we are told, is vital to the future of civilisation. It is even more true that the fate of mankind will depend on how far the Church succeeds in its task in Asia and Africa. If the fate of Britain may be affected by what happens in Singapore or Gibraltar, the future of Christianity itself and the hope of an ultimate basis of understanding between the nations is also at stake in the life of these younger Churches which hold the most exposed positions in the conflict of faiths and cultures. "If it has mattered to the whole world that seventy million people in Russia twenty years ago set their faces towards Marxism, how much will it matter if about the same number in India now ask us to show them the Christian way of life?"¹ So, equally, the future of much more than Africa will depend on what sort of policy the white man adopts towards the African, whether it is to be attempted repression and exploitation, or the offer of friendship and opportunity for a just share in the economic and political development of his country.

There is no doubt as to which policy the British Government has committed itself to follow. The significance of the recent announcement in regard to the Colonial Development and Welfare Fund is that the emphasis is shifted from schemes of purely material development to the protection and advancement of the interests of the people of the territories even where the Colonial Governments are unable to pay for the necessary social services out of the local revenue. One sometimes wonders how far the Colonial Office is in advance of the opinion of the man in the street and even of the men in the universities. There is the old tag about a great empire and little minds, but our trouble seems to be a lack of interest in anything but domestic affairs, so that few people have any ideas about Colonies, and these are mostly "colonials" or officials.

In the meantime the Government has done what it can to enable the Missionary Societies to keep their staffs in the field and to complete the training of new recruits. Men in the Theological Colleges are already exempt from the provisions of the Military Service Act, and similar exemption is offered in the case of other candidates accepted by the Missionary Societies. But while difficulties are not raised from the Government side, nor because Societies are unable to provide for new recruits in their budgets, there is a distinct scarcity of candidates, particularly for theological and educational work. It is easy to understand how men do not want to take advantage of the offer of exemption and prefer to rank as combatants. It is not so easy to see why men whose call to ordination is unaffected by war should not offer in greater numbers for the arduous work of the Church abroad. Leslie Newbigin, who was a former Secretary of the S.C.M., writing of his work amongst the village people of the

Madras Presidency, describes how he was invited to one place to explain the Christian teaching in a new Hindu temple which had not yet been dedicated. "The people were not sure, whether the idol was any use, and before going further, they wished to hear what Christianity had to offer. The letter then continues: "During these evenings in the villages, watching the faces of the eager listeners who squat in a circle round the Petromax lamp, my mind has wandered back and forth between this little world, bounded by the dim outlines of thatch huts and the jagged silhouette of palm trees, and that world in which the one reality seems to be the monster of universal war. And again and again I have reminded myself that it is upon these people, the inarticulate and exploited millions whose labour keeps the world going, that the other world depends. And if the dynamic power of the Gospel is at work among these, it will ultimately revolutionise the other."

THE BRISTOL RELIGION AND LIFE WEEK

By the Rev. A. C. CRAIG, D.D.

IT proved difficult to settle on a title for the Bristol meetings satisfactory to all the interested parties.

Was it to be a mission? or a campaign? or a conference? or something like "Christ and the World of To-morrow?" or what? In the end we agreed on a "Religion and Life Week," and so became debtors to the Student Movement. If I remember rightly, it used to be a matter of controversy between Glasgow and Oxford which used this title first. In any case, it was Robert Mackie's idea and a good one. These words 'religion and life' are too big to be debased and they easily discard such cheap associations as stick to words of lesser range and dignity like flashy labels on a suitcase.

Details of a programme of meetings can be exciting before the event and cold porridge after it: in this case a summary account of the programme is probably the quickest approach to its significance.

On the two Sundays, September 29th and October 6th, a team of preachers occupied some twenty of the city pulpits. They were drawn from many districts and denominations, included such well-known people as the Archbishop of York, the Dean of St. Paul's, Dr. Paton, Canon Hodgson, Henry Carter and George Macleod, and took as their themes on the two days 'Repentance' and 'Faith' respectively. (One of the criticisms of the arrangements was that local incumbents were not informed beforehand of the sermon themes. "It was only on the Sunday morning," said one brother, "that I learned that the subject was to be 'Repentance' in the vestry.")

During the week a main evening series had as its topics the Home, the School, the Market-Place, the World of Nations, and the Church, the speakers on the five evenings being Gilbert Russell and Mrs. Ellen Murray, Sir Richard Livingstone and Ronald Allen, Rector of Northenden, Miss Margaret Bondfield and D. R. Davies, Drs. Oldham and Paton, and the Archbishop of York. There were many other meetings for

¹ Godfrey Phillips in "The Untouchables' Quest" (E.H.P. 1/-).

special groups such as ministers, business men, teachers, readers of the C.N.L., women, members of the University, and secondary schools. A final general meeting was held on the second Monday evening.

In one sense the whole thing may be compendiously described as a civic Swanwick, a Swanwick widened out to touch the varied life of a great civic community. This is an important development if for no other reason than that some good things long taken for granted at Swanwick are still too little familiar to general audiences gathered mainly from the churches—an interdenominational platform, speakers who can sparkle one moment and blaze the next, a conspectus within one week of a wide range of related subjects and not least a well-stocked bookstall. In another sense the Bristol Religion and Life Week was a popular continuation—belated but still timely—of the Oxford Conference of 1937. Those who know their “The Churches Survey their Task” will have recognised that it has supplied framework and inspiration to the Bristol programme. For one reason and another the massive findings of Oxford were not immediately provided with adequate channels into the general mind of the Churches in this country. But there is probably no body of thinking which it is more important that the Churches should quickly absorb and act upon than that contained in the Oxford reports. The clues to a new world lie in them.

Of the many issues which Bristol helped to clarify, a comparatively trifling one and two of major importance may here be mentioned. The lesser issue concerns nomenclature. We must sorrowfully acknowledge that the Council on the Christian Faith and the Common Life and the Commission of the Churches for International Friendship and Social Responsibility are monstrous mouthfuls which the ordinary man rightfully boggles at; and unhappily they defy contraction into a snappy word of reference like *Copec*. Some day these cumbrous mastodons must be consigned to the museum. But it is a different matter with a good ringing adjective like *ecumenical*. The only thing that can be urged against it is that it is new—as once was catholic or orthodox or any other word of good pedigree and vital meaning. In the introduction to his famous “Flowers of the Field” Johns says: “A novice . . . must make himself acquainted with the terms . . . and he must not be frightened if things new to him should have strange names When he has gained a knowledge of the *things* for which they stand, they will lose their formidable appearance, and, hard as they may still be to pronounce, they will very soon become familiar to the mind, if not to the tongue.” The ecumenical movement is a new fact and needs a new name, so let us use the name boldly and without apology until it becomes easily current in the churches.

But a far more important issue concerns the life of the ecumenical movement. Bristol revealed that the conception of the Universal Church of Christ, the *Una Sancta* which transcends and comprehends the churches, is beginning to seep into the mind of Christians but still encounters impermeable layers of rock and sticky clay. There is disagreement as to where these resistant layers lie. Some say in the rigid prejudices of ecclesiastics; others say in the blind traditionalism of the pew. Probably there is truth in both views. By no means all clergy and ministers can be counted on to put their shoulders to the wheel when

an enterprise like a civic Religion and Life Week calls for united effort. Too many contentedly jog along in old ruts or work desperately with machinery which needs scrapping. And in the pews of all churches we have thousands like the dear lady (a real dear, you know, full of piety and good works) who, when informed that the Archbishop of York had preached in Bristol Cathedral in the morning and in Broadmead Baptist Church at night, remarked with a pretty horror, “Naughty Archbishop!” much as though darling Fido had lapsed into deplorable drawing-room manners. There is clear need of, and incipient hunger for, a new conception of the Church of Christ, some transfigured vision of it which will fire the imagination and burn away denominational pride and pettiness and bring its own dynamic with it. Failing this, attempts at Church unity will be so much jobbing joinery. Such a vision is steadily growing into brightness within the ecumenical movement. It will reach the pew mainly *via* the pulpit, so that a special responsibility rests upon preachers to catch the vision and impart it. It rests too upon youth. Not long ago one of the delegates to the Amsterdam Conference changed the tone of a rather dismal conversation by observing, “Well, God didn’t allow the war to happen until He had allowed Amsterdam to happen.” The vision seen at Amsterdam must be kept alive and communicated to the younger generation. The Student Movement has a big part to play here.

Perhaps the deepest significance of the Bristol Week was this: it brought into sharper focus a question which is being asked wherever churchmanship is taken seriously. What is to be the special substance and what the points of impact of the Church’s evangelism? Taken by itself Church unity is not a gospel, but rather a medicine to restore soundness and energy to the gospel-bearing churches. But what particular message has the Church for the modern world, and what programme of action for its own members? Can these be formulated sharply and strongly so as to become the standard material for an evangelism in word and deed which will win the heart of the nation? One felt at Bristol that we are still groping but groping expectantly like a man in a dark room who knows there is a switch somewhere near.

The addresses did not present a fully consistent picture such as results when some new flame of conviction has fused men together into a community and their beliefs into a system. Nevertheless, through them all there did sound those dominant notes which always ring out when the Church begins to awaken—the inability of man to save himself, the Lordship of Christ the Divine Son, the call to repentance and to a communal life showing the fruits of repentance. There was especially eager listening, it seemed to me, when speakers who had first laid a genuinely religious or theological foundation went on to the working out of belief in this or that province of the common life of men. It is the old story: separate religion from ethics, or ethics from religion, and you dessicate both. It is noteworthy that there was a big demand for the Archbishop of York’s supplement to the C.N.L. No. 41 entitled “Begin Now.” In fine, the message to Bristol was a symphony not quite sure of itself: the message from Bristol is, ponder the score and play again.

[The Archbishop’s “Begin Now,” to which Dr. Craig refers, is being issued as a pamphlet by the S.C.M. Press, price 2d., or 3d. post free.—ED.]

DOES HISTORY MATTER?

By Professor J. R. COATES

Selly Oak, Birmingham

IT is easy to make fun of "1066 and all that." Much of what is taught as history is of no use because it has no interest. But why should we study history at all? One reason might be that it is exciting, and gives us the kind of pleasure that we get from reading a novel, or seeing a play or a film. It takes us out of ourselves, as we say, and is a sort of holiday for the mind. We get interested in certain characters, and enter more or less into their experiences and feelings. It is thrilling and stimulating to take part, by means of our imagination, in the struggle of right against wrong, and to share in the adventures of heroes.

Curiosity is often the motive for reading history. A visit to an old castle, or a comic reference to some historic person such as Napoleon in one of P. G. Wodehouse's stories, or the name of a battleship, may awaken in us the desire to know something about the past. It is not obvious why we should want to know, but we are sure that it is a healthy desire. And in these days of "Pelicans" and other cheap treasures it is not difficult to get what we want.

Governments prescribe the study of history because they want to make patriotic citizens, and most of the world's famous historians have had a purpose of this kind in writing. Mr. H. G. Wells, in the introduction to his "Outline of History," says "there never will be an outline of history written that is not tendential." Thus Thucydides wanted to make good Greeks, Livy to make good Romans, and so on. It is similar in the case of the Bible. The aim of the Old and New Testaments is to produce good Jews and Christians.

But is the Bible a book of history? Most decidedly, yes! Not only does modern research shew that Bible records are records of fact, but it is now recognised that the Bible contains the earliest specimen of a piece of sustained historical writing. Many people speak of the Greek writer, Herodotus, who flourished B.C. 450 in Asia Minor, as the father of history. But this is to overlook the document which we have in the second half of the second book of Samuel. This is genuine history, and must have been written about B.C. 900, long before Greece or Rome had begun to have any history. There is nothing to be compared with it in the ancient literature of Babylon, or Egypt, or China, or anywhere else.

It may well be asked why it was among the Hebrews that history first began to be written. The answer to this question is important. The first thing to be said is that the actual stimulus to writing appears to be the influence of the personality of a great man. In the present instance the great man is David, who, in spite of his obvious faults, clearly had a remarkable power of attaching all sorts of people to himself in loyal friendship. He also combined courage and military skill with political wisdom to an unusual degree. It is evident that he made a deep impression on his contemporaries, and that this awoke the desire to commemorate the great king in literature.

Now, in order to write history, it is necessary to have an interest in social progress and in morality. It is also necessary to have some idea of the wholeness of the world, and of the meaning and purpose of the time-process. All these things came to birth in Israel; because they are all involved in the Hebrew conception of God. The way God comes into the stories in the Bible may seem strange at first—as if the writers had taken pieces of ordinary history, and inserted the divine element at appropriate (and sometimes inappropriate) points. But this is not what happened. Indeed the exact opposite is the truth. These Hebrew historians start with God. They are prophets, *i.e.*, men to whom God is a living Person close at hand. The sensitiveness which enabled them to respond as they did to the greatness of David, and the insight which they had into the moral significance of the events of their time, were the result of their awareness of God. This is inspiration, and it makes Biblical history much more than ordinary history. It is in fact the history of a Kingdom greater than that of David. It is the beginning of the story which becomes, in the New Testament, the story of the Christian Church. David, with all his faults, is the fore-runner of Christ. In this connection it is interesting to remember that Christ defended Himself on one occasion by referring to what David had done, and that He was hailed in the name of David by the crowd which accompanied Him on His famous entry into Jerusalem (Mark ii. 25 and xi. 10).

All the history in the Old Testament becomes luminous in the light of its culmination in Christ. And in the total light of the completed Biblical history, the whole history of mankind is found to have meaning. It is in this same light that we understand what we are saying when we pray, "Thy Kingdom come: Thy will be done in earth as it is in heaven."

NOTE:—The Bible contains a number of "outlines of history," written from different points of view, but all pointing to the working out of a divine purpose in the life of mankind, and all controlled by the idea that this working out is bound up with the fortunes of Israel. Examples of this may be found in Deuteronomy i.-iv., Psalm lxxviii., Daniel vii. 1-14, Matthew i. 1-17. Two may be suggested for careful study, viz., Joshua xxiv. 1-15 and Acts vii. It is also useful to search for historical allusions in the books of the prophets, such as Amos ii. 10, Hosea xi. 1-9. Those who wish to read further on this question of History and the Bible should consult C. H. Dodd's *History and the Gospel* (Nisbet, 6/-), or Basil Mathews' *Supreme Encounter* (S.C.M. Press, 6/-, or 2/- to members of the S.C.M. Religious Book Club).

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THE STUDENT MOVEMENT

FEDERATION NEWS

The General Secretary

The October issue of the *Intercollegian* (the American S.C.M. journal) contains an interesting article entitled "A Distinguished Refugee Arrives". It takes the form of a reporter's interview with Robert Mackie, the General Secretary of the World's Student Christian Federation, as he stepped off the "gangplank" of the 6,600 ton Portuguese steamer, not designed for Atlantic crossings, on August 20th, in company with his wife and son. The Mackies' adventures, since they left Geneva in June, are touched upon, after which Robert gives answers to various questions which were put to him. Asked whether the Federation could survive this terrible war, he replied: "Although the war has made life difficult for students in every country and former country of Europe, the members of our Federation are demonstrating that they have a firm grip of the essentials of Christianity, and an extraordinary depth of charity. For example, countries which have been wiped off the map—I dare not mention names today—have raised money and sent it to help suffering fellow Christians. Whatever happens in the European holocaust, religion will live. It will surely meet new persecutions, and it will surely survive them. I say this most positively, because I have seen ample evidence that the real sense of fellowship in Christ is perhaps stronger than it has ever been." After settling his family in Canada, Robert Mackie intends to visit several national movements, perhaps including Britain.

Other Leaders

Mlle. Suzanne de Dietrich, who remains in Geneva, is engaged in writing a new Grey Book on Bible Study. She is producing News Sheets and maintaining contacts wherever possible. Miss Helen Morton, vice-chairman of the W.S.C.F., is undertaking a six months' tour of the Far East, visiting Japan, China, Singapore, India, Ceylon and the Philippines. At a meeting of Federation officers in New Hampshire (U.S.A.) last August, the hope was expressed that Francis House, now working on the staff of Leeds Parish Church, might be "invited back on the staff of the Federation at the end of the war to assist in the work of reconciliation and rebuilding in Eastern Europe, for which he has proved himself so admirably suited." A leaders' meeting will be held, it is hoped, at Kandy in Ceylon, at which Helen Morton, Augustine Ralla Ram, D. T. Niles and T. Z. Koo will be present.

The Fellowship of our Faith

Of one thing we may be quite certain during these days of trial; that is, that although communication with them may be difficult or impossible, our friends throughout the Federation are praying for us today. We must also pray for them, since the Federation is nothing and can achieve nothing, if it is not a world-wide fellowship of prayer. The leaders' conference in New Hampshire, to which we have referred, sent us the following message: "Your friends have been thinking of you and praying for you. We send this greeting to you and to others elsewhere in the fellowship of our Lord Jesus Christ: 'Blessed be the God and Father of our Lord Jesus Christ, Who according to His abundant mercy

hath begotten us again unto a living hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through much testing: that the trial of your faith, being much more precious than of gold which perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ' (1 Peter i. 3-7)." It is good for us to reflect upon such a passage of the New Testament in a Federation setting today.

Strong in the Faith

Many messages have been received which indicate the quality of the faith of the Movements in the smaller countries of Europe. A quotation from a letter from Latvia must serve as an example. "It is marvellous that, as the world separates us more and more from one another, our fellowship in prayer and our closeness in our Lord Jesus becomes all the stronger. We must pray for each other, because even the strongest in the faith may suddenly become unfaithful You know that our country has gone through great inward changes. All our work is in God's hands entirely. We do not know what may happen in the next days. All schools and the University are being re-organised; it is already certain that many student organisations will be closed down. And yet God has given many of us wonderful peace. We have built up a fellowship of prayer, so that if 'the hour of silence' should come for us too, we may keep faithful to one another, to you our friends, and, above all, to God. We ask only one thing: that we may be kept strong in the faith; for we feel every day our weakness and our reluctance to give up everything, really everything, into the hands of our heavenly Father. May the grace and mercy of God be with us all." This letter was written on July 10th.

THE CHRISTIAN AUXILIARY MOVEMENT

II HOPE that the whole of my term as General Secretary of the C.A.M. will not be as busy as these first few weeks have been, though I fear the worst. Our reluctant decision that our work could be much more efficiently carried out if we joined the S.C.M. in its evacuation to Leicestershire has meant immense problems for our tiny staff, but fortunately they are well on the way to being overcome. Two of the complicating factors have been very pleasant ones, for while busy moving we have also had to cope with a large number of new applications for membership and, further, although so many of our London members are evacuated or terribly busy, the response to invitations for our Annual London Conference on October 12th was most cheering, and a very useful gathering was held.

Our address is now: Moel Llvs, Kirby Muxloe, Leicester. Arrangements for the Annual Sale are difficult, but the money must be raised somehow—for we have heavy extra expenses to face these days—so please send in your gifts (or the money you might have spent) and we will try to conduct some sort of a postal bargain corner.

We greatly welcome the number of recently gone-down S.C.M. members who have joined us—but want many more. We are hoping to plan several small regional conferences during the winter, and all our groups are now preparing for their winter activities; let us "go to it."

WILFRED H. ROBINSON.

THE SCHOOLS WORK OF THE MOVEMENT

By EDGAR A. WILLIS

Secretary of the S.C.M.
Schools Department

DURING the last fifteen years we have become increasingly conscious of the importance of our schools work, although it may be a surprise to many S.C.M. members that there is such a thing as a Schools Department. This consciousness has tended in the main to be a post-graduate achievement. It may therefore be useful to describe the work which is being done in the schools and why it is integral to the activities of the Movement as a whole.

Owing to the limitations of our resources and the smallness of our staff, we cannot cover the whole field of education, and we are concentrating mainly upon the secondary schools. There are six main ways in which this field is reached by our work. (i) The S.C.M. meeting held on school premises after school hours. (ii) The S.C.M. meeting held in a residential locality (usually on a Sunday afternoon) and attended by boys from a number of schools. (iii) Conferences held for the schools of a town during the holidays; these consist of a series of talks on Christian fundamentals, followed by group discussion. Such conferences are usually for both boys and girls. (iv) Holiday parties, camps and tours. (v) Literature and systems of Bible-readings. (vi) The maintenance of personal contacts with small groups of boys during the period of formation of an S.C.M. group and in the period between holiday parties.

In spite of war conditions the past year has seen all these activities in full swing, and while some restriction of our normal summer holidays' programme was inevitable, we were able to hold some very successful holiday parties. These parties are particularly successful in giving to boys (in addition to an extraordinarily good holiday!) an insight into the meaning of Christianity, and in leading them to that kind of decision which because it is spontaneous and unforced is genuine and lasting, in a fellowship which is entirely free from undesirable emotionalism.

Is not the S.C.M. essentially a *student* affair? Why then should it concern itself with schools? It is a false abstraction to think of university and college education as being other than part of a process, all stages of which demand the things which the S.C.M. can give. The whole range of education calls forth special spiritual needs and presents special opportunities. On the purely intellectual plane the sixth form boy to-day is more advanced than was the first year undergraduate

twenty years ago. The formative intellectual and moral decisions, which largely decide the attitude of mind, the kind of literature to be read, and the type of associates whose influence is to be absorbed, are made by many boys and girls before leaving school. For them the "Freshers' Social" comes too late.

Moreover, the S.C.M. endeavours to serve Church and State by imparting to men and women in the colleges the Christian outlook. Increasingly, however, much of the best material passes straight from school to business and professional careers. The Churches stress with grave concern their lack of contact with educated youth. The S.C.M. must play the part which its history and experience enables it to fulfil in bringing the Christian challenge to many who do not proceed to college, but who, because of their educational background, need precisely what the Movement has to give. This is particularly true of the large secondary day schools.

But school contacts are valuable even to the ordinary college work of the S.C.M. Decisions made at school vitally affect the attitude of the fresher when he goes up to college. Through contacts made with him at school, he may start with an initial interest in and goodwill towards the S.C.M. Indeed, there are instances of college branches having been re-founded by freshers who had been brought through our schools works into touch with the S.C.M. and who had already been given very useful training in its methods.

Again, it has always been recognised that a boy tends to grow more quickly than his religion, and that the S.C.M., being adapted to the needs of the genuine student, with his critical and intellectual demands, has not always been helpful to those many undergraduates who remain at the religious level essentially boys. Our schools work gives us a wider experience of the needs of the "non-student" undergraduate and thus broadens our approach, making less justifiable the criticism that we are effective only with an intellectual minority.

Student members of the S.C.M. must become increasingly aware of their responsibility for our schools work. Some training is certainly needed if our service is to be efficient. They can help us in many ways, such as in our holiday activities or in visiting schools in their own locality. I shall be glad to hear from men students who feel that they can help, directly or indirectly, to extend our work amongst the schools.

I.S.S. INSIDE EUROPE

IT is part of the success of European paganism, one of its grimest successes, that it has set up barriers not only of steel but also of spirit between the nations of the world. The battle for world community proceeds not only in the skies, or in the shelters and basements of London and Liverpool, Hamburg and Berlin; it is being fought in such places as the Guilds and Unions and student societies where men and

By ALAN R. BOOTH

Secretary of International Student Service

women are refusing to be isolated and continuing to look across the frontiers in hope.

That is why it is good to be able to report improved communications with Geneva, and to tell of the ambitious plans being worked out by André de Blonay at I.S.S. headquarters, where he has the strong support of Dr. Visser 't Hooft, and Suzanne de Dietrich of the World's Student Christian Federation.

Remnants of Polish refugees remain in Lithuania and Hungary, and it has been possible for Everett Melby and Tracey Strong, of the I.S.S. staff, to visit centres in both countries in recent months. At their suggestion, plans have been made to substitute emergency assistance, food parcels and the like, for students in these countries, as soon as the political situation is clarified. This will mean abandoning more ambitious plans for camps for destitute Polish students, which have now become impracticable.

In Switzerland itself, distress among students is heavy. It was customary for the Ecole Polytechnique Fédérale at Zürich to enrol students from Belgium, Holland, Norway and Luxembourg. Suddenly these folk found themselves cut off from home by the invasion. By May, I.S.S. was serving 150 meals a day to them, and plans have now been made to raise funds to enable them to continue their studies at Zürich.

But Switzerland has other guests, Polish and French folk who have crossed the frontier and been interned, Spaniards and Belgians too who tried to escape by seeking sanctuary over the border. Amongst them, I.S.S. has found 700 students. Writing materials and books were urgently required, organisation had to be improvised. But further, M. de Blonay is now trying to centralise the students in University towns, so that with the help of the authorities, the best of them can continue their studies.

In Germany and occupied France, some 3,000,000 prisoners of war are incarcerated. In close co-operation with the Y.M.C.A., it has been possible to appoint Tracey Strong to visit some of the camps on behalf of students, and to make local experiments which will guide further large scale work amongst this enormous prisoner-population. While in many cases, physical and nervous exhaustion makes intellectual work difficult, it is hoped to make some progress in particular areas, starting classes and making academic books available.

It is deeply disappointing that we in Britain cannot share the burden of these enterprises. But at present the problem of transferring money to Geneva is insoluble. Instead, the British Committee has decided to set aside £100 to be kept in reserve, and added to, so that when the moment arrives we can play some small part in rehabilitating the student life of Europe.

Meanwhile, we must show at least as much energy in meeting student needs in Britain. £1,000 is required to finance the studies of refugees recently released from internment. Money is also needed to provide welfare work in the camps for those who remain; technical books, musical instruments, artists' materials are wanted. The appeal now being issued to British Universities is thus a part, but an important part, of a larger job in which we are joined by faithful friends on the Continent of Europe.

NOTES FOR STUDY SECRETARIES

We apologise for delays which may have been experienced by those who have ordered study outlines from Annandale during the past month. Actually the business of transporting stocks, roneo machines, and so on, to our new headquarters in Leicester took considerably longer than we had expected, owing to the quite inevitable delays in removals at such a time as this. We hope that normal transactions will henceforward be possible, but study secretaries who are ordering outlines should remember that delay may still be encountered in the post and that it is therefore wise to order all copies of outlines as long as possible before they are needed. Please note that orders for all roneo'd outlines should now be sent to *Moel Llys, Kirby Muxloe, Leicester*; printed outlines should still be ordered from the S.C.M. Press, 58, Bloomsbury Street, London, W.C.1.

* * * *

It is always well worth while to bear in mind the possibility of organising from time to time an *ad hoc* discussion group. Many students (especially those in hostels) will drop in informally to a spontaneous discussion group, if they are invited, when they might not be prepared to commit themselves to regular attendance at a study circle. After they have learnt the value of such discussion, they may later be persuaded to undertake systematic study in a regular study group. We have heard of one such *ad hoc* discussion on the subject of "Reprisals" which raised all the fundamental questions of the Christian faith! Sometimes a good discussion can be started on the subject of some recent pamphlet—for example, those which are now to be seen on all the bookstalls in the series called *Macmillan War Pamphlets* (price 3d. each). Their writers include such well known names as those of A. P. Herbert, A. A. Milne, E. M. Forster, Ronald Knox, Harold J. Laski, etc. They could be relied upon to start a lively discussion, whether we agree with their point of view or not, if someone would carefully summarise the contents of one of them and perhaps read extracts to the group. It is in the ebb and flow of such discussion that we learn what our own opinions really are.

* * * *

We are occasionally asked for a book dealing with the question of what we ought to be thinking and doing in the way of social and political construction in time of war. A book for the moment, and easily accessible, is H. J. Laski's *Where Do We Go From Here?* (Penguin, 6d.). There is plenty to discuss in this little book. Briefly the author thinks that we cannot hope to win the war unless we are prepared to undertake a social revolution at home, which will involve the abandonment (whether voluntarily or involuntarily) of their privileges by the possessing classes. Professor Laski discusses how this revolution can be achieved. Even where we disagree with him, the author stimulates us to a renewed questioning of our own convictions. This book, especially the last section, would make a good starting-point for a discussion-group.

A. R.

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In Memoriam

ROY DRAKE

IN these days of war we ought perhaps to have grown used to sudden death. Yet it remains a shock when we hear of the passing of one of our friends, and in the case of Roy Drake there is an added poignancy, in that he was killed through being knocked down by a lorry, while supervising the removal of goods from his bombed office in London.

A leading figure for some years in the student life of Birkbeck College, being President both of the S.C.M. and of the Union, he was keenly interested in University affairs, and worked with enthusiasm and zeal in his limited spare time. The traditional Birkbeck annual week-end at Ashford was often adorned by his presence; he was a regular participant in the St. Dionis' Hall discussions. It was in these years that he was notable among the band of friends who rallied round Tony Otter, by whom he was greatly influenced.

From student days he had a real concern for the work and views and policy of the S.C.M. It was Robert Mackie who once said, after a strenuous objection to some suggestion for the proposed new Aim and Basis, "The trouble with Birkbeck is Roy Drake." Independence of mind, clarity of vision and tenacity of purpose were characteristic of him.

A member of the Auxiliary Movement and a keen Congregationalist, he flung himself energetically into work for his denomination. He frequently took services in churches without regular ministers. Busily employed during the day, he yet found time for gardening and other useful hobbies; he was widely read, too, and you would always find him ready to argue about some theory or recommend a new book.

Some five years ago he married Violet Blew-Jones, of the S.C.M. Finance Department in Annandale. His lively sense of humour and good comradeship and his wife's charm made their home a friendly haven for their many friends. A devoted husband and father, he will be sadly missed by his wife and little daughter, Hazel, and to them and his other relatives we offer our sincere and deep sympathy.

IRIS FORRESTER.

DR. HUGH H. WEIR

The death of Dr. H. H. Weir on October 5th marks the passing of a leader and thinker in the Church's Medical Missionary work and a life-long friend of the S.C.M. Hugh Weir was a travelling secretary of the S.V.M.U. about the turn of the century, after having been educated at Harrow and Trinity, Cambridge. From 1904 to 1914 he served as a medical missionary in Korea, in charge of the hospital at Chemulpo. After a period of military service in India during the War, he later became secretary of the S.P.G. Medical Missions Department, in which capacity (until his retirement in 1939) he was well known to many S.V.'s. A simple, friendly man and a man of prayer, he will be greatly missed by many friends; and we offer our deepest sympathy to his widow, who fully shared in his life's work and interests.

STUDENT MOVEMENT HOUSE

THE Student Movement House is, to quote a notice on a small and entirely windowless shop, **MORE OPEN THAN USUAL.** However, it is possible to report considerable progress since the enemy last gave us his (as it seemed) exclusive attention. The front door now has its lock replaced—a consolation to those who sleep in the Club at nights. Windows are boarded up, the ceiling of the Warden's office has a large and imposing patch upon it, though the files beneath still have an interesting collection of ceiling cunningly hidden within them. We have no gas, but we have managed to borrow some electrical apparatus by means of which our Housekeeper produces an excellent hot lunch. Only one day disaster befell us when our first lunch got bombed on the way, our second lunch fused the electricity, and we finally consoled ourselves with cold remains.

Last Saturday we decided on the bold course of beginning our Fixture List, and the experiment was an unqualified success. An admirable lady sang songs to us, accompanying herself on a guitar; the Banshee hushed its wailing until 4 p.m. (we are having all our Fixtures at 3 p.m. until further notice), and after tea, ignoring the enemy, we continued the concert in the Refectory. We hope to continue our programme, as far as possible, on Saturdays and Sundays. There are, however, bound to be many gaps, mainly owing to the extraordinary difficulty of establishing any kind of contact with our speakers and players beforehand. But a telephone call, when our line is in action, will produce the latest information.

Naturally the decision of the majority of London Colleges to remain evacuated causes us some anxiety. At present we are getting an average attendance of 25 members a day, with about double that number at week-ends. Many of these will leave London if they can, for it cannot be denied that London is not the most peaceful place in which to study these days, and it may be that the Club will be reduced to a 'foyer' for such students as still remain in London. It seems that the continuity of Student Movement House, even on a very small scale, in London, is important and that evacuation to the country would not serve the same purpose, for it would remove an address that is now well-known to so many people. The Finance and House Committee hope to make some important decisions this month, which will be duly recorded in the next issue of the Magazine.

To our great regret, the evacuation of London Colleges has meant the loss to us of Caroline Howe, since she and Ronnie have to make their headquarters in Cambridge. But we are glad to think that they will make a link with the members of the Student Movement House who have now transferred themselves to that University.

MARY TREVELYAN,

Warden.

LETTERS TO THE EDITOR

DEAR ALAN,

In these exciting days—and nights—when our minds are set almost entirely on our own immediate and pressing problems, memories are short, and so, though I know that we shall not forget him, I want to write to you about Chao Siu Tsai.

Very well do I remember an evening in Shanghai, over three years ago, when I was entertained to supper by the Chinese staffs of the Y.W.C.A. and Y.M.C.A. We had a delightful meal, in a restaurant since destroyed by the Japanese, and, after we had eaten all we could, my hostesses gave me an impromptu concert of Chinese student songs. The leader and conductor (with chopsticks) of these songs was Chao Siu, and it was then that I realised for the first time that the man who had been so quiet and spoken so little at our first meetings was a remarkable person. I had no reason to alter my opinion on further meetings, for though these were of a more serious character, I had discovered an irrepressible twinkle! When I returned to England I urged the British Movement to invite the first Chinese Foreign Student Secretary to join the staff, and I know that none of us have ever regretted that that invitation was sent and accepted.

Others can speak of his special work as a Secretary of the British Movement with far more knowledge than I, but, partly because I already knew him and his family, and also because, after the first few months, he lived in the Student Movement House, I had opportunities of seeing a great deal of him. It was no easy thing to arrive in a strange country a few days after the declaration of war. Everyone was extra busy, and everyone had pressing problems which made it difficult to spare the time to instruct even the new English members of staff. The Chinese are, fortunately, a singularly unruffled race, and Chao Siu went about quietly, trying to pick up his job, learning the names of those he would be working with, finding his way about London in the black-out. It was a tribute to him that, after he had been here a very few weeks, we were all taking him for granted, though I sometimes think it must have made his difficulties the greater!

Perhaps the strongest impression I shall retain of Chao Siu in England was his great love of his family and the tremendous pride with which he would produce photographs of his wife and son and, after a time, of his new daughter! The natural loneliness of a foreigner in a strange country was often aggravated by great homesickness, and the days when the letters came from China were red letter days for us all.

Another picture I shall not forget—several times Chao Siu would say to me, looking into a crowded Club Room, "Is that a Japanese sitting over there? Do you think he would mind if you introduced me to him?" Those introductions resulted in his friendship with two Japanese in the Club, both of whom sent flowers to greet him when he returned to the House after being away for some weeks.

As an interpreter of his own country Chao Siu did much to help us to understand and appreciate the great sufferings of China. He never minced matters and we were often told in no uncertain terms that Great

Britain had contributed only too much to those sufferings, but he also gave us a new vision of the Christian Church in China through his own conviction that Christianity was the one real hope for the world to-day. He is essentially a real Christian Nationalist and the needs of his country and fellow countrymen are never far from his thoughts and prayers.

We in the Student Movement House owe a real debt of gratitude to Chao Siu. His interest in and friendship towards everyone he met, his sense of humour and, perhaps especially in these restless days, his quietness have been of real value in our Club life and many people of many different countries were greatly distressed that his health did not permit him to stay for another year with us.

The 'inmates' of the House are quite lost without him—nobody now spreads photographic apparatus all over the bathroom, or irons pyjamas industrially with the Warden's iron; or plays Mah Jong in the air raid shelter at night and laughs at our mistakes!

Well, a year with our Chinese colleague has been all too short though a great deal better than nothing. We hope that by now he has reached America safely, and we shall like to think of him spending some quiet months in a country that is not likely to be at war just yet! There is a good deal more I should like to say but, since he will probably read this one day, I will spare his blushes and end by thanking him for all he has given us in England during his stay here. I hope that one day, when the world is a more peaceful place, he and his family will be able to come to see us, for they will be very welcome.

MARY TREVELYAN.

WHAT THE MOVEMENT STANDS FOR

Condition of Membership.—The Student Christian Movement is a fellowship of students who desire to understand the Christian Faith and to live the Christian Life. This desire is the only condition of Membership.

Aim and Basis—being an expression of the convictions which guide the thought and life of the Student Christian Movement as a whole:—

As a Christian Movement we affirm our faith in God, our Father, Whose nature is creative love and power.

God is made known to us in Jesus Christ, in Whom we see the true expression of His being and the true nature of man.

Through His life and triumphant death, and through the living energy of the Spirit, we share in the redeeming love which overcomes evil, and find forgiveness, freedom, and eternal life.

Faced with the need and perplexity of the world, we desire to give ourselves to Christ and to follow Him wherever He may call us.

We seek the Kingdom of God, the re-creation of all mankind into one family, without distinction of race or nation, class or capacity.

We desire to enter into that fellowship of worship, thought and service which is the heritage of the Christian Church.

RECENT BOOKS

Some Letters from Livingstone, 1840-1872.

Edited by D. Chamberlain with an introduction by R. Coupland (O.U.P. 12/6).

These letters, hitherto unpublished, make refreshing reading in these days. Livingstone's courage and humility, his affection for his friends and his sense of 'call' shine from the pages, and the style is vigorous and racy, carrying the reader along.

Only five of the 68 letters were written after 1856. The majority, therefore, belong to the first half of Livingstone's career in Africa, while he was working under the London Missionary Society. Most of the letters are written to officials of that Society, though some of the earlier ones, written to friends at home and abroad, give vivid descriptions of the voyage and conditions of service in those days. Student Volunteers may be thankful to escape the rigours of a sailing ship in a storm (Letter 3). Medicals should be interested in his letters to Dr. Risden Bennett, of Charing Cross Hospital (under whom he trained) and to Dr. Tidman, of the L.M.S., about his medical experiences and experiments. He describes, quite incidentally, how he made and tasted a decoction of the poison used by the natives for their arrows (Letter 10), "which caused a burning sensation on the tongue and roof of the mouth and sense of stoppage in the nostrils. When, however, I added a little acetic acid, it made it quite bland." The devotion of a medical man to his profession may well put a layman to shame.

Another instance of his unconscious courage is found in the next letter, where he writes of a visit to the Bakaa, who had a bad name among all the other tribes, and deservedly, for they had poisoned the last white man to visit them. They were apparently fearful of retribution when Livingstone visited them, and he writes, "Nothing I could do in the way of appearing perfectly at ease and squatting down beside them could remove the almost ludicrous expression of fear until they had got a dish of porridge cooked: when they saw me partake of it without distrust, the act seemed to excite their confidence, but lying down to sleep in consequence of the fatigue of the long walk seemed to have the full effect I desired and they soon came round me in considerable numbers. There seemed to be something horrid in the appearance of these people, but perhaps the impression on my mind may be accounted for by the fact that I saw round their necks pieces of gunlocks, etc., that must have been taken from the waggon of the unfortunate Gibson." Not even an exclamation mark is added in recording this incident, and Livingstone evidently does not regard it as anything out of the normal experience of a pioneer missionary.

One small irony meets us in the first letter where Livingstone rejoices in the inauguration of the penny post! And it is interesting to discover that in 1843 £10 was expected to provide for a strong pair of trousers (possibly of moleskin, and the colour is immaterial: it might be scarlet!), with a jacket or two of the same material, a duffel jacket and trousers for the winter, half-a-dozen strong cotton shirts and a plain overcoat or two, though he does say that the strong trousers are the most important item.

Many readers may sympathise with his aversion to Committees. No new station was to be set up till the Mission was organized: "a committee it is to be, *alias* a presbytery. This is as much against the grain with me as a bishopric." And he proposes to give it the go-by if any nonsense springs up! But it is curious to find as his reason for objecting that missionaries might in their corporate capacity do what as individuals they would never dare! (Letters 13 and 14).

But it is his burning concern for the people of Africa, for the uplifting of the downtrodden and the salvation of

the lost, that makes this a wholesome book for the present day. It is so fatally easy to be obsessed with the European conflict to the exclusion of the rest of 'God's parish.'

The introduction is extremely interesting and useful. Missionaries of the present generation can obtain inspiration from the enthusiasm and wide interests of this great servant of God.

D. FERGUSON.

[We hope to review next month a new life of David Livingstone by James McNair (Collins, 2/6).—ED.]

Supreme Encounter: the God of History in the World Today. By Basil Mathews (S.C.M. Press, 6/-; R.B.C. edition, 2/-).

The latest book in the S.C.M. Religious Book Club proves once again the value of being a member of that institution, in order to get a book of this quality for 2/- instead of 6/-. This is undoubtedly a book to read and to possess. It contains a faith for these times. Dr. Mathews sees the present upheaval as a world conflict between good and evil, just as the writers of the Bible themselves saw the historical crises of their day. He shews us the relevance to-day of the Bible view of God as the God of history, breaking into world-history again and again in the various crucial moments of its development. The primary factor in the modern situation is the action of God in the lives of men and of nations—just as it was in the days of the Hebrew Monarchy or the Exile or the Roman occupation of Judea. The theme of the Bible is likewise the conflict of good and evil in history, till it reaches its consummation in the vision of Armageddon in the Apocalypse. The author, who is well-known for the brilliance and colour with which he can depict a scene or outline the major factors in a complicated situation, describes in this book the various crises of Israel's history in such a way that the Bible comes alive; we see clearly the nature of Elijah's struggle against the false gods of Jezebel, or the situation which confronted Isaiah or Jeremiah, or the great crisis of Jewish-Roman history when the Word was made flesh. This book may be confidently recommended to those who want to know how the Bible is relevant to the world of 1940, or what is the biblical teaching concerning God's action in history. It is commendable alike for the soundness of its biblical scholarship and the brilliance of its presentation. We hope that it will be widely read and studied.

A. R.

BIRTH

PATRICK.—At Geneva, on September 5th, 1940, to Margaret (*née* Wood), wife of the Rev. Denzil Patrick, World's Committee, Y.M.C.A., a daughter (Elizabeth Ginevra). Both well.

ENGAGEMENT

SALMOND—WOOD.—The Rev. Alec Salmond (Otago University, N.Z., and Westminster College, Cambridge) and Nesta Wood (Victoria University College, Wellington, N.Z.), Headquarters Secretary, New Zealand S.C.M.

DEATH

DRAKE.—Roy (Birkbeck College, London), husband of Violet (*née* Blew Jones), in a road accident on October 11th.

Communications concerning the work of the Student Christian Movement, and subscriptions or donations, should be addressed to the Rev. W. D. L. Greer, Moel Llys, Kirby Muxloe, Leicester, and orders for books to the S.C.M. Press, 58, Bloomsbury Street, London, W.C.1.

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EDITORIAL

The Universities in a Changing World

The observation that "we are living in an age of transition" has been a commonplace remark, it has been said, ever since Adam first coined the phrase in conversation with his wife as they were leaving the Garden of Eden. Eve doubtless replied that, though hard and difficult times assuredly lay ahead, there would be greater opportunities for personal achievement and social co-operation than in the old days of leisure and plenty in the Garden. Her reply, full of sound practical theological wisdom, is entirely applicable to the situation in our Universities to-day. War-time exigencies provide opportunities of reform such as the cultured garden-existence of peace-time might not produce in half a century. For this reason we would commend our friend Dr. Adolf Löwe's little book, *The Universities in Transformation*, reviewed by Miss Emmet on a later page, to the attention of all who are concerned to understand the purpose of a University and its relevance to the great issues of society and politics in the twentieth century. Now is the time for creative thinking on the basis of a renewed study of first principles; such thinking must precede the constructive action which we hope will take place when the soldier-students of to-day are able at last to lay down their swords and take up again the mightier pen.

The Universities in War-time

Concern is felt in many quarters about the effects of the new call-up upon the future of the Universities, particularly upon the arts faculties, teaching departments, and other "non-essential" activities in time of war. In another column we print the resolutions of the Council of the N.U.S. upon this subject. We are glad to notice that this concern is felt not only by student bodies, but also by responsible opinion in University administration. The Vice-Chancellor of Birmingham University, for example, after paying tribute to the Government's handling of the situation thus far, went on to say at the annual meeting of the Court of Governors: "The real menace to our future is the Air Training Corps scheme. No one in his senses will grudge to the Royal Air Force to-day the lion's share of the flower of the nation's youth. Nevertheless, this scheme, reaching as it does right down into the schools, is the real danger the Universities face to-day. . . . Some of the lads, outstanding in character and intellect, who are to-day flocking to the Royal Air Force, should be saved from their own enthusiasm. For the sake of the nation's future they

should be directed into the Universities. . . . It is the long view that makes me fear the effect of starving those faculties of the University which make a less direct and less spectacular contribution to a nation at war." It is happily still possible to hope that the gravest dangers of a short-sighted policy of starving the Universities will be averted.

The University in the Forces

We must remember that a University is not just a collection of buildings. It is a place where students are. Many students are now in the armed Forces, and we must be concerned about their lives as students in their strange new surroundings. If we take seriously our own admission, that to be a student is a true *vocation*, we must recollect that a vocation is not something that can be laid aside like a scholar's gown. In war-time the gown may be thrown off, but the vocation remains. The Christian student, who regards his studentship as a vocation, will look searchingly at the claim that the nation's cultural life is dependent upon the lavish extension to his own class of the privileges which are not granted to other sections of the nation's youth in a time of national emergency. For the Christian there are no privileges without obligations attached to them. The students who are privileged to remain at their studies in their old familiar surroundings ought at least to be as much concerned about the educational opportunities of their brothers in the Forces as they are about their own. We must take seriously the idea of the University in the Forces, and seek in whatever way we can to realise its potentialities. We have a duty towards our fellow-students, the students-in-arms, which we are not likely to discharge if we are solely concerned about the maintenance of our own position in the colleges.

The Soldier as Student

There are usually two opinions about soldiers. One is idealist, even sentimentalist, that soldiers are knights and heroes, the noble defenders of freedom, and so on. The other is cynical, regarding them as licentious and debauched. The truth, as usual, probably lies somewhere between the two views. Yet it is probably true to say that the general failure of our system of national education is demonstrated by the widespread lack of enthusiasm in the army for lectures and classes and study of any kind. We cannot claim to have educated a real democratic army which noticeably embodies the ideals for which it is said to be fighting. Yet there are a number of men in the forces,

many of them ex-students, who are keen to continue their education, and we are glad to learn that opportunities for education in the Forces are becoming increasingly available. A body called the Central Advisory Council for Adult Education in H.M. Forces has been set up, whose object it is to provide lectures of a University or W.E.A. type. It seeks to provide "objective education," not exhortation or propaganda; amongst the many educational bodies represented on the Council the Ministry of Information is not included. The University staffs have willingly co-operated with this effort, which is indeed a step in the right direction. Letters from members of the S.C.M. in Dispersion shew that, though there are many stumbling-blocks along the road of knowledge in the Forces, some soldier-students have not abandoned their vocation of study. A pamphlet called *The War Within the War*, issued by the Churches' Committee for Supplementing Religious Education Among Men in H.M. Forces (69, Great Peter Street, S.W.1., price 6d.), contains evidence that the Churches are alive to their responsibility in the sphere of religious education. It sets forth an impressive array of subjects for talks and discussion groups and lists of books and speakers.

Theology and the Modern Universities

In the nineteenth century it was sufficient to describe the Universities as homes of learning, culture and disinterested research; and it was held that no further justification of their existence was necessary. But in the twentieth century such a justification is no longer accepted: the Universities are to become schools of character-training in the interests of an official state or class philosophy, and knowledge is not valued for its own sake; it is to be sought (or suppressed) for the sake of power. It is an instrument by which one class or nation imposes its will upon others, and education is identified with propaganda. Dr. H. G. Wood, having become first Professor of Theology in the University of Birmingham, has recently delivered an Inaugural Lecture which contains some very wise reflections upon this subject. He has pointed out that, in view of the growth of such false conceptions of the purpose of a University, the study of theology, as an integral part of its total activity, is a vital necessity. Where the scientific teaching of Christian truth is neglected, the propagation of false ideas of education is inevitable. For this reason we are glad to see that the forthcoming Congress of the N.U.S., at Cambridge, has given a place to the discussion of theology in one of its commissions. Copies of Dr. Wood's lecture (privately printed) are obtainable from himself; we hope that his wise words will be pondered by every person or group studying the idea of a University. The insight of a generous benefactor has made possible the establishment of a Chair of Theology at Birmingham, and no fitter occupant could have been found for it than Dr. Wood.

Changing Attitudes in the Twentieth Century

Dr. Wood points out that many of the modern Universities (for example, London or Birmingham) were debarred in their original foundation from teaching theology. That was not because their founders did not care about religion; it was, on the contrary, because they cared very much. They wished to pre-

vent the scandal of denominational quarrellings. But during the last fifty or hundred years, the rise of scientific theology has altered all that, and such Universities as London, Leeds, and now Birmingham, have recognised the importance of the subject. The measure of unity which is now possible in the teaching of theology may be gauged by the words of the Roman Catholic Archbishop of Birmingham, who has said: "I should like to congratulate the University on the appointment of Dr. Wood to the newly-established Professorship of Theology. This is, to my mind, an important step forward, and we all look confidently to see the school and the Faculty of Theology develop and take their rightful place in the teaching courses of a modern University. I should like, on behalf of the Roman Catholics of this city, to assure Dr. Wood that if we can help him in any way in this development we shall be glad and proud to do so." Other Universities, notably Liverpool, have still to follow Birmingham's example. The recent Mission to Liverpool University decisively proved that an interest in theology is not lacking there. The following sentences, taken from the (Roman) *Catholic Herald*, are worth quoting: "Though organised by one Society, it was officially sponsored by the Guild of Undergraduates and was supported by Christians of all denominations. Many Catholic students attended and took part in the discussions; indeed, public tribute was paid to the value of their co-operation . . . Catholics as well as non-Catholics owe a debt of gratitude to the S.C.M. Their effort has done a good deal to put new life into all religious activity in the University."

The Importance of Adult Education

Along with Dr. Löwe's book on the Universities we recommend all who are interested in the subject of education to read *The Future in Education* (Cambridge, 3s. 6d.), by the President of Corpus Christi College, Oxford. In this book Sir Richard Livingstone helps us to understand the true meaning of that much misrepresented phrase, "a liberal education," and he suggests methods by which it may be communicated to all, and not merely reserved for a small and privileged minority. He explains the system of the Danish People's High Schools, and asks how the successful results achieved by this method in Denmark could be realised in our industrialised British society. He criticises our present system of national education as being on the whole merely preparatory, and yet preparatory for nothing, since it comes to an end for the vast majority of the population at 14—an age at which true education has hardly begun. Sir Richard does not see the solution of the problem merely in raising the school-leaving age, but in adult education on a national scale. An educational system of which the supreme accomplishment is to give the masses the ability to read the cheap press cannot achieve the real ends of education, or "bring some order into the spiritual chaos of to-day and create a democracy which had 'meat and raiment,' but in which the life was more than meat and the body than the raiment." Education must be concerned with a philosophy of life; as Sir Richard remarks, "such philosophies as can be discerned in the productions of Metro-Goldwyn and Beaverbrook are not adequate guides to life." This is an outstandingly good book, a book to buy and read and discuss. We hope that it will receive the attention which it deserves.

THE POLITICAL CIRCUMSTANCES OF THE CRUCIFIXION

By the Rev. H. P. KINGDON

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THE crucifixion of freemen was the Roman penalty for treason, instigation to revolt, and the kindred crime of robbery with murder. Next to burning alive (*crematio*), it was regarded as the cruellest form of capital punishment, and it was not inflicted by the Jewish Sanhedrin. Had Jesus been executed by the Jews (who apparently did carry out several capital sentences during the Roman period) He would have been stoned, strangled, burned, or decapitated. Instead of this He was crucified—presumably as a political rebel—by Pilate.

It was a strange fate for the Prince of Peace. And many people cannot understand the necessity for a violent death, still less the ignominy of the Cross. The religious opposition of the Jews would have led by itself more naturally to some other form of death. Thus, the fact that He was crucified presents a special problem, which scholars have largely ignored. And yet Christianity is essentially a religion rooted in history. The problem will be solved by nothing short of a realistic analysis of the Passion narratives, seen against the background of the contemporary situation as we know it from inscriptions and the pages of Jewish and Roman historians. This article, in a very sketchy form, will attempt to suggest partly new answers to such questions as "Why, when He could so easily have escaped across Jordan, did Jesus give Himself up to be crucified?" and "How could it ever have appeared plausible that He should receive the sentence of an agitator, guilty of treason?" For that is how it must have been entered in Pilate's report to Rome. There is some further evidence that many Romans regarded Jesus as a brigand, or disturber of the peace.*

Now "brigand" is precisely the term used by Josephus of the many "Zealot Messiahs" who were such thorns in the flesh of the Roman procurators at this time. Further, it is the word used in the Gospels of Jesus' fellow-prisoner, Barabbas, who had committed murder (Luke xxiii., 19) in the insurrection (Mark xv., 7) which took place in Jerusalem probably just after "the whole city was stirred" (Matthew xxi., 10) at the entry of Jesus and His cleansing of the heavily-guarded Temple. The same word is also used (Mark xv., 27) of the two malefactors crucified alongside Jesus "in the same condemnation"—and, therefore, presumably on a similar charge. And when the Jews themselves accuse Jesus of "perverting our nation . . . and saying that He was . . . a King" (Luke xxiii., 2, cf. John xix., 12), and when Jesus Himself agreed that He was the Messiah, Pilate surely had some justification for condemning Him as a rebel. The question is *how much*? And to answer this we must investigate the attitude of the other actors in the drama.

Jewish Messianic Expectations

We may hope to understand more of the mentality of the people who listened to Jesus, and thus see some solutions to our main problems, if we notice how varied and sometimes ambiguous were the traditional Jewish

expectations of the Messiah. The word "anointed" is used in the Old Testament proper not in its later sense of a supernatural future deliverer (such as may already be implied in Isaiah ix. and xi.), but of living men, such as priests and kings; but the full phrase "The Lord's Anointed" is reserved for the latter, especially such successful warrior-kings as Saul and David. It is in this vein that Bar Cochbar, leader of that last great Jewish revolt against Rome in A.D. 131, when over half-a-million perished, was hailed even by the leading Pharisee as the Messiah. It is true that Isaiah ix., 6, looks rather to a Prince of Peace and Isaiah xlv., 1, refers even to Cyrus, the Persian, as the "Anointed" of God; and the narrow nationalism of much of the *Pentateuch*, *Nahum* and *Ezra*, is strongly countered by the universalism of *Amos*, *Jeremiah*, *Jonah*, *Malachi* and *Ruth*. But during the domination of Palestine by the successors of Alexander the Great, the older and narrower ideal had triumphed. The statue of Heavenly Zeus, erected in the Temple by Antiochus Epiphanes in 167, was called in *Daniel* (by a play on words) "the abomination that maketh desolate." And in the seventh chapter of the same book the victory of the "Son of Man" (who seems to be the same as the "saints of the Most High") over the four beasts symbolises the expected triumph of the Jews, the representatives of "true humanism," over the heathen empires. The Maccabees represent a remarkable outburst of almost pathological nationalism, such as is often born of oppression, and in their time the coming Messiah was generally expected to be of their tribe of Levi. But their ultimate failure to fulfil even the more material hopes of their supporters led the latter, who came to be called Zealots or Cananeans, to look back once again to David, that Napoleon of the Hebrews, for the fulfilment of their desperate hopes. That is what we find in some Apocalyptic writings of the first century A.D. (where *Daniel's* fourth beast symbolises no longer Greece, but Rome), as in the so-called *Psalms of Solomon*, and in the Gospels. Doubtless, these hopes lent support to the anti-Roman risings of Judas of Galilee and Theudas (Acts v., 36-37), and "that Egyptian" (Acts xxi., 38) who led a vast horde to the Mount of Olives to attack Jerusalem; to the leaders of the big revolt which culminated in the destruction of the Temple (as prophesied by Jesus) in A.D. 70; and to many another "brigand" mentioned in the pages of Josephus. Indeed, if one reads the history of Palestine from A.D. 1 to 70, it is an almost continuous succession of wars waged against Rome by these Jewish lingoers. And, although the worldly-wise Sadducees mostly made their peace with Herod and the Romans, and the Pharisees generally adopted a quietist attitude of keeping their hands unsoiled with politics, the common people, ground down by poverty and famine, and oppressively taxed both by the Romans and the Temple, were irresistably drawn to the fanatical nationalism of the Zealots.

The Popular View of Jesus

That, surely, is why Jesus, when the word got round that He was the promised Messiah, was hailed as a Son

*For references and fuller evidence see the writer's article in the *Hibbert Journal*, July, 1937, pp. 556-567.

of David—and why He was at such pains to keep it secret. Nationalism was so firmly rooted in the minds of most of them that they simply could not conceive of the Messiah in any other way. Even after the Resurrection, He was asked “Lord, dost thou at this time restore the kingdom unto Israel?” (Acts i, 6; cf. Luke i, 69, and xxiv., 21, etc.). At least one of the Twelve, Simon, had been a Zealot (Matthew x., 4); James and John were “Sons of Thunder,” and “Isariot” may be the Latin word *sicarius*, an assassin, used in Acts xxi., 38 of the followers of “the Egyptian,” and of Zealots by Josephus.

It would be easy to give other instances of the importance of this nationalism in the life of Jesus. But here we have no space to do more than suggest how it affected its tragic end. On Palm Sunday He was greeted as re-inaugurating the kingdom of David (Mark xi., 10). The spreading of garments in the way reminds us of the scene when the warlike Jehu was anointed king (11 Kings ix., 13). And palms—the common token of worldly triumph—had been used to greet Simon Maccabee as he returned victorious over the Greeks (1 Maccabees xiii., 51). Such were the demonstrations of the onlookers, many of them new recruits, with no inkling of the deeper levels of His teaching.

The Attitude of Jesus Himself

But our Lord's own view was very different. His steed was no war-horse, but a humble ass. This was, indeed, a symbol of Messiahship, but not of nationalism. The reference is to Zechariah ix., 9—to the King who is just and *lowly*. Unlike the Zealot Messiahs, He refused to withhold due tribute from Cæsar, nor would He allow that the true Messiah was just a son of David: “If David calleth Him Lord, *how* can He be his son?” (Mark xii., 37). And in speaking of the Galileans whom Pilate slew, and the eighteen upon whom (as they were attacking it?) the tower of Siloam fell, He condemns rather than condones: “Except ye repent, ye shall all likewise perish.” The magnificent Temple at Jerusalem is to be destroyed. And it is to be more tolerable for Sodom and Gomorrah than for the wicked cities of Galilee—that hot-bed of Jewish nationalism.

What then would have been His attitude towards the revolution which broke out in Jerusalem after Palm Sunday (Mark xv., 7), and which the Gospel-writers, despite their natural desire to hush up any connection of Christianity with it, did not feel justified in omitting? It looks very much as if the revolt of the brigand Barabbas and of the two malefactors crucified along with and “in the same condemnation as” Jesus, was in *some* way connected with His entry into Jerusalem. If so, the large section of his would-be followers who had misunderstood His message (cf. John xii., 16) would have been in danger of being killed by the Romans and—what was worse—of dying in their sins. In that case there was only one way which could surely impress upon their minds the lesson He had come to teach—the way of the Suffering Servant. *If the supposed leader of the revolution gave Himself up for execution, the revolt would soon fizzle out, and His Zealot “followers” brought to understand, and maybe accept, His message, as by no other means.* He would save not only their lives, but their souls. He would give His life, “a ransom for many.” For Caiaphas was more

right than he knew. It was “expedient that one man should die for the people, and that the whole nation perish not” (John xi., 50).

Before going to Gethsemane He warned His disciples to equip themselves with swords. Presumably He wanted to thwart His enemies' plans for a private assassination (Mark xiv., 1); and for this two swords were enough. His death had to be public to have its full effect. Even the Eleven could only be told in the symbolism of the Last Supper (whose full meaning only became clear afterwards) of His intention to give Himself up. Otherwise they would scarcely have fallen asleep in the garden, but rather have called out the masses to resist the arrest. This was surely the chief temptation against which they had to “watch and pray,” the temptation into which at least one of them fell. But by the time Judas, the disappointed nationalist, had guided the soldiers along the path to His night-quarters at Bethany, the few remaining disciples were asleep, and the crowds who might have intervened would be safe in bed. But there was no need to go as far as Bethany. The “Brigand”—it is the same Greek word—whom they dare not assail in the Temple, was waiting for them in the garden, which was both quieter and nearer than the village. And once He was arrested, the fickle mob had no more use for Him. There was more of what *they* wanted in Barabbas. At the cross-examination before the High-Priest, it was He, and not His accusers, who gave them the evidence they needed to lay before Pilate. “I am the Christ”—and, therefore, presumably responsible for the insurrection! It was a quite literally heaven-sent chance for the Sadducees to get their dirty work done for them by Rome. And whether or not Pilate really believed this strange plea of “guilty,” he was only too anxious to find a culprit upon whom he could do his duty—and if, at the same time, he could humour these troublesome Jewish leaders, why, so much the better! And so the great price was paid. “While we were yet sinners, Christ died for us.” And thus the new Church was established, in which the sin of zealotry found—for a time—no place. But it seems that for another three centuries He still bore the stigma attached to a common criminal's death. To many Jews it was a stumbling block, to many Gentiles folly; but to Christians it was the power and wisdom of God (1 Corinthians i., 22-24).

* * * *

If the *immediate* and chief sin which brought Christ to the Cross was the selfishness of aggressive nationalism, as is here suggested, that fact will be of supreme importance to us in 1941. There are Zealots now in many countries who have started insurrections, which may call upon Christians to face misrepresentation and martyrdom. In this situation there will be need not only for courage, such as afterwards came to those frightened fishermen, but for insight. Christians must persuade men not to live, or give their lives, merely for the interests of some particular nation or class. *Pro patria mori* may be a noble ideal. But Christ points to something greater than that—to an ideal which, however difficult (at times even impossible) of attainment it may be by us, was realised by Him, and lives on in our minds as a perpetual challenge to our complacent patriotisms and shallow pacifisms. And without the acceptance, in far larger measure, of His peerless example, we may be very sure that this world will have no real and lasting peace.

THE FUTURE OF THE NATION'S HEALTH SERVICES

THIS war has sharpened the social conscience in an extraordinary way. If evidence for this statement is required it can be found in the speeches of the Prime Minister and Ernest Bevin, in leading articles in *The Times*, in many numbers of *Picture Post*, in the broadcasts by J. B. Priestly, in propaganda on behalf of Family Allowances, and in several other directions. We are all standing in a white sheet. The reasons for this are, no doubt, many and complex, and not all of them are flattering to our pride. Nazi propaganda, for example, has something to do with it, especially in regard to our unemployment record. Looking back, the indifference of most of us to the appalling scandal of unemployment seems impossible to explain. There is general agreement that after this War we must devote our energies to setting our own house in order. We shall save Europe by our example and not by re-drawing her frontiers.

The setting in order of our own house will, no doubt, involve measures that will be highly controversial; the new order will mean sacrifices and loss for many, and even the destruction of much that is valuable. There is one direction, however, in which our plans might command a virtual unanimity of opinion, and that is in the re-organisation of the nation's health services. It should be possible to build on a foundation of agreed first principles. *An agreement that every man, woman and child is entitled to the best health services the community can provide is the first requirement.* Here the only dissentients will be the troglodytes who admit the individual's responsibility to the community but deny a commensurate responsibility of the community for the individual. From this agreed first principle we can proceed to the corollary that, since the community is only a collection of individuals, the community cannot afford to give its members anything less than the fullest possible degree of health. Even if one believed in a community in which the classes were perpetually divided into patrician, middle and worker, it would still be unintelligent waste on the part of the aristocrats to deny full health to the workers. One might conceivably deny them wealth, education, the suffrage, liberty, or free speech, but where would be the reason in denying them health?

If, then, our first principle is agreed, it becomes pertinent to ask: Do the nation's health services give the greatest possible degree of health to every man, woman and child?

This fundamental question is now being considered by a Medical Planning Commission appointed by the British Medical Association. Now, then, is the opportune moment for everyone to consider what sort of a health service he wants, and how far the health service that he now gets falls short of the reasonable ideal.

The research group which calls itself P.E.P. (Political and Economic Planning) presented in 1937 a report on the British Health Services which has become an indispensable work of reference. This report was summarised in the 6d. Pelican series, and readers who require fuller information than is given here are recommended to read it. Some knowledge of the present ser-

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vices is essential for informed criticism and constructive suggestion.

The Health Services To-day

(a) *Hospitals* form the basis of our health organisations. They are of two kinds:—

(1) *Voluntary Hospitals.*—These are the possessors of a great tradition. They are governed by boards of laymen whose services are given free, and they are staffed by honorary doctors who are of consulting rank. They have three main functions: the treatment of the sick poor, the training of medical students, and medical research. These voluntary hospitals differ greatly in their size, their work, and their quality. Some of them are specialist hospitals for the treatment of women, or of children, or of diseases of the eye or the heart, or of the nervous system, and so on. These hospitals are increasingly accepting paying patients. Their funds are derived from workers' contributory schemes and from the charitable contributions of the rich.

(2) *Municipal Hospitals.*—These institutions have replaced the old Poor Law hospitals. They are rate-supported and staffed in the main by whole-time resident doctors. In many areas, such as that controlled by the L.C.C., they are giving admirable service, and have successfully challenged the supremacy of the voluntary hospitals. They include mental hospitals and hospitals for the treatment of infectious disease.

(b) *The Public Health Services* are provided by the State. They include maternity and child welfare services, school medical services, clinics for the diagnosis and treatment of tuberculosis and venereal disease. These services are for the most part run by whole-time doctors.

(c) *National Health Insurance* was introduced by Mr. Lloyd George in 1911. It is financed by contributions from the State, the employer, and the worker. It entitles the worker to medical attendance, to drugs, and to a small weekly sick benefit. The worker may choose any panel doctor he pleases, and the doctor is remunerated by a capitalum fee of about 9s. per annum for each patient. The great majority of practising family doctors accept panel patients; the doctors are limited as to the number of insured patients they may take on to their lists. The normal limit is 2,600. All panel doctors are allowed any amount of private practice.

(d) *Private Practice.*—For those who can afford it, the good family doctor, with his intimate knowledge of his patients, a complete service of trusted specialists in reserve, and access to nursing homes, to hospital pay-beds, and special departments, furnishes a nearly ideal health-service. This is beyond the reach of families with, let us say, less than £500 a year, i.e., the great majority of the nation. There are co-operative schemes, run by doctors and known as public medical services, which succeed in providing, for a small annual payment, a comparable medical service for people with smaller incomes.

The Shortcomings of the Present System

There are many other interesting developments, such as the increasing industrial medical service and experimental organisations like the Pioneer Health Centre in Peckham, which cannot be discussed here. It will only be possible to consider in what respects our present system falls short of providing a reasonable health service for the families both of the poor and of those of moderate means, and to suggest reforms which would ensure better health for women and children.

The health of mothers and children is at present in the care of several unco-ordinated organisations. This results in an unfortunate lack of continuity, as is illustrated by the following example:—

A pregnant woman is attended in sickness by Dr. A, though Dr. B is doing the antenatal examinations and Midwife C will conduct the confinement. After delivery Dr. A attends both mother and child in sickness, but the child is taken to an infant welfare centre for advice on diet, and is there supervised by Dr. D; either Dr. A or D may, and often does, refer the child to a local hospital, where it is seen by Dr. E, who may refer it back to Dr. A; or the child may become a chronic outpatient under a succession of house physicians, Drs. F.W. At school medical inspections the child is examined by Dr. G, and possibly later by Dr. H. At the age of 14 he is given the right to choose his own doctor, and, with characteristic independence, discards the family doctor, old A (of whom, it is true, he has seen woefully little) in favour of Dr. I.*

The National Health Insurance makes no provision for mothers and children. One obvious suggestion for the improvement of our health services is the extension of the N.H.I. to include the worker's family. This suggestion has the support of many doctors and of the friendly societies. In my view it would perpetuate the disadvantages of the present system, and bring about no improvement in the health of the family for the following reasons:—

(1) It would perpetuate the schism between the public health doctor working in the clinics and in the schools, and the family doctor working in the home. The former would continue to provide the health service and the latter the sickness service:

(2) It would not include a maternity service unless its scope and basis were completely transformed.

(3) The N.H.I. does not give the family doctor, for these and other reasons, a job worthy of his training and capacity. The new system must enhance the family doctor's opportunity, since it is on him that the service must be based. In exchange for increased opportunity will be demanded a higher standard of clinical performance.

(4) The N.H.I. makes no provision for pathological, radiological, or consultant services. Much of the important work in the diagnosis and treatment of insured patients is done in voluntary and municipal hospitals by doctors who have no part in N.H.I.

*The disadvantages of our present system and suggestions for a family medical service were elaborated by the present writer in an article in *The Lancet*, October 12th, 1940, entitled "The Future of the Family Doctor," from which this paragraph is a quotation.

Looking Forward

The suggestions for the improvement of the nation's health services are many. They range from a complete State Medical Service, which would embrace all hospitals and abolish private practice, to schemes which, while retaining voluntary and municipal hospitals and private practice, would attempt to adapt them to changing needs and fuller service. The Family Medical Service suggested by the present writer would care only for mothers and for children under the age of 16. It would be a State Medical Service which would exist side by side with an improved N.H.I. The Family Medical Service will be concerned with the health of the pregnant woman, conduct of childbirth, full restoration of the mother to well-being, regular observation of the child's physical and mental growth, recognition of abnormalities, and the remedial treatment of defects, and care of the mother and child in sickness. Its organisation must embrace obstetric units and control the available children's and obstetric beds in all hospitals. It must command the services of all necessary specialists, and adapt the present work done in antenatal clinics, infant welfare centres, and in school medical inspections, while extending the family doctor's domiciliary service. It must have the fullest possible liaison with the educational authorities, with the schools and the teachers, and with all the voluntary organisations which take a hand in the development of the child's mind and body.

There is no doubt that thousands of lives are lost which might be saved by greater skill, better management and improved organisation. There is no doubt that many thousands of lives are spoilt by ill-health which might have been prevented or could be cured. If curable, why not cured, and if preventable, why not prevented?

THE NEW CALL-UP AND THE UNIVERSITIES.

N.U.S. Resolutions.

The decision to call up men of 18 and 19 for military service, and the plans to conscript young women into industry will have serious effects on the Universities. These effects are certain to be the subject of concern to all educational bodies, and are no doubt receiving their attention in official and unofficial circles. In view of this, the Executive Committee of the National Union of Students considers that it is appropriate to give public expression to the students' point of view on the question. The Council of the National Union of Students (representing the Students' Unions of the Universities of England and Wales) passed by 33 votes to 4, with 7 abstentions, the following resolution at its meeting in Leeds on February 8th:—

"This Council reaffirms the opinion of past Councils of N.U.S. that the maintenance of University Education is important to the community in war and peace. It feels that the Proclamation of January 20th, 1941, will make impossible the continuance of non-technical University faculties, with serious effects both on the contribution which Universities can make to the life of the community to-day and during the reconstruction period after the war.

"The Council urges that steps should be taken to make possible a continued flow of students into such faculties by permitting the admission to a University and the grant of postponed military service until the completion of their University course to all students eighteen and nineteen years old who would in the ordinary course have proceeded to the University, provided they have shown themselves academically qualified by passing examinations to the satisfaction of a reviewing board."

WITH THE UNDER- STANDING ALSO

By KENNETH GRAYSTON
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The Way of Biblical Prayer: 2.

LIKE a well-constructed sermon our study of the nature of prayer has turned on three points: (1) intimate conversation with the Father; (2) watching for the Son's coming; (3) by the power of the Holy Spirit. This apparently conventional scheme was not manufactured by theological speculation unrelated to life, but was hammered out by the New Testament writers under the constraint of prayer. They became theological about prayer because they had to. So far the Epistles have provided the material. Now, with these direction-signs, we may turn to the Gospels. Here we must be prepared not simply to seek, in the teaching of Jesus, some justification, point by point, of Paul's theology; but rather the constraint of prayer itself. The Gospels are theological records of a wholly exceptional period of history and a wholly extraordinary person.

Sign-posts

1. It is good to begin with Luke because of his fondness for the subject of prayer, frequently demonstrated by what he adds to the accounts of the other evangelists. Thus, to the account of the Baptism of Jesus (common to Matthew, Mark, and Luke) he adds a comment: "Jesus also having been baptized and *praying*, the heaven was opened" (iii. 21, cf. Matt. iii. 16, and Mark i. 9). At the Transfiguration, according to Luke, the purpose of Jesus in going up into the mountain was to pray, and it was during prayer that the fashion of His countenance was altered (ix. 28-29). In both stories, the Father's voice proclaims the beloved Son; in both, prayer and vision are connected (cf. also Acts x. 9 and xxii. 17). The deep things of God were presented to the mind by the Spirit in this fashion. In the former story we behold the descent of the Spirit upon Jesus; in the latter the awestruck disciples see the glorified Christ draw near as His followers later watched for His coming. Again Luke alone points out (v. 16) that Jesus retired to the wilderness (*i.e.*, the lonely barren uplands where He was led by the Spirit to face the temptations of His mission) to pray before His first clash with the religious authorities—a clash which His ministry was bound to produce (Lk. v. 17-26). And again, before choosing twelve disciples to be with Him, He spent the night in prayer (vi. 12)—solitary, earnest prayer, the communion of Father and Son. It was His prayer to the Lord of the harvest that He would send forth labourers into His harvest (Lk. x. 2). It was necessary for every step that He took that He should maintain that communion. We may recall how later the disciples, too, saw the necessity (Acts i. 24, vi. 4, xiv. 23 and xx. 36 in the face of danger). Once again, when Jesus decided to take the momentous step of bringing His disciples' half-formed understanding to a head by asking them outright: "But you, who do you say I am?" it was, as Luke says, after prayer that He did it (Lk. ix. 18). It was only after that prayer that, in answer to Peter's outburst: "Thou art the Messiah," He could explain for the first time that such was only half the truth for—unheard-of thing!—the Messiah must be rejected, die and rise again.

If Luke has punctuated the ministry of Jesus with marks of prayer, he has also enclosed it within the framework of prayer. The birth of Jesus was no casual event but the answer to the prayer of the faithful in Israel. "And behold there was a man in Jerusalem whose name was Simeon . . . looking for the consolation of Israel; and the Holy Spirit was upon him." "There was one Anna . . . worshipping with fastings and supplications night and day. And . . . she gave thanks unto God and spake of Him to all that were looking for the redemption of Jerusalem." (Lk. ii. 25, 36-38). So it was at His birth; and when He prepared Himself for His Father's gracious will in Gethsemane it was prayer, and prayer, and prayer again (Lk. xxii. 40, 45, 46). At the end Jesus alone was left to pray—and He carried prayer right to the Cross itself: "Father, forgive them for they know not what they do" (Lk. xxiii. 34); and Luke interprets for us the "great cry" as the prayer: "Father, into thy hands I commend my spirit" (Lk. xxiii. 46).

Birth and Death, Baptism and Transfiguration, the crises of the ministry—Luke has sign-posted the whole way. Prayer was rooted in the life of Jesus Himself, the converse of Spirit with Spirit. If the Christians were living a new life by the power of the risen Christ, they too had to pray as He did. That is the constraint of prayer.

Pater Noster

2. Lk. xi. 1-4. And it came Matt. vi. 9-13.
to pass, as he was praying
in a certain place, that when
he ceased, one of his dis-
ciples said unto him, Lord,
teach us to pray, even as
John also taught his dis-
ciples.

And he said unto them, After this manner therefore
When ye pray say,

Father, Our Father which art in
heaven,

Hallowed be thy name. Thy kingdom come

Thy will be done, as in
heaven, so on earth.

Give us day by day our daily bread.

And forgive us our sins, as we ourselves also forgive everyone that is indebted to us.

And bring us not into temptation.

And bring us not into temptation but deliver us from evil.

According to the Rabbi's custom, John had apparently composed a model prayer for his followers, and now the disciples of Jesus asked for similar direction. Was it simply John's example that prompted this request? No, it was more than that, says Luke; it was Jesus at Prayer that made them ask. Just as at a

later time watching for His coming was central, so during His life, prayer centred upon His presence. Daily companionship with Jesus taught the disciples that they knew not how to pray as they ought.

The opening word is *Abba*—Father—not the polite term of reverence but the affectionate word of family life. (Matthew presents the whole prayer in a form more adapted to congregational use and so loses this indication of intimate conversation with the Father). In Gethsemane Jesus prayed in this direct and intimate way (Mark xiv. 36): “*Abba, Father, all things are possible with Thee; remove this cup from me; howbeit not what I will, but what Thou wilt.*” *Abba* was the word Paul used (Rom. viii. 15, Gal. iv. 6) and it became the heritage of the Christian Church (Eph. iii. 14ff, I Pet. i. 17).

“*Thy kingdom come*”—this is the characteristic petition of the Church. In this most familiar of all prayers we express day by day our expectancy, our watching for the consummation of God’s kingship. Jesus throughout His ministry, spoke of God’s kingship which, despite all appearances, had drawn near in His own presence (Mark i. 15). Already that kingship was pressing in upon men as the forces of evil were routed by Jesus in the power of the Spirit (Lk. xi. 20 = Matt. xii. 28). Jesus and the kingship, the kingship and Jesus—the two went side by side. Yet there was to be a consummation of these strange events, and this prayer looks forward to it. To speak of watching for Jesus, or to pray “*Thy kingdom come*,” meant much the same thing. Matthew brings out this point even more clearly. We look forward to a time when God’s will shall be perfectly fulfilled on earth while our prayerful watching even now conforms our daily lives to the will of God. This is the attitude which trusts the Father day by day for bodily and spiritual food just as the Israelites gathered each day’s ration of manna when they wandered through the inhospitable wilderness (Exod. xvi. 4).

It is a like trust which asks that God should keep us from more testing than we can endure and from failing in our allegiance to God and coming under the sway of evil. Perhaps the best commentary on this petition is the most revealing of all prayers (Lk. xxii. 31-32): “*Simon, Simon, Satan asked to have you that he might sift you as wheat; but I made supplication for you that your faith should not fail.*”

Three Impressions

Let us sum up the impression we have so far gained in our study of Luke’s emphasis on prayer and the exposition of the Lord’s Prayer. First, it is abundantly clear that what we have called conversation in prayer was, for Jesus, something more than a mere list of wants and thanksgivings. It was conversation which expressed the deep unity of purpose and mutual understanding of two persons. It was what Charles Williams in *The Descent of the Dove* has called “*co-inherence*”—the conversation of Father and Son. “*Even as thou, Father, art in me, and I in Thee, that they also may be in us*” (John xvii. 21). Yes, precisely—the end to which the life of Jesus was directed was that we, His followers, might possess that peculiar quality of life. We are not sons in our own right, as Jesus was, but we are, as it were, adopted sons receiving the good things of God by sheer graciousness on His part. One of these good things is to converse with Him in prayer. We begin, and no doubt always continue, by frankly discussing our needs, voicing our

thanks, recollecting our failures; but the more we live so that Christ lives in us (Gal. ii. 20) the more is this conversation enriched and extended.

Secondly, it is equally clear that the gospel writers found that prayer was inevitably connected with what Jesus was and did. Christian prayer is not merely a hang-over from Judaism; still less is it one more example of a phenomenon common to all religions. It is true that it arose in Jewish and Greek communities which were, each in its own way, well accustomed to the everlasting round of prayer and entreaty. But Christian Prayer was joined by memory and expectation to the flesh-and-blood figure of Jesus. In the terminology of the epistle to the Hebrews, Christ is our high-priest, making intercession for us—He “*who in the days of His flesh having offered up prayers and supplications with strong cryings unto Him that was able to save Him from death . . . though He was a Son, yet learned obedience by the things which He suffered*” (Heb. v. 7-8). It is because of Christ alone that we have our confident access to God (Heb. iv. 16); and when we make our daily prayers this at least must be in the first place.

It might seem that there should be a third point in this summary, namely: prayer and the Spirit—and so there is if we put together hints rather than outspoken teaching. For example, Luke x. 21 says that Jesus as He prayed “*rejoiced in the Holy Spirit*”; and He Himself, when the disciples had been unable to cure an epileptic boy, commented: “*This kind of thing comes out only by prayer*” (Mark ix. 29). We are reminded that healing the demon-possessed was by the Holy Spirit (Lk. xi. 20 = Matt. xii. 28), and, it would seem, through the working of that Spirit in prayer. Nevertheless it is true that the Holy Spirit does not seem to play the same prominent part in the gospels’ teaching on prayer that He does in the epistles. The reason is perhaps not far to seek. In the gospels we are looking at the prayer life of Him who was living out the life of the Spirit, as it was not possible for ordinary men to do. In this sense, “*the Spirit was not yet given*” (John vii. 39), for Jesus was still with men and their eyes were focussed on Him.

Bed-time Story

3. Luke xi. 5-8 (the Friend at Midnight), xviii. 1-8 (the Persistent Widow), xi. 9-13 (the Way of a Father).

Luke follows his record of the Lord’s Prayer by a story which is surely a comment on: “*Give us day by day our daily bread.*” We may easily transpose it into the modern key. A friend of ours, driven from his home by D.A. bombs, in his plight remembers that we once said with vague kindness: “*You must come down here sometime for a rest.*” (“*Here*” is a quiet spot, say, in the West Country). So hurriedly he sets out and the familiar tale is told—delays on the way to Paddington because of alerts, one train missed, all of them packed full and no food available—the arrival late at night when buses have stopped running, the weary tramp to the dark house where he hopes we shall be friendly. And so after we have switched off the midnight news we have to unbolt the door for the unexpected guest, hungry and about done in. The welcome is indeed warm—but what about a meal? Rations are a bit low at the end of the week . . . we wonder if the people next door . . . ? And with typical English ‘reserve’ we shrink back at the thought of asking our neighbours, who after all go to bed early. But this is a war emergency . . . so we pluck

up courage and go and hammer on the front door. A hand drawing aside the black-out, a peevish voice, sundry excuses—but we are quite shameless now and go on hammering . . . and finally carry back in triumph the food we need. "Because of his brazen persistence he will arise and give him all he needs."

Now this story is not intended to show that God is grudging of His gifts and only hands them over sulkily because we persist in bothering Him. That would be to misunderstand the nature of the parables of Jesus. He did not notice certain types of behaviour, certain laws of fortune, and so deduce from them the character of God; but, knowing that character, He chose infinitely varied situations to drive His revelation home point by point—and often the message ended by smashing the conventions of the story. Jesus did not mind using comic or impossible situations, shady or eccentric characters, as long as He could gain His point. And here the highly animated episode stands as background for the word 'persistence.' It is the gospel way of speaking of the difficulty of prayer—we are faced by a crisis and after one timid squeal of prayer, we give up because appearances are against us, because we become scared, because we grow weary. Let us therefore knock shamelessly.

Later in the gospel Luke has a companion parable (xviii. 1-8) about a widow who asks: "Vindicate me against the person who has wronged me." Vindication of God's elect is one of the signs of the coming of His kingship and the rule of the Messiah (vv. 7-8), so this story is a comment on: "Thy kingdom come." For background there is the picture of a venal judge who resigns himself to the feminine last word and grants the request. The lesson is: "Pray without ceasing." When the Son of Man comes will He find such watchful expectancy, such faithful trust in God's purpose that men are prepared to persist in prayer despite everything? (v. 8).

The whole discussion is rounded off with the words: "Ask and it shall be given you, seek and you will find, knock and it shall be opened unto you" (xi. 9). Finally we are led back to the word with which it all began—"Father." "And of which of you that is a father shall his son ask a loaf and he give him a stone? . . . How much more shall your heavenly Father give the Holy Spirit (or as Matthew says more generally: good things) to them that ask Him."

Wherewith shall I come ?

4. Luke xviii. 9-14 (Pharisee and Tax-collector).

After speaking of persistence in prayer and illustrating the point by the story of the widow, Jesus guarded His point by another story. The widow after all had only demanded her rights. The Pharisee in this story sets out honestly and truthfully his record. He was conscious of being separated from the rest of men ('separated' is probably the origin of the name Pharisee), not so much perhaps by God's call as by the witness of his own life. Although in the gospels we hear many hard words against the Pharisees, we know that a great number of them were fine and noble people whose transparent goodness of life in contrast to their surroundings was eloquent testimony of the holiness of God. True indeed—but, however splendid our lives, we have nothing wherewith to boast. Our confident access is not through what we have done. We have no 'rights' when we come before God in prayer. We are not sons in our own right, but God has graciously

adopted us as sons, and, remembering what we are, we approach Him humbly (see C. A. A. Scott, *Words*, S.C.M. Press, 2/6, on 'Adoption,' 'Pharisees,' 'Works'). We are indeed invited to be intimate with God but not self-righteously familiar. The Pharisee, it seems, had nothing to ask of God; but the tax-collector—despised fifth-columnist of the Roman power, perhaps corrupt and extortionate—knew exactly what to ask: "God be merciful to me a sinner." "Where-with shall I come before the Lord? . . . Shall I come before Him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams or with ten thousands of rivers of oil? . . . He hath showed thee what is good; and what doth the Lord require of thee but to do justly, and to love mercy and to walk humbly with thy God?" (Micah vi. 6-8).

Nor is this the only warning. There are scribes who for a pretence make long prayers (Lk. xx. 47). But that is something vastly different from persistent prayer. There are hypocrites who make their prayers as ostentatiously as possible (Matt. vi. 5), but that is conversation with men, not with God. True prayer, even if circumstances are such that it has to be done where there is no privacy, or if it is uttered in congregational worship, still has the power to provide the communion of two persons, the thing which is ultimately their secret and no-one else's (Matt. vi. 6). Or again, persistence in prayer does not mean unintelligible babblings, or calling on an exhaustive list of gods lest the omission of one name should make the spell ineffective (Matt. vi. 7, where 'vain repetitions' is an inadequate translation). True prayer is made in the name of Jesus. It is watching that we may stand before the Son of Man (Lk. xxi. 34-36), and therefore the whole promise of prayer is contained in the words: "Where two or three are gathered together in My name there I am in the midst of them" (Matt. xviii. 20).

Postscript

These articles have only attempted to deal with one aspect of the subject of prayer, namely, its nature as shown by New Testament teaching. One obvious defect is that it has treated the New Testament as something to be classified and docketed rather than as the living Word of God speaking urgently to the need and circumstance of each hearer. But such directions as have been found have their use and they may at least point the way to a fresh hearing of the Word.

There are four chief things we may go on to do. (1) We may take a broader sweep through the Bible, including the classic prayers of the Psalms (especially if we can discover their primitive liturgical use) and the great prayers of the Old Testament. The extraordinary insight we may find here is shown for example in Walter Lüthi's *The Church to Come*, which deals with the message of Daniel for to-day. (2) We may re-examine the old problems that have puzzled us for so long in the light of this New Testament study. (3) We may read what some of the great saints have said about prayer and how they prayed. Just because of our New Testament study we shall be able to look for the genuine hall-mark. (4) But most important of all, we must say to ourselves: what do these things mean for my prayers when I say them to-night? "O sing unto the Lord a new song, for He hath done marvellous things."

(Concluded).

SALT-BOX

Education for Democracy?

Ever since the *Times Educational Supplement*, on February 15th, published an article written by a student, entitled "Life in a Training College," some grim facts have been coming to light in its correspondence columns concerning conditions in certain Teachers' Training Colleges. We are confronted by a melancholy list of evils, ranging from the overcrowded curriculum (usually said to be necessitated by the fact that the course is only two years long) to utterly unnecessary anachronisms like gatings, compulsory chapels, dark suits on Sundays, fatigues, roll-calls, and a monitor-system which resembles an embryo Gestapo. In one women's college students are not allowed to speak to a man without the parents' consent being first obtained in writing. In some colleges the staff are almost as much the victims of the caprice of an autocratic Principal as are the students. The latter are regimented at almost every moment of the day, and free time is practically non-existent. The conception of education which underlies this system is deplorable beyond words, but its effect upon the religious life of the students is almost too horrible to contemplate. "The penalty for missing chapel is a day's gating. The S.C.M. is the only religious discussion group. This is held on Sunday evenings, but it is a half-hearted effort." Many an S.C.M. Travelling Secretary could write a moving commentary on these sad words.

* * * *

War on the Home Front

It must not, however, be supposed that all Training Colleges are a kind of educational Dachau. The good colleges are, undoubtedly more numerous than the bad ones. Taken by and large, the women's colleges are much better than the men's. Nor must it be supposed that there are no reforming agencies at work. The Training College Association, under the presidency of Professor A. Victor Murray, of Hull, is gravely concerned about these abuses in certain colleges, which discredit the whole profession. The N.U.S. has presented a considerable amount of evidence concerning conditions in the colleges. Some time ago the Church Assembly appointed visitors to inspect and report upon the Church colleges. But why is it that students themselves do not organise a more strenuous opposition? One of the reasons undoubtedly is that they are threatened with "economic sanctions"—they are afraid of losing their certificate. Yet they will be called upon to go out to fight for the values of a democratic freedom which they have never known.

* * * *

Reformation at Cambridge

The account of a visitation of Parish Churches and College Chapels in Cambridge by F. Brittain and Bernard Manning, Fellows of Jesus College, will be read with interest (and amusement) by all lovers of Cambridge or of beautiful churches. It is modelled upon the style of the *Journal of William Dowsing*, who, in 1643, undertook a visitation of churches in Cambridgeshire and Suffolk, defacing and removing such of their ornaments as were deemed superstitious. It is called *BABYLON BRUISED AND MOUNT MORIAH MENDED*, and is published by Messrs.

Heffer, price 6d. Two extracts must suffice. "At *Saynte Benedict's Church* we did put ye side auter upon wheeles and did selle it, yt it myght be once more an ice creame Barrowe. And over ye saide Barrowe, in ye voyde panell wch did crye oute for an inscription, we did write these seemlie wordes: *SISTE EMPTOR*. We burned ye Valance yt made ye high auter appere like ye bedde of goode Queene Victoria. . . ." "At *Jesus College* . . . we tooke away .i. lookynge glasse, .i. clothes brushe, .i. Comb, .i. verger's Gowne, .i. coate and hatte, .i. coate hanger, .i. tin of throate lozenges, .iij. boxes of candle ends, .iij. boxes of matches, & .xiv. used matches wch laye in ye groove arounde ye base of ye tower pillar. Item, at our second visitatione we did out from ye same transepte .i. pyjama Suit & .i. tennis Racquet."

* * * *

The Stockbroker, the Bishop and the Guilty Conscience

A stockbroker who had attained the height of his social ambition when he became a member of a certain exclusive golf club was playing a round of golf with a Bishop. The stockbroker's happiness was marred by the knowledge that he could manage a comparatively decent drive only by aiming at an object some distance off the course. When the Bishop politely congratulated him on what looked like a particularly fine drive, he was impelled by his conscience to confess that he could only reach his objective by aiming at something else. "Ah," said his lordship (for he, too, was an honest man), "that is just like my sermons. When I preach to a congregation of stockbrokers I always aim my remarks at someone else—the Nazis or someone. But I never seem to hit my objective like you do." Hearing this, the stockbroker's conscience was relieved and he became very happy indeed, his golf improving every day.

Moral: It is better to go straight than to move in the best circles.

SALSUS.

AN AID TO SOCIAL STUDY

A document entitled *The Principles of Christian Social Ethics* has recently been published, which would form an admirable basis for the study of the Christian attitude towards society and its problems. It might profitably be used as additional ammunition by social study groups which are already working upon some other scheme, or it would itself form an outline for discussion, although the group leader would have to formulate questions to be discussed, since these are not included. It begins with a section entitled "The Theological Basis," and subsequently passes on to a review of the principles of Christian social ethics, concluding with certain practical steps with which a beginning might be made. The document takes the form of a report drawn up by a Sociological Committee of the Modern Churchmen's Union, and was originally published in *The Way*, a quarterly journal edited by the Rev. H. P. Kingdon (6d., or 2/- per annum post free). Single copies of the report may be obtained for 3d. (postage 1d.), and eight copies are sent post free. Orders may be sent to the Study Secretary, Moel Llys, Kirby Muxloe, Leicester, or direct to the publisher, Messrs. Blackwell, Ltd., Broad Street, Oxford. A. R.

ROUND THE COLLEGES

V. OXFORD

Outwardly Oxford is still surprisingly unchanged. We watch on roofs at night, and occasionally near bombs, but see none. The town is swollen and the University shrunk, but not so much as anyone expected after eighteen months of war. Concerts have been as good as ever, or better. The average age of men is much lower; among the seniors theologicals are disproportionately numerous. No one can see anything beyond the end of next term. All our behaviour is based on an *Interimsethik*.

The main religious event of the term has been the Mission to the University, preparations for which kept us busy for the first three weeks. Last summer we began to think that perhaps we ought to hold a Mission, and last term, after great hesitation, we decided that it really must be. No one could say he really wanted it, no one felt any great enthusiasm for it, but we just felt we had no alternative. It was a very cold-blooded decision indeed. The first thing was to ask for prayer, and I can only suppose that a large number of people did start praying pretty hard quite quickly.

During the vacation Gilbert Hort had at last secured his passage and left for Delhi, but Penelope Piercy appeared just in time to take over the secretaryship. We are very grateful to the Y.W.C.A., who agreed to release her long enough to see it through, and, incidentally, to Mr. Matsuoka (presumably), for getting her passage to China postponed.

On the first Sunday of term, when 70 people turned up for a quiet afternoon, at which the prayers were led by the Bishop of Oxford, we really began to think the Mission would come off. The O.I.C.C.U. of all the non-Roman religious societies alone stood out and would not co-operate. The three speakers at the Mission followed one another on different days. Each preached in St. Mary's on a Sunday and addressed public meetings in the Sheldonian during the week. At these meetings the numbers rose steadily from something over 300 on Tuesday to nearly 700 on Saturday night. Dr. Martin Lloyd Jones appealed most to those who were familiar with Christian language. Some, to my knowledge, who had never seen the point of Christianity before, began to see it in Father Groser, partly through what he said, still more through what he has done and is. The Archbishop of York gave a masterly exposition of how the Christian faith can make sense of the world, or rather, as he said, of how it shows the kind of nonsense the world as it is makes. Each speaker was fully booked up with College meetings and had many personal interviews. Each also answered questions in the Old Library after the main meeting. The Archbishop was particularly good at this. He invariably gave the questioner a pregnant sentence to put in his pocket, and proceeded to give him more than he either expected or deserved in material for further thought.

One new idea proved fruitful. In order to meet people "where they were," we arranged, where possible, for Christians to appear in the programmes of the political and faculty societies, to speak on the bearing of the

Christian faith on their special subject of interest. Dr. Lloyd Jones himself met some Medicals (though not under the auspices of the Medical Society, whose constitution stood in the way); and the Conservative, Liberal and Social Democratic Clubs, the Junior Scientific and Geographical Societies also had meetings on these lines. Fr. M. C. D'arcy, S.J., spoke to the Conservative Association, Mr. Christopher Dawson to the Liberals, Fr. Groser to the Social Democrats, Prof. H. A. Hodges to the Junior Scientific, and, as a last resort, I was raked into the Geographical Society. Not all these meetings were equally closely connected with the Mission; but, taken together, they gave the opportunity, which some S.C.M. members took, of giving a reason for their faith.

Results cannot be tabulated. I happen to know that several individuals have been helped to take a step forward; the denominational societies to whom we committed the follow-up report increased keenness. On the other hand, the pressure on time has been severe in the latter half of term, and some people have had to concentrate on work and keep away from religious meetings. We are convinced, however, that a good seed has been sown, and that some of those who received it will bring forth fruit with patience. Can one ever say more?

Other things must be mentioned shortly. The Mission ended with two simultaneous Services of Holy Communion in St. Mary's and Wesley Memorial Church. The necessity of this separation was widely felt to be a scandal, and has given an impulse to the examination of the causes of disunion. The Bishop of Oxford has consented to address a meeting on the subject next term and to answer questions.

Owing partly to an admitted failure by the S.C.M., the missionary cause in the University has been presented, if at all, by separate denominational societies, of which the C.M.S. fellowship is the most vigorous. It has just been agreed, as a start towards remedying this, that a joint card should be issued showing all the fixtures for each term, and we hope that this beginning will lead on to other united activities. The O.I.C.C.U. have agreed to join in this. There was a time when all the Missionary Societies' worked through the S.V.M.U., and the S.V.M.U. here is re-constituting itself as a body relatively independent of the S.C.M., with an associate membership to which it would in principle be open for all interested in the Church Overseas to belong. Whether the S.V.M.U. will succeed in regaining the confidence of other societies and so cease to be one among many remains to be seen.

It is pleasant to have Alan Booth among us as I.S.S. Secretary. He has helped to start a local branch of Student Movement House. Prof. Dodd's Saturday Lectures on the New Testament, following on Canon Hodgson's annual course on Doctrine, have been well attended. Mr. C. S. Lewis's book on *The Problem of Pain* has been much read, and he has been leading informal discussions of it. The S.C.M. has just held its elections, and has swung somewhat away from its regiment by Anglicans.

During the vacation some 120 undergraduates spent 10 days and upwards working at various settlements in East and South London. Of these the largest parties went to the West Ham Central Mission, where, in the fellowship of a vital Baptist community, they experienced the reality of the living Church. They have kept together since, and have determined on the basis of

their common experience to examine more rigorously than ever before the things which are keeping us apart. May it be that the movement towards re-union will receive a new and irresistible impulse from the common effort to meet the needs of a world at war and in the throes of recovery after war? It may; but room will also have to be found for the renewed dogmatic insight, based largely on the New Testament, which here has made Anglicans and non-Anglicans who have been studying the nature of the Church join hands on an uncompromisingly "high" doctrine of the Church and the necessity of Sacraments. There is a danger lest the division between those who think like this, and those whose foundation text is "By their fruits ye shall know them," should coincide with that between those who have been deeply involved in the war and those who have not. If this can be avoided, and Deductives and Inductives can hold firmly together, we may be in, if not for an easy time, for a religious revival coinciding with the period of post-war readjustment. In my own opinion, Missions will again take their proper place through the same process, and on no easier terms.

T. R. MILFORD.

POST MORTEM: INTERNATIONAL STUDY

Notes for Study Secretaries and Others

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Secretary of International Student Service,
Barnett House, Beaumont Street, Oxford

"International Study is as dead as the League of Nations these days," said a student as he pictured for me the contemporary scene in the University. The only obvious thing to do about other nations at the moment is to fight them, and so study seems an unnecessary luxury. But such a mood really indicates a sort of weariness and disillusionment which needs looking at rather carefully. You have to answer two major questions: Is there something to be done now or in the near future about reconstruction which more careful study and clearer thinking will help us to do right? And are there opportunities of collecting some new information which will force our thinking into new paths? I won't try to answer the first question, because anyone who takes his job as a student seriously will answer it himself; and, as for the second question, one has only to remember that there are now more of our fellow-students from European countries on the British "campus" than at any time for years. That their presence does throw most valuable light on our own thinking has been proved this term in both Oxford and Liverpool. Czech, Polish, Austrian, Hungarian, Rumanian and British students met in Oxford for a week-end, and, under the chairmanship of Vernon Bartlett, built up a picture of the political, economic and social life of the Danube basin during the past twenty years. The result was to flood with light much that had seemed incomprehensible, and to give us a feeling that we knew better what to watch for and guard against in the coming months. I must not stop to describe the variety of viewpoints represented, or the major discoveries made, but I would recommend to you the report of the conference which will shortly be avail-

able from our office, price 6d. In Liverpool, in turn, we were lucky in having a mass of new information presented by students from the Near East, Turkey, Iraq, Palestine and Arabia, with an excellent introduction from Professor Roxby. Some British students discovered for the first time that their fellow-students from the eastern end of the Mediterranean had clearly defined hopes and fears for the future, which were literally unknown in this insular country. The "dead" study of international problems suddenly came alive again, filled with urgent significance. The report of this conference, again shortly to be available for 6d., will show how this happened.

Bangor and Cambridge are hoping to follow suit. But for those who are interested I should like to point further ahead. I.S.S. is hoping to gather up these local conferences in a central one in the summer, from July 23rd-28th, at Leicester. Four days of intensive work in company with students from many countries will be followed, we hope, by a few days' camping in Derbyshire together. Details of the programme will be in the colleges early in the summer term. Will you ask yourself whether this is not the best possible way to spend your summer holiday in a war year? For it will be a unique opportunity to train oneself to be a citizen of the post-war world.

(A study-outline on *Christianity and International Relations* is available from the Study Secretary, Moel Llys, Kirby Muxloe, Leicester, price 5d., post free.—Ed.).

IRISH PRAYER SCHOOL

The first Irish School of Prayer was held from January 24th to 27th in St. Valerie, near Bray, Co. Wicklow. The idea emerged from a study-group on Prayer, which had met once a week during the Michaelmas Term. Thirty-seven delegates met on the first night in a large country house, attractively situated at the foot of the Wicklow mountains, to partake of the kind hospitality of Mrs. Vaughan, who made it possible for us to hold the week-end school, and to sit at the feet of the Rev. Claude Chavasse, the Conductor. All who listened to him, although they did not agree with or follow him on every point and method of prayer, discovered how advantageous a definite plan or system in the order of the devotional life could be. Most of us learned at least two lessons from the experience of those three days. First, there are immense possibilities for progress in prayer in a regular habit of Meditation; secondly, we discovered that the practice of prayer is a piece of work quite as strenuous and exacting as most serious courses in College. The strain of sustained prayer was felt in some measure, when, in addition to the worship, study and discussions of each day, we observed a rule of silence between the time of evening prayers and next morning's breakfast. Once the ludicrous and awkward side of sudden silence and unsociability was conquered, it was undoubtedly a tremendous help to have time and peace to digest the material given to us and to try to say our prayers. We have yet to discover what difference the School will have made to our prayer circles, but we can say even now that we found in our "School" great inspiration and new meaning in the phrase "Orare est laborare."

MARGARET RUTHERFORD.

THE FUTURE OF THE UNIVERSITIES

REVIEW By DOROTHY M. EMMET

Lecturer in the Philosophy of Religion,
Manchester University

The Universities in Transformation. By Adolf Löwe (Christian News-Letter Books, Sheldon Press, 1/6).

Dr. Adolf Löwe is well known in Student Movement circles as a friendly critic of our institutions. On leaving us (we hope only temporarily) for America he has sent us a Parthian shot in the form of this little book. It is always salutary to see ourselves as another, coming to us from a different background, sees us; and if some of us, like the present reviewer, may feel more in sympathy with Dr. Löwe's diagnosis of our failings than with his suggested remedies, nevertheless we can confidently say that his book is one which those who are concerned with university education, whether as lecturers or students, will do well to ponder.

Dr. Löwe's discussion presupposes that education, including university education, must be seen in relation to a social background. Here he may at first sight seem to be running the gauntlet of those who talk about "knowledge for its own sake." The University must indeed be concerned above all for truth, which means that however imperfectly we may achieve objectivity, our aim must be objective study rather than any obvious social results. (I don't think that Dr. Löwe would deny this). But the cultural and vocational studies of the University cannot be carried on in a vacuum in isolation from the traditions and values of the society outside. This is implicitly recognised even in those sanctuaries of "pure learning" the older universities, whose Bidding Prayer asks that there may not be lacking from them a succession of persons fitted to serve God in Church and State. Dr. Löwe is concerned with the universities as places of education in relation to the life of society rather than as places of learning, or, as he says, research. In a way this self-limitation of his discussion is to be regretted, if, as I believe, it is a profound mistake for university teachers to separate their work as teachers from their original work, instead of trying to make the one fertilise the other. (Here, again, I do not expect Dr. Löwe would disagree). Nor does he discuss the very pressing question of the relation of scientific to humanistic education. But he has not been able to discuss everything in a small book, and his main concern is to ask how the University can provide an education which will be both cultural and vocational in terms relevant to the problems of contemporary society. For this to be achieved there must be some values which are to some extent common ground between the University and the world outside. The University may, and should, contain radical and iconoclastic critics of accepted values, but if it were exclusively composed of rebels, it could be in no organic relation to the cultural traditions of society, nor could persons going out from the University take any effective part in the life of the community. Dr. Löwe thinks that the very difficult task of achieving a kind of education which was both cultural and vocational, and expressive of moral values relevant to the life of contemporary society, was attained in its day (which he thinks was a late Victorian day) by the Oxford "Greats" school. He thinks that Greats taught people to see one civilisation

(namely that of ancient Greece) as a whole, in its literature, history and philosophy, and that the dominant values there expressed were relevant to the demands of contemporary society. This was a stable liberal society where a wider democracy on the whole accepted social and moral values which filtered down from a selected ruling class. So leaders of public life, in politics, the Church, the civil service at home and overseas, the Vice-Chancellors of the newer universities, were largely drawn from men who had acquired a certain type of mind in Greats. But Dr. Löwe thinks that Greats can no longer supply the type of mind required for leadership in a mass society in an age if not of disintegration at least of crisis. My own suspicion is that if Greats is not now producing the kind of mind needed in our age this is because it is becoming a school of distinct and more and more specialised studies, in which attention is concentrated on Greek coins, Roman archaeology, or logical analyses, and not because the classical authors were only relevant to a stable and liberal age. Possibly, as domesticated and idealised by Jowett and Nettleship, Plato and Thucydides might be made to appear in this guise; but, if we turn not just to their late Victorian commentators but to those writers themselves, we shall find that they were writing under the stress of feelings arising from a real and bitter awareness of social disintegration. After all, Plato was probably sold into slavery for a part of his life, and if Thucydides lets the curtain rise on the Periclean virtues, it is only to point more sharply the contrast with the disintegration of those ideals in the later acts of the tragedy. There are depths in the classical authors which may prove more relevant to the passions of our age than much that has been written in between, and certainly than much writing of the recent past. The classics may not yet be "on the shelf" as a "synthesising subject," even if this should mean that for a certain number of students they should be read in good translations.

Dr. Löwe, however, believes that the main "synthesising subjects" of the future should be what he calls the "New Humanities," psychology and sociology. Here, again, I find myself agreeing with his diagnosis, namely, that the universities are not being successful in producing people whose education makes them sufficiently sensitive to the most significant currents of thought and feeling in contemporary life for them to be able to take an effective part in it. But I am dubious as to whether the right remedy is to make psychology and sociology into principal subjects. For there are no subjects in which you can talk more nonsense, or which lend themselves more easily to undisciplined generalisation. For this reason, I am sceptical as to whether they are good subjects at all for *undergraduate* study; and whether, if they are to be taken, it should not be by people whose critical judgment is sufficiently mature for them to take them with a grain of salt. Psychology and sociology are indeed mentioned by Dr. Löwe on page 32 as the subjects which should be given a central place in *post-graduate* education; but, from what he says on page 49 and pages 51-52, it is clear that he also looks on these "New Humanities" as among the principal subjects to be studied in the two introductory years of general

education which he thinks are desirable for all students. I fully agree with Dr. Löwe that it would be an immense gain if the normal length of the university course were four years instead of three; also of the advantage, if it were possible, for students to have an intervening year between school and university in order to begin to grow up. But I wonder whether he is right in thinking that the remedy for narrowness of interest and over-specialisation lies in a number of wider courses about Civilisation. My impression, for what it is worth, of what are called in America "orientation courses," and in Germany *Geistesgeschichte*, is that they tend to produce people who can reel off the names of a number of authors and theories which they have met in secondary sources, but never read at first hand. There is need for us to stretch our political imaginations by speculating about civilisation. But is this better done by professors and lecturers being prepared to let themselves go more than they do now over this kind of speculation in informal talk, rather than in planning very comprehensive courses? Dr. Löwe's suggestion that language studies should be less philological, and treated more than is the case at present as studies in national civilisations, whether French, German, Italian, or English, seems to me an excellent one. Has literary criticism, whether in one of these literatures or in classical literature, the possibilities of providing the sort of synthetic subject which we are seeking? It can provide a discipline which is in a real sense philosophical, though less abstract than philosophy itself appears to most English people to be, and also it can provide a training in sensibility and first-hand judgment.* And is it too much to hope that such a study might help to stem the degeneration in the use of the English language which is going on apace even among university people?

But I do not believe that reforms of the syllabus or of the lecture system really go to the root of the matter. After reading criticisms such as Dr. Löwe's of the contemporary university, I find myself saying, "The fault, dear Brutus . . ." On the side of the students it should be frankly recognised that demands that seminars and tutorial methods be substituted for lectures calls for greater intellectual adventurousness and independence of mind, and less readiness to rely on notes. And among lecturers, too many of us have been in danger of turning into a kind of academic civil service, thinking more about producing a list of publications than about our teaching, escaping by car to homes at ever increasing distances from the university, going up to London for week-ends. In some ways the feeling that we ought to try to be men and women of the modern world may have helped to accentuate the disintegration of university life.

No one can predict what will be the future of universities after the war. But if we find ourselves forced to simplify our ways of life, and if we find ourselves thrown back on our own local resources, the results may not be wholly disadvantageous. The University may thereby regain something of the character of a community which it was fast losing in the years before the war. And the University may be able to make its best contribution and be most responsive to the real problems of the wider society outside if it also has a distinctive internal life of its own.

* There are some good observations about this in Brother George Every's book *Christian Discrimination* in the same series.

RECENT BOOKS

The Necessity of Worship. By the Rev. Patrick MaLaughlin (Signpost Series, Dacre Press, 1/-).

This book summarizes, simply, standard works on Anglican worship, making thereby a useful and readable introduction to the subject. Consequently it contains little original work; but unfortunately where it ventures into the field of speculation, it is unbalanced. The insistence upon God-centredness in all living is salutary but overdone, and unfortunately argued from a picture of God as the great property-owner (property apparently having prior rights). The linking up of the details of work and worship, so strong in the liturgical movement, is not manifested here. The sacrificial element in worship is developed at the expense of the revelation of the Word. Unhappily, the important chapter on Liturgy and Society is dominated by Utopian conceptions of man and a surprisingly feeble economic analysis. We have criticised the book because it is readable and valuable as an introduction to Catholic worship, especially to S.C.M. members, for whom its emphasis upon the Church as the ground of all acts of worship would be a good corrective.

F. C. MAXWELL.

The Ministry of Worship. By the Rev. O. B. Milligan, D.D. (Oxford, 5/-).

The author of this book was convener of the Committee that produced in 1940 the *Book of Common Order of the Church of Scotland* (Oxford, 2/6). Those who know that impressive book will be greatly helped to understand its aims by reading Dr. Milligan's Warrack lectures and they will be able to judge his advice and theory by the practice suggested in the *Book of Common Order*. The Warrack lectures in the past have mainly referred to the ministry of preaching. Dr. Milligan seeks to show the true balance of Word and Worship, Sermon and Sacrament, which is involved in the wholeness of the Gospel's proclamation. He holds that Worship cannot be placed over against the Sermon, but includes it as an integral part. The Service of Worship should have as its aim in all its parts the proclamation of God's Will, the declaration of God's forgiveness in historical revelation and the realisation of God's living presence, to which the worshippers offer themselves in response.

There are two chapters on the Sacraments of Baptism and Holy Communion, and their administration, in which Dr. Milligan shows the features that distinguish Services of Worship which include the Sacraments from those that do not. Yet he maintains that all Services of Worship must emphasise supremely that something in them is done by God, that something happens by His Grace. This criterion of the purpose of corporate Worship and of its preparation by the minister is evident in all that the author says about the leadership of corporate prayer, the order of service and the participation by the congregation in worship.

There are a number of points in this book which, although they are often stated as tactful questions, will severely challenge Presbyterian and Free Church students. These challenges should not be missed, as attention to them will give services a greater objectivity and a more evangelical purpose.

J. L. COTTLE.

The Decline of Religion. By Cecil P. Martin, M.B., M.A., Sc.D. (Allen and Unwin, 10/6).

It is impossible not to be hard upon this book, good example though it is of the religion-by-a-scientist type of apologetic. There is no doubt of the author's sincerity and faith and grasp of what Christianity means as a personal faith, but the decline of his religion at this time is none the less certain for all the wisdom of this book. The prophetic gospel, which is good news for to-day, begins (not just ends) with the Christian Revelation, and all that this implies for the universe, ourselves and the Church; but no hint of this is discernible here. Well-meaning (and, in their way, competent) adjustments of religion to science fail to convince; we must return to our Demants and Niebuhrs, who, by telling us why the world

to-day tends to judge all truth by the standards of scientific truth, turn the flank of this apparent attack. They are more convincing than books of this type.

D. A. R. POND.

Conquest of Death. By Dr. F. Townley Lord (S.C.M. Press, 6/- ; Religious Book Club, 2/-).

This book will be useful to those who desire, either for their own use or to lend to others, a short introduction to the question of immortality. Dr. Townley Lord surveys all the questions which are commonly asked in this connection: "What value are we to assign to the evidence of Psychical Research?" "What happened on the first Easter Day?" "Is there hope for all?" "May we pray for the departed?" The author has an interesting exposition of the doctrine of "Conditional Immortality," and a quotation from the famous Free Church theologian, P. T. Forsyth, to the effect that nothing in our Christian belief is against prayers for the dead "and there is a good deal for it." The book is divided into two sections—the first being devoted to general arguments intended to interest non-Christians in the idea of immortality. It would be a legitimate criticism to question the value of these general arguments, apart from the considerations mentioned in the second section. The Easter Faith surely comes not as the "crown" of the speculations of spiritualism and the like, but as an organic part of God's Redeeming Act in His Son.

Dr. Lord has written an interesting introductory study; but many readers will desire after reading it to come to closer grips with the problems raised by reading such a book as Dr. John Baillie's *And the Life Everlasting*. (Oxford, 10/6).

D. M. KENNEDY.

The Mind of Jesus Christ. G. B. Robson (Epworth Press, 5/-).

This is an excellent and very readable introduction to the best modern understanding of the Gospels. It sets the life of Jesus in its proper Jewish context and discusses the outstanding questions which intelligent reading of the Gospels must raise. Modern scholarship makes the Kingdom of God central in its exposition of the New Testament and here we find it set before us simply and attractively. Indeed it is much more than a competent summary—it is full of rich phrases, material for understanding and meditation. The author shows himself continually sensitive to practical need, whether it be economic conditions, the deceitfulness of the heart, or the reign of fear. It is a searching book both for quiet reading and for use in a study-group. For the latter purpose it would need to be supplemented by a book-list.

K. G.

A Christian Year Book. (S.C.M. Press, 2/6).

If you desire to know what the œcumenical movement is, here is your opportunity. The Editors (the Revs. Hugh Martin and E. A. Payne) have compressed all the essential information into 300 pages and have pressed many well known authorities on the different aspects of the subject into service. This is a "year-book" with a difference: once you pick it up you will go on reading. It is much more than a work of reference. It gives you a great deal of interesting information about the different denominations, movements towards unity, missionary work, and so on. Any group which is studying the Church and the churches ought to know about it. It is a book to put into your branch library.

A. R.

The Pocket Padre. (S.C.M. Press, 4d.).

This tiny book of prayers for soldiers—about 3 inches by 4—is a handy collection of prayers, psalms and hymns, providing the soldier with what he wants when the Padre is not present. He could take a complete short service with it, or use it for his own prayers. It is worth noticing for your friends.

Christianity and Crisis.

A new fortnightly journal of Christian opinion is being published in America under this title. The Chairman of the Editorial Board is Reinhold Niebuhr, and other names associated with the venture are: John C. Bennett, H. S. Coffin, W. Adams Brown, Sherwood Eddy, Robert E. Speer, John R. Mott, Charles P. Taft, H. C. Robbins and H. P. van Dusen. The Journal will aim at answering the question: What is the Christian's Responsibility in the World Conflict? The sponsors have consistently stood for the view that the halting of totalitarian aggression is a prerequisite to world peace and order, and that submission to tyranny is a greater evil than war. Writers who are to figure in early issues include Jacques Maritain, Adolf Loewe, J. L. Hromadka and other well-known Europeans, besides American authors. British readers may obtain the journal by sending 5/- to The Christian News-Letter, Arlosh Hall, Mansfield Road, Oxford; no cash can, of course, be sent directly to U.S.A.

"Peace Aims" Pamphlets.

Last January the National Peace Council held a conference in Oxford upon the subject of "Peace Aims." A large number of distinguished people graced its platform, and many others, representing a large number of societies interested in peace-making, were present. The Council is now issuing the chief addresses given at the conference in the form of a series of "Peace Aims" Pamphlets. The names of their writers are a sufficient guarantee of their worth. In addition to the main speeches, the pamphlets also reproduce some of the contributions made in the discussions which followed them, and thus recapture the atmosphere of the conference to some extent. We commend them to the attention of all groups which are studying international problems. Three pamphlets which have come our way are: *The Future of International Government* (Prof. E. H. Carr, author of *The Twenty Years' Crisis*, and Senor de Madariaga; ed.), *The Economic Revolution* (Prof. H. J. Laski, Wilfred Wellock and P. W. Martin; 6d.), and *The Spiritual Basis of Peace* (Prof. H. G. Wood, Ritchie Calder and Prof. Norman Bentwich, 6d.). The titles are a sufficient indication of their contents. They may be obtained from the Secretary the National Peace Council, 39, Victoria Street, London, S.W.1.

A. R.

Evacuation and the Churches. (S.C.M. Press, 1/-).

This is the report of a survey committee set up by the Commission of the Churches for International Friendship and Social Responsibility (see the *Christian Year Book* for details about this organisation!). It accumulates a good deal of evidence concerning the social facts revealed by the experience of evacuation, objectively drawing its conclusions from them. It thus forms a very valuable piece of contemporary social study, and it should at once be placed on the reading-list of all groups studying society and its problems. Its sober and judicial marshalling of evidence from many districts and sources is a model for those who are engaged in social investigations.

The Strong Name. By J. S. Stewart (T. & T. Clark, 7/-).

This volume of sermons by a well-known Scottish preacher, the minister of Morningside Church, Edinburgh, is well fitted to take its place in Messrs. Clark's excellent "Scholar as Preacher" Series. It contains twenty-four sermons on different themes, all of them full of valuable material for our intellectual, spiritual and practical life. Four of them, on "God and the Fact of Suffering," will be found particularly helpful at the present time. All of them are well-reasoned, well-expressed presentations of the evangelical message, challenging in their simple and direct appeal, offering a satisfying Gospel for these days. The faith is made a reality which meets our need. It is a pity that so few people practice the laudable habit of reading sermons nowadays: there is much to be learnt and pondered, which cannot entirely be assimilated when one hears them spoken, however attractively. But few sermons of to-day would be presentable in print, and theological students and busy ministers will be grateful to Mr. Stewart for this effective reminder and example of what a sermon can be.

A. R.

BIRTH

NEWBIGIN.—To Lesslie and Helen (*née* Henderson) Newbigin, Church of Scotland Mission, Conjeeveram, S. India, a daughter.

ENGAGEMENTS

BARTON—FINDLAY.—Alan Barton (Trinity College, Cambridge) to Ruth Findlay (Leeds University).

HENWOOD—GORDIN. — Hugh Henwood Trinity College Cambridge, and Bishop's Hostel, Lincoln to Cicely Gordin (Girton College, Cambridge, and Cambridge Training College).

MARRIAGES

HAIG—TAIT.—On March 1st, David Haig (Liverpool University) to Lily Tait (Liverpool University).

MOORE—POPE.—On December 23rd, at Bedford, by the Rev. O. S. Tomkins, Denis Moore (Pembroke College, Cambridge; N. English Travelling Sec., S.C.M.) to Margaret Pope (St. Hilda's College, Oxford; Oxford S.C.M. Exec., 1937-8).

We are glad to hear of the appointment of two former S.C.M. Intercol. Secretaries at Oxford to positions of great responsibility: the Rev. Harry Baines to be Rector of Rugby, and the Rev. David Garnsey to be Chaplain General to the Royal Australian Air Force.

LIST OF STUDENT VOLUNTEERS SAILED 1940

Name.	College.	Society.	Destination.
Addison, Elizabeth	Stranmillis Training College; Queen's University, Belfast ...	Qua Iboe Mission ...	Africa.
Bailey, W. G.	Edinburgh University; New College	Church of Scotland	India.
Ballard, Norah	Homerton, Cambridge; Carey Hall, Birmingham	B.M.S.	India.
Bell, Dr. Stanley	King's Medical School, Newcastle	M.M.S.	Africa.
Blundred, Fred	Hartley Victoria College, Manchester; Kingsmead, Birmingham	M.M.S.	China
Brame, Leslie	Cheshunt, Cambridge	L.M.S.	China
Brett, M. (Mrs. W. G. Bailey)	Edinburgh University	Church of Scotland	India.
Brook, Aurora	Bedford, London; Carey Hall, Birmingham	B.M.S.	Ceylon.
Brown, Stanley	Headingley, Leeds	M.M.S.	Africa.
Burton, Douglas	University College, Durham	Diocesan	South America.
Cherry, Joan	Leeds University	M.M.S.	Africa.
Child, Geoffrey	Christ's, Cambridge; St. Augustine's Canterbury	Diocesan	Africa.
Clark, J. McChesney	Cheshunt, Cambridge	L.M.S.	China
Cowley, Jane	Oxford Home Students	Oxford Mission	India.
Davies, John	Cheshunt, Cambridge	L.M.S.	China
Davis, Doris (Mrs. Peacock)	Cardiff University	Moravian	Labrador.
Foster, Walter	Baptist College, Bristol; Regent's Park, Oxford	B.M.S.	Jamaica.
Garrett, Arthur	King's College and Hospital, London	C.M.S.	Africa.
Garrett, Thomas	Christ's and Ridley Hall, Cambridge	C.M.S.	India.
Haigh, Harry	St. John's Cambridge; London Hospital	M.M.S.	Africa.
Harrison, Douglas	Edinburgh University	C.M.S.	Africa.
Harwood, Margaret (Mrs. Bates)	Reading University	C.M.S.	India.
Holland, Ronald	Edinburgh University	Cambridge Mission	India.
Hort, Gilbert	Queen's and Westcott House, Cambridge	to Delhi	India.
Howat, Mary	Glasgow University	Church of Scotland	India.
Hudson, Donald	Regent's Park College, Oxford	B.M.S.	India.
Jeffree, Gladys	King's College and Hospital, London	Scottish University	India.
Johnston, George	University, and Trinity College, Glasgow	Mission	India.
Landsborough, David	London Hospital	E.P.M.	China
Leask, A. G.	Westminster, Cambridge	Church of Scotland	Africa.
Little, Margaret (Mrs. Copeland)	Aberdeen University	Church of Scotland	Palestine.
Littlewood, Bob	Edinburgh University	Church of Scotland	China.
McFarlan, Donald	Glasgow University	Church of Scotland	Africa.
Muggoch, Helen (Mrs. Logan)	Glasgow University	Church of Scotland	India.
Neave, James	Scottish Congregational College, Edinburgh	L.M.S.	China
Ovenden, Grace	Brighton Municipal Training College; Kingsmead Birming- ham	M.M.S.	Africa.
Parry, John	St. David's, Lampeter	C.M.S.	Africa.
Parsons, Kenneth	Didsbury, Manchester	M.M.S.	China
Pratt, Norman	Hartley Victoria, Manchester	M.M.S.	China
Redhead, Ada	Edinburgh University	M.M.S.	China
Russell, Arthur	King's, London	M.M.S.	China
Sankey, James	Wesley House, Cambridge	M.M.S.	India.
Schodt, Paul	Moravian College, Manchester; Kingsmead, Birmingham	Moravian	Africa.
Scrivens, Phyllis (Mrs. Osborn)	Domestic Science College, Edinburgh	E.M.M.S.	Africa.
Seal, Kenneth	Edinburgh School of Medicine	E.M.M.S.	Palestine.
Taylor, Constance	Froebel Training College, Bedford	L.M.S.	India.
Tribe, Winifred	Bristol University	L.M.S.	Africa.
Thomas, Iorwerth	Cheshunt, Cambridge	L.M.S.	India.
Turnbull, Evelyn	Westfield, London; Carey Hall, Birmingham	L.M.S.	India.
Wheatley, Eileen	Carey Hall, Birmingham	B.M.S.	China
Wilkie, K. (Mrs. Littlewood)	Edinburgh University	Church of Scotland	China

Communications concerning the work of the Student Christian Movement, and subscriptions or donations, should be addressed to the Rev. W. D. L. Greer, Moel Llys, Kirby Muxloe, Leicester, and orders for books to the S.C.M. Press, 58, Bloomsbury Street, London, W.C.1.

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EDITORIAL

Urgently wanted: Prophets

It was a very natural remark of Ahab's when he said of Micaiah ben Imlah: "I hate him, for he does not prophesy good concerning me, but evil" (I King's xxii. 8). Prophets of judgment and disaster are never popular and they always run the risk of being put into prison (like Micaiah) and fed with the bread of affliction. But their task is nonetheless a necessary one, and they were never more urgently needed than they are to-day. There are still a lot of Ahabs with us who from time to time write to the editor suggesting that it is about time that we soft-pedalled the note of judgment and accented the notes of hope and reconstruction. We still need the prophets who can shew us in just what ways our present sufferings are the consequences of our past (and present) sins and stupidities, and how we may find the grace of repentance by which we may lay to heart their warnings. But it is true that that is not the only function of the prophet; he is concerned also to tell us what steps can and should now be taken to extricate ourselves from the consequences of our wrong-doings. Indeed, there comes a point at which this is the main function of the prophet. He is then no longer concerned to denounce, but to exhort and direct. His insight will perceive what insensitive minds cannot discover for themselves, the opportunities present in the situation, however grave it be, and the paths which should be followed if the dark wood is to be left behind and the open road found once more.

The Making of Prophets

It is a crude mistake to imagine that a prophet is someone born with some strange supernatural gift of clairvoyance, so that he needs only to sit back and wait for revelations to come to him out of the blue. On the contrary, the prophet is always a keen student of contemporary affairs, who has spent long hours in mastering the complexities of the social, political and international situation of his times. The opening chapters of Amos's book show that he had made a careful study of the international situation in the eighth century B.C.; he knew all about the ill-treatment of Gilead by Damascus; the betrayal of Edom by Tyre, or the brutalities of Ammon and Moab; he had studied also the social injustices within Judah. We cannot hope to share his prophetic insight unless we are likewise willing to undertake the detailed study of the world in which we have to act and to call to action, and, like Amos, we shall need also the quickening insight into the meaning of the events we study which comes of the knowledge of the character of the God whose purposes we seek to discern. Only when we are

fully acquainted with the details of our complex world can we discover what opportunities for reconstruction lie before us; only when we have observed the workings of God through His révelation of Himself in history can we say, "Thus saith the Lord," or dare to offer to men caught in the wheels of strife the substance of a sure hope of deliverance.

The Prophetic Community

Where are the prophets to-day? Ideally the Christian Church ought to be the prophetic community and all the Lord's people should be prophets. When the Church was very small and consisted of a group of enthusiasts, the whole Church could exercise its prophetic ministry through certain recognised leaders but the penalty of growth is that it became a *corpus permixtum*—a mixed bag—in which the prophetic element is apt to get lost. But the Church should breed within itself prophetic groups which address themselves to particular problems and seek to lead the rest of their brethren to the realisation of God's will in this or that sphere. The Church to-day contains such groups, and there is no reason to suppose that God has deprived it of the leadership of His Spirit in these difficult times; it is for us to find out what these groups are saying: "He that hath an ear let him hear what the Spirit saith unto the Churches." For example, do you read the *Christian News Letter*? Have you studied the Pope's Five Peace Points, or the document entitled *Towards a Christian Britain*? Have you read the Archbishop of York's *The Hope of a New World*, or the Report of the Oxford Conference on Church, Community and State? Do you know anything about the movement called *The Sword of the Spirit* initiated by certain Roman Catholic leaders, in which they invite the co-operation of other Christians? Will you study the Malvern Conference Report? If not, you are a liability rather than an asset to the prophetic community and you have no right to criticise the Church for being indifferent to the world and its problems. The prophets must have a community to which they can speak. Are you listening?

The N.U.S. Congress

It is indeed remarkable that, a year later in the course of the war, the N.U.S. Congress of 1941 should have drawn together twice as many students as met at the Leeds Congress of 1940. The organisers of the Congress are to be congratulated upon the efficiency with which the arrangements were made and carried out. The Congress itself is to be congratulated upon the general tone of responsibility which it brought to the consideration of the subjects

before it, and upon the alertness of mind which it displayed towards the facts of our present social order. Characteristic of the tone of the Congress, if one may judge by reports, was the demand that students should be supplied with integrated courses of study better adapted to actual needs; theory and practice should be brought together, and the importance of social studies emphasised. It is becoming increasingly obvious that a critical examination of the social order leads at once to criticism of educational theory and practice, and that, conversely, an examination of current educational assumptions and methods will cast a searching beam upon the order of society and the principles or prejudices upon which it is built. When the methods and assumptions of an educational system do not meet the needs of society, or when society does not provide an outlet for the capacities of its graduate-citizens, it is clear that there is something wrong somewhere. Is the fault to-day in the social system or in the educational system? Or rather, is not the *malaise* of the one likely to be reflected in the other?

The Student and Society

If, then, the N.U.S. Congress has pointed to the need for a fresh attempt on the part of students and others to re-think the idea of education in the light of social needs, it has performed a useful service; and if it has led many students to re-examine the question of the meaning of university education in particular, as being the sphere of their competence within which existential thinking is possible and political action fruitful, it has attacked a problem to which attention has been repeatedly called in these pages. It is to be hoped that S.C.M. members generally will give their fullest support to N.U.S. and see that it becomes what the Cambridge Congress gave promise of its becoming—not only a body which exists to secure student rights and to insist upon freedom of thought and speech, but itself a place where different opinions can be discussed and viewpoints shared, where study and experiment may be fertilised by the life-giving spirit of those who believe in something, and where the discussion of fundamental philosophies of life is not ruled out (as it is in many university unions and debating societies) by the Victorian convention that it is bad manners to talk about “religion” in public in case one treads on somebody’s susceptibilities. Beneath social systems and behind educational ideals and practices there lie philosophical assumptions, as anyone who lives in the twentieth century ought to know, and it is just as well that these assumptions should be discussed in the light of day.

Prophets and Profits

Prophets and profits, ministers and money, may seem far apart, but the prophets were realists. They knew that flesh and spirit were intertwined and that life has a physical basis which it is folly to ignore. Was it not Elisha who commanded his servant to “Set in the great pot, and seethe the pottage for the sons of the prophets”?

Our Movement too has a physical basis which is abstractly represented in our statement of accounts. On May 31st we shall close our books on the first full year of war finance. What will our books tell us on that fateful day, that we can go forward confidently

or that we must further restrict our urgent task? It will certainly record the amazing loyalty and self-sacrifice of many of our friends and subscribers, but there are some old friends who have been called hence—some too who are now unable to do as they would wish. Our Federation Week collection is short by £500 of what it was this time last year. Within the last two months there has been a decline in income from subscriptions of £1,100. These figures are disquieting.

“And they cried, O thou man of God, there is death in the pot . . . but he said, Then bring meal. And he cast it unto the pot . . . And there was no harm in the pot.”

Five thousand people may read what is here written. A small handful of meal from each and the problem would be solved. Will you ask yourself, “Why shouldn’t I help?”

The Responsibilities of Medicals Today

The S.C.M. has owed a great deal in the past to the leadership and inspiration of medical men, and it looks as though the leadership of the Movement in the colleges in the near future will devolve more and more upon medical students. They will probably become the largest group of older men students in many of the universities, and they will therefore have a serious responsibility for the direction of student life in those centres. Fortunately there is plenty of evidence from many centres at the present time that medicals are alive to their responsibilities and willing to assume them. Of great significance was the Conference of Medical Students which was held in Leicester from April 18th to 21st, since it clearly demonstrated the fact that there has been a good deal of thought going on amongst medicals in several centres upon the question of the Christian doctor’s responsibility for the health of the individual patient and of society at large—in the sense of spiritual and mental, as well as physical, health. Representatives of some nine English medical faculties or schools were present at the Conference, and it is hoped that a fuller account of the work of the Conference and of the continuation-committee which it set up may be included in our next issue. It is clear that, if there exists amongst medical students a genuine sense of their responsibility for the physical, mental and spiritual health of the nation, there will also be a consciousness of responsibility for the health of the student body politic, and a willingness to accept the duties of leadership within it.

The Training Colleges

The next issue of THE STUDENT MOVEMENT will, we think, contain much that is of interest to all Training College students, and, we venture to hope, much also that will interest those responsible for the administration of and teaching in those colleges. It is difficult in these days to predict what contributions will reach us safely, but we hope to have an article by a well-known friend of ours who is in close contact with the Training Colleges, as well as a survey of the general position, and a review of Dr. E. F. Braley’s recent important book, *A Policy in Religious Education* (University of London Press, 5/-). We would ask T.C. representatives to send in their orders for the magazine in good time, and to help us to see that copies are widely distributed and read.

THE NATURE OF A CHRISTIAN SOCIOLOGY

By DONALD M. MACKINNON
Fellow of Keble College, Oxford

Is there a "Christian Sociology"?

ON page 95 of their valuable little book, *Christians in Society*, Mr. Edwin Barker and Mr. Ronald Preston state as their opinion—"Just as there is no 'Christian' mathematics or chemistry, so there can be no 'Christian' economics or sociology, only chemists, economists and sociologists who are also Christians." It cannot be denied that there is a considerable plausibility in this statement. Sociology is manifestly an empirical discipline. Its method, as that of all inductive enquiry, is by observation, formulation of hypotheses and their subsequent verification. It is obviously absurd to suppose that it is possible from the Nicene formulation of the doctrine of divine creation to deduce the chemical constitution of water. Surely it is equally absurd to maintain that that or any other formulation of the content of the Christian revelation entails positive prescriptions concerning the ordering of human society. Is it not, in fact, highly dangerous to suppose that Christians can venture without expert empirical knowledge to make suggestions for the right ordering of man's economic relations with his fellows—dangerous because it is a case of fools rushing where angels show a marked reluctance to tread?

The authors of the book referred to find an obvious instance of this kind of trespassing in the support given by some members of the group responsible for the production of the quarterly *Christendom* to the monetary proposals of Major Douglas. They maintain that it is quite fantastic to suppose that somehow Christian faith is involved in the assessment of the practicability and desirability of Major Douglas's recommendations. It is a matter for the expert. Where, however, Mr. Barker and Mr. Preston seem perhaps to fail is in their account of the reasons which have led men of intelligence and (in most cases) of humility boldly to contradict the experts on theological grounds. The present writer is a philosopher before he is a theologian, but he can lay claim to none of that detailed knowledge of economic and industrial realities, which gives the book he has quoted its peculiar value. If, therefore, he is to trespass outside his own field and comment on the problem that this controversy raises, he will confine himself to the theological issues, not because of any peculiar competence in these fields but because at least he has sufficient humility to keep silence on distinctively economic problems.

Two Types of Thought

"That the issue is one of the greatest importance is surely clear. There is, at the moment, a real danger that Christians in England, concerned with the existing state of society, and anxious to make a distinctively Christian response to urgent human need, will be divided into two groups, little able or willing to understand each other's language. I would call those groups (and classifications are seldom satisfactory) the rationalists and the empiricists. I borrow these terms from the history of eighteenth century European philosophy, for they call attention to the most characteristic divergences of the two groups. The rationalists insist that in some sense, and to some extent, we do

possess real *a priori* knowledge of the distinctive character of man in his individual and social being. To use slightly more technical language, we can grasp intellectually the *essence* of man. We know what we are of in the sense of possessing insight into a norm, that is, the proper fulfilment of our manhood. However, as we study the ebb and flow of history, the diversity of things human impresses itself upon us, yet underlying the whole movement there is a human constant, which is never wholly obliterated. If, at one moment, some aspect of man's highly complex nature receives undue prominence, or if, in some period, the structure of society mutilates man in respect of some part of his being (as, for instance, the late Mr. D. H. Lawrence insisted that a highly industrialised society must injure his sexual life), we can be certain that subsequently that element will reassert itself. There is (to borrow a term from botany) a morphology of things human which possesses a degree of determinateness that is shocking at first to the relativist who maintains the universal sway of change.

The School of "Christian Sociologists"

Now those who are conventionally called "Christian sociologists" contend that part of the distinctive mission of the Christian Church consists in the proclamation of this complex, human norm as a principle that must not be contradicted by any existing social structure. Indeed they go further than this negative condemnation, and argue that, in the light of a proper understanding of man's origin and destiny, the true form of human society can be determined. It is not that this character will not realize itself in different modes from age to age. Clearly the new "Christendom," if I may use the term, will differ enormously from the old. But it will embody an attempt to realize, in a manner proportionate to contemporary circumstances, the necessary and proper pattern of human social relations. It is argued that Christians must not content themselves with the amelioration of obvious abuses within the present social order. They must rather attempt a theological "blue-print" of a new order, wherein all those abuses will simply disappear. Members of this school (if school it can be called) constantly reproach other Christians with their moralism. To ask whether such and such a state of affairs ought to be allowed to continue is to ask the wrong question. Rather we should ask whether in point of fact man's nature is such as to allow this state of affairs to be maintained without the risk of appalling consequences. This is not utilitarian in the accepted sense; it is the expression, in an individual social judgment, of the conviction that man's nature is determinate, and that the violation of this nature in any respect will produce inevitably the direst results. Where there is contradiction and irrationality, then a day of recompence is inevitable. Conversely, of course, such conviction begets optimism in respect of the viability of a Christian social programme. When asked to defend, e.g., Douglas Credit against the criticism of expert economists, it is open to the "Christian sociologist" first to indict his assumptions and then, when pressed as to the practicability of his

scheme, to reply that it is practical for the simple reason that it is in conformity with the realities of man's nature.

If it is asked why this task devolves upon Christians, the answer is again obvious, though to understand its grounds some familiarity with the complex theological questions of the relations of nature and grace is perhaps necessary. Briefly, the argument may be summarized as follows. Man's nature only becomes intelligible as a whole when his first origin and final end are made plain. He comes from God; he goes to God. His relation to the eternal is fundamental to man's existence. Apart from it, he quite simply is not. The whole movement of his life is enclosed, as it were, in a bracket outside which lie his origin and destiny. But what falls within the bracket—his natural human life—is only intelligible when viewed in relation to what falls outside it. In so far as the Christian Church, by her Gospel and by her whole ministry, compels men to remember whence they came and whither they go, we may expect that she will be concerned with the ordering of what lies between. What is claimed, however, is more than this. Through grace, it is said, we can know not merely what we will become but what we are. We can see what human life, lived on this earth, properly is.

This, of course, is the crux of the whole matter. That a Christian must be concerned with the whole of human life is undeniable. That the outcome of his faith is a viewing of the whole of that life *sub specie æternitatis* is likewise indisputable. The question concerns the extent to which the Christian insight into the texture of human life permits judgment on the details of its ordering—on family life, for instance, on the balance of agriculture and industry in a sound economy, on the desirability of "planning" as understood by Mannheim and others. Is the recognition of man's existence as fundamentally creaturely, a recognition that, through grace, becomes the ground-bass of Christian life, illuminative of what at each and every historical epoch is socially desirable and socially practicable?

The answer of the empiricists is, of course, a flat negative. Their attitude is much more consonant with that of inductive science, and at first sight their relativism seems sense. Certainly, as a matter of undeniable fact, they possess a far more exact appreciation of the details of existing social situations than the rationalists. When we are told, as some of the more extreme rationalists do tell us, that economics is properly to be regarded as a branch of theology, we are highly suspicious of that *a priori*ism which would seek to deduce every detail of human existence from the propositions of the Nicene Creed. The wanton refusal to attend to the contingent facts of historical development, characteristic of some Catholic social thought, has been truly criticised by the French Thomist Jacques Maritain, and in the pages of the English Dominican review *Blackfriars*.

The Importance of the Doctrine of Man

What rationalists do recognise is the pre-eminent importance in Christian social criticism of a properly articulate doctrine of man. Whether we like it or not, as Christians we are committed to a certain view of man's origin and destiny; in certain of our sociological judgments, moreover (e.g., in those concerning sexual relations), we find it impossible to keep out of reference that view. It, as it were, moulds and effects not merely the form but the detail of our judgment. We

cannot deny that our faith does affect our verdict upon details of social policy. But like so much else, when we strive to extend the principle, and deduce a policy relevant to and practicable in an indefinite multiplicity of historical situations from our theological premises, we make a grievous mistake. *Yet this very oscillation between rationalism and empiricism is, if we see deep enough, an index of our nature.* We are, at once, of eternity and of time, moulded by our relation to God and our awareness of that relation into a determinate pattern, yet capable of change, adaptation, what you will. To state definitely that social forces here and now are unnatural requires a depth of insight that few ever possess. We can much more easily detect violations of that rough justice to which our social and international policies are directed than an overt breach of the natural law. Yet at times that concept of a natural law, as the ground of our ethical judgments, becomes explicit in our consciousness. When we consider, for instance, the effect upon man of long-term service in the Gestapo, we find ourselves face to face with something which we cannot describe in familiar ethical language. We say that such a necessity must make a man something less than man. If, however, we attempt to measure man with a foot-rule, to ignore the contingency-factor on which the empiricist so earnestly relies, we may easily plunge into one or other of these forms of this-worldly Utopianism, against all of which the criticism may be levelled that they make null and void the universality of the Gospel of the mercy of God. For such Utopianism inevitably identifies the Christian task with the achievement of a determinate programme and not with the proclamation of a Gospel. In such a situation as the present, our energies become absorbed by the "blue-printing" of a new Christendom and distracted from grappling with those immense forces that here and now in the present are menacing men in the very citadel of their being.

We say—"We must have a natural order after the war." We fix our eyes on the future, and thereby, ignoring the present, belie our nature as historical animals. As Christians, our first concern is with persons now. No claim to greater sociological expertness is substitute for the active compassion that seeks redemption even in the pursuit of justice by force. What we owe to the Christian sociologists is gratitude for their ceaseless insistence on man as the centre of Christian social concern. But, having said that, how easily they lapse into academic abstraction! For man is here to-day and gone to-morrow. He is not a term to be manipulated, but a person to be redeemed!

The revival of Biblical theology, thanks to the work of men like Dodd and Hoskyns, has supplied us with a paradigm of Christian action remarkably consonant with that suggested by Mr. Christopher Dawson in a recent editorial in the *Dublin Review*.^{*} Christian action is, first and foremost, spiritual. It is a wrestling with the concrete realities of the situation which is first and foremost inward. It is active compassion. Always it is here and now. It is never Utopian, being too concerned with the present of decision, where men pass to or away from God. A Christian sociology will fail either to be Christian or properly sociological, if it ignores that present. It will fail as Christianity if it neglects the universality of the Gospel, and it will fail as sociology if it ignores that relativity which is perhaps of the near essence of things human.

^{*}January, 1941, article—"The Sword of the Spirit."

THE INTERNATIONAL DRAMA

By LIONEL AIRD

Secretary of the East and West
Friendship Council

TAKING up the study of international relations is something like arriving late at the theatre. The play has begun, and as you grope to your seat the characters are already moving about the stage. You have missed the opening sentences, and there has been no chance to look at the programme. The first few minutes are bewildering, but gradually you pick up the thread and distinguish the characters, and the development of the plot becomes clear. The dramatist secures his effect in some three hours partly because his audience understands the possibilities of the theatre and is familiar with dramatic conventions.

The international drama, though infinitely more complex, has somewhat the same ingredients, though the illustration must not be pressed too far. It is played within the limits imposed by a fixed stage and scenery. In it there are numerous characters, including several star parts. There appear to be one or two main themes and several sub-plots. It is not possible to understand and follow international relations without knowing something about the theatre and the stage on which they appear and the characters that take part, and intelligent international study should make this its first object.

The stage is the world. The distribution of land and water cannot be altered by man, nor can climate. Moreover, since the wants of man can be satisfied only by transporting goods of all kinds, the *routes* of the world, by sea and land, are of vital importance. These, however, have several natural barriers to encounter, such as mountain chains and land which blocks the seaways. The routes, therefore, are forced to converge upon mountain passes, straits, and similar "narrows," which thus become key points for international relations. Look up some of these in a good physical atlas. Among them are the Panama and Suez Canals, the Dardanelles, Gibraltar Strait, the Danish Sound, the chief Alpine passes, the Rhône Corridor, and the North-West passes of India. What must be grasped is that these focal points are "given" by geography, whether we like them or not. In a sense they *control* international relations.

Continuing our illustration, we may, perhaps, say that the "scenery" of the stage consists of the most important raw materials. They are the main crops, such as cereals, and cotton, and materials like coal, oil, and iron ore. Withdraw them and life as we know it collapses. Consider the immense material superiority which those peoples enjoy who have the powerful metal tools, whether of peace or war. Tanks, guns, projectiles, ships, railways, and all manner of complicated machines confer such advantages that only those who have a powerful industrial system can count as really great powers. Study the distribution of the chief raw materials. Notice that to build a great industry it is not enough for a country to have deposits of one or two metals. It needs a certain combination of minerals, especially coal, for the coalfields tend to attract industry. The great concentrated industrial areas of the world are still few. The Pennsylvania-Lake Superior region of America, Belgium-Lorraine and the Ruhr, and Britain, are probably the greatest, and much of the

mineral wealth of the rest of the world is tributary to them. It will be seen that countries which are industrially weak cannot by themselves play leading parts for long; that Italy, for example, must always be a junior partner because she is poor in minerals.

Therefore, we can say that the "scenery" also is, to a great extent, given. Mineral deposits cannot be shifted from one country to another. Their position is fixed beyond our control. Borrowing an illustration from Radhakrishnan, we may say that international life is like a hand at cards. They are dealt and you cannot alter the deal. If you have a bad hand all you can do is to play your cards as well as possible. International events will not be so confusing if we pay more attention to the cards each player has.

Dramatis Personæ

The characters of the international play may seem easier to recognise, but we need to know much more about them. The "stars" are the great powers, and there is a host of small actors whose behaviour is often crucially important. Thailand, Egypt, Portugal, Bolivia—how do their parts fit into the plot? Have the Philippine Islands an international personality of their own, or are they still an embryo, as it were, in the body of the U.S.A.? And there are great strapping fellows, like India and China, who, for the present, are not able to take full part. Then there are stranger characters whose influence is harder to follow, such as the Islamic World, the Roman Catholic Church, Oil Interests, the Third International, Pan Slavism. At times they certainly seem to have a personality of their own.

The human person owes his individuality partly to his inheritance and partly to what has happened to him in the past. This is also true of the international person. But what is the national or racial inheritance? A pink or brown skin, no doubt, but what human qualities? Sociologists have reached few, if any, safe conclusions, but different peoples do seem to react differently to the same or similar circumstances, and we must not neglect this question. The history of peoples is more clear. From it we learn that in the course of this long play many characters have perished and new ones have been born. Some of the present actors are old, others young. Nations are what they are partly because of what they have done to each other in the past. History reveals the causes of many of our European troubles, and some attention must be paid to it.

The Plot

Having briefly surveyed the stage and the players, what can be said about the plot? Is there a theme, a story? Here we reach our most difficult problem, and the illustration of the theatre no longer serves. In the international play we all have parts; we do not know how it began; we do not know its end. We need at least an hypothesis which will account for all the events, relate them and give them meaning, so that we can guide our behaviour accordingly. Here we come to *interpretations* of the facts, and each interpretation has its convinced believers. There are those, for

example, who believe that a heavenly dramatist, God, is working his purpose out, even though it is often inscrutable. Others scorn this view and propound one or other variety of Marxism as the key to the past and the guide to the future. Nationalism, the Balance of Power, Evolution towards Freedom and Democracy, are also put forward as main themes. And there are yet other people who maintain that there is no plot but merely an aimless scramble.

Students of international affairs must carefully notice when they are dealing with facts and when with interpretations. Many writers on the subject unconsciously select or twist facts in order to support their particular thesis. Perhaps a full explanation is beyond our present knowledge; certainly any hypothesis is unsatisfactory if it cannot be reconciled with all important facts.

The scheme of study thus described can be followed in many books. Some of the simplest and most accessible are given below, and two or three in each section should be read, at least in part.

STAGE AND SCENERY.

Economic Geography, M. I. Newbigin (Home University Library).

Geography and World Power, Fairgrieve.

The Twilight of Treaties, Goblet.

Minerals in International Affairs, C. K. Leith.

Constant use of a good physical and economic atlas is most essential. The *Times Atlas* can be consulted in most city and university libraries.

CHARACTERS, THEIR HISTORY AND INHERITANCE.

Any good general history, such as :—

World History, Fueter.

A Social and Political History of Modern Europe, C. J. H. Hayes.

History of International Affairs Since the Peace Conference, Gathorne-Hardy.

Christianity and the Race Problem, J. H. Oldham.

National Character, Ernest Barker.

Englishmen, Frenchmen and Spaniards, S. de Madariaga.

Population, Carr-Saunders (World Manuals, O.U.P.) (a simple introduction).

Two excellent and fascinating books showing how personal and national qualities have affected recent political events are :—

Peacemaking, 1919, Harold Nicolson.

Disarmament, S de Madariaga.

GENERAL AND INTERPRETATIVE.

International Politics, Schumann. (A big book; read only those parts which interest you.)

International Politics, Delisle Burns.

The Twenty Years Crisis, E. H. Carr.

The question most often asked by those who wish to study international affairs is: "How can we find our way through the mass of newspapers, magazines, and periodicals, and follow events intelligently from day to day?" I shall now try to give an answer.

First, it must be insisted that those will fail who try to understand international affairs merely by reading newspapers. They will be confused by the repetitions and contradictions; they will be unable to test the reports or judge their relevance by any principles derived from sound general study; they will be unsuspicious of those silences which conceal important events. Some comprehensive study such as that sug-

gested should be undertaken, and the results of newspaper reading can be fitted into it.

WHAT TO USE.

Pay special attention to the standard quarterlies and monthlies. The chief of these are :—

Foreign Affairs, quarterly, published in U.S.A. Careful articles by experts, full of important, up-to-date information. Especially valuable now that the British counterpart, *International Affairs*, is no longer published.

The Round Table, quarterly. British.

The Nineteenth Century, Contemporary, and *Fortnightly*, reviews, monthly, British. *Asia*, monthly, American (occasional articles only).

The Political Quarterly, sometimes has articles on international subjects.

All the above can be found in almost every city and university library. If not, recommend them to the librarian.

Bulletin of International Affairs, fortnightly, published by the Royal Institute of International Affairs. A detailed summary of events and good general articles.

Weeklies: *Economist*, *Spectator*, and *New Statesman*, occasional articles.

Dailies: *The Times* and *Manchester Guardian* contain the best material, special articles, news and letters. Occasional useful articles appear in the other chief dailies.

HOW TO USE THEM.

Make as few notes and cuttings as you can. Use your memory more. Those you do make are best filed in large envelopes, with the subject clearly written on the outside. Do not paste them in a book or on paper; they cannot be so easily detached for use or destroyed when finished with. Make a note of the paper and date of issue on every cutting.

When you read a specially interesting article in a periodical which you cannot cut make brief notes. If an article looks important and you have no time to read it, note its title and the issue containing it and file in the appropriate envelope. You may want to read it later, and you can then look it up in the bound volume.

Newspapers contain three sorts of material: news, special articles, and opinions, expressed chiefly in letters. Do not trouble to make cuttings reporting events, unless you wish to make a special study of a particular series of happenings over a short period. Events are well summarised in the fortnightly *Bulletin* referred to above, and they soon appear in contemporary histories. Special articles are often useful. For example, in my Balkan envelope are articles from the *Manchester Guardian* and *Telegraph* of 1938, on the German trade drive in S.E. Europe, especially in Yugo-Slavia. Letters are worth watching. They may contain important facts, especially when written by experts; they often advance interpretations of events, which may be instructive even when wrong, and they are a sign of public opinion, which plays a part in affairs, despite the cynics, and which can change so rapidly. Even bad letters serve a purpose by reminding us that many, perhaps most, of our fellow-citizens are ignorant and prejudiced, and the same is probably true of other countries. They may help us to moderate our expectations and to formulate proposals that have a better chance of winning support than would those prompted by our ideals alone.

Reaching Conclusions

We should not be afraid of making proposals sometimes and reaching conclusions. The process of trying to reach agreement in such matters can be instructive, especially when there is great difference of opinion. Some people dislike coming to conclusions because they feel the problems are too difficult for them, and it is true that our study cannot be more than elementary at best. None the less, the discipline of making up one's mind is valuable, and it is possible to reach *provisional* conclusions, so far as the evidence goes. It should be remembered also that an essential part of a solution is that most of the peoples concerned must be persuaded to accept it. An ideal division of Palestine may be worked out, but it is no *solution* until the Arabs and Jews approve. International relations are relations between people. That is the chief reason why they are so difficult. An international study group, especially if it contains foreign students, can reproduce some of

these difficulties, and they should not be thought of as extraneous to the problem but as part of it.

It may be objected that to follow the advice given in this article would take too much time. To this it can be replied that an average of half an hour a day, which should suffice, is not a great deal of time, and that a knowledge of international affairs is no more easily obtained than a knowledge of any other subject. It is foolish to join a study circle if you are not willing to give time to it. It is also worth remembering that some of the books suggested are so deeply interesting that to read them is a delight and calls for no effort.

Finally, some readers may wonder whether there is not a special "Christian" international study. There is not. The subject matter to be studied is the same, whatever the religion of the student. International study can be illumined by Christian judgment only if it is undertaken by Christians, who daily seek the will of God through earnest Bible study and prayer.

THE N.U.S. CONGRESS AT CAMBRIDGE

By ALUN T. PHILLIPS

Editor of "Guild News," Birmingham

A PERSONAL IMPRESSION

TWELVE hundred students spent the first week of April at the National Union of Students' Congress in Cambridge. To feed and house so many in a town as overcrowded as Cambridge is a prodigious task, and those responsible for the organisation deserve every congratulation. How far did the results of Congress justify this great expenditure of money, time, and labour? That is the question this article must attempt to answer.

Congress was politically inclined to the left. That was to be expected, and is in general commendable. Less commendable was the tone of Congress which tended to be bombastic. Thus the "Message to the Youth and Students of the World," as passed at the plenary session, reflected fairly faithfully what most of the students felt. Its concluding sentences read: "We will strive to maintain our Universities and freedom of expression and thought in Britain. We will implement our responsibilities to the people of Britain. In so doing, we are confident that our work will not only benefit the British people but will be of value and significance for youth and people of all countries." The "false humility" against which the S.C.M. is wont to declaim was not a conspicuous fault of the Congress.

For this bombast, N.U.S. itself cannot be held responsible. It is true that the message quoted was drawn up largely by N.U.S. executive, but it is also true that the vast majority of the students voted wholeheartedly for it. Even if time for discussion had been allowed in the plenary session, it is probable that substantially the same message would have been passed by a similarly vast majority. In it the Congress members expressed what they truly felt.

Nevertheless, it was regrettable that no discussion was permitted at the concluding plenary session on any of the resolutions. There was a tendency for people to vote on motions whose implications they did not nearly understand. This was the case in respect of the message mentioned above, and of the three resolutions

on Maintenance of the Universities, Student Liberties, and Faculties and Society. These were first published a day or so before the concluding session, but no discussion on them was organised, nor was any information as to the means by which they might be amended volunteered. This meant that the audience in the plenary session were invited to vote on a motion which they had taken no part in formulating, and which most of them only dimly understood. They were in no way reluctant to connive at this, but to give them the opportunity to do so meant the betrayal of the educational function of Congress. This function was again betrayed when Congress as a whole was asked to vote on resolutions often of a purely technical nature submitted by the various faculty commissions. In voting blithely for resolutions it could not understand, Congress showed a depth of faith which, in other circumstances, Christians might well emulate.

By next time (if there is a next time) N.U.S. should seriously review its procedure for the concluding plenary session with a view to giving time for discussion of the general resolutions and of discouraging the student who likes to compensate in goodwill what he lacks in understanding.

The concluding plenary session, when not frankly boring, was pervaded with an ethereal unrealism; but this was in sharp contrast to the atmosphere of the commissions, which was significant for the preparedness of the members to think in practical terms. This was most refreshing, and the present N.U.S. emphasis on faculty work would seem justified by the results of these commissions alone. In many cases concrete practical suggestions were thought out. One criticism which was levelled at the commissions was that they were too large, and, in so far as this is not governed by external circumstance, it would seem advisable for Congress to split into smaller groups for its discussions. The trouble with large groups is that only a small fraction of those present can have time to speak, and those

who do are usually student demagogues of long standing who would have a lot to gain by remaining silent for a change.

A training college student remarked that she profited more from informal discussion in a small group before and after the commission than from the commission itself. She was able to speak more than once, she could make her point clear in cross-questioning, and she did not have to prepare a speech.

How far the ordinary member of a commission saw the decisions taken there as fitting into one world-view or another is questionable. The Marxists saw it and strove to link up the practical proposals made with a programme of social revolution. This was not wholly successful, and many there were who complained against hearing the People's Convention lauded at every discussion; but it was more successful (if success is a valid criterion) than the policy of the Christians of saying at various times and seasons that social reform was very good but

The general attitude of Congress towards Christianity was one of passive goodwill. Of active, preaching Christians, Congress could boast but few. The Theology Commission was attended by theological students of some five colleges only, though all had been invited, which indicates that the theological colleges regard N.U.S. with the same reprehensible lack of interest as do most branches of the S.C.M. When a resolution was put at the plenary sessions demanding voluntary theological lectures for all students, 304 voted for it, 86 against, and 215 abstained. At least another 200 were so completely flummoxed as not to vote at all. This was not a good motion to test Congress feeling on

Christianity, since it is one on which many Christians might well abstain, but the results indicate that in general there was no great antipathy to the Christian faith.

Many people, however, complained about the negative attitude of the Christians, and not without justification. It is time the S.C.M. learned to present the Christian attitude to Society more positively. The task would be a lighter one if the Christians were better represented numerically in national student gatherings. One articulate Christian in a room can do little but proclaim negatively, two can at least exchange views, and a group may be able to thrash out a positive plan between them by mutual agreement and disagreement.

A series of three discussions on Students and the World was much inferior in standard to that of the commissions. Here, as nowhere else a platitude spoken in a rousing tone was received with great acclamation while new ideas were ignored. Inferior also was the standard of some of the supernumery addresses. But N.U.S. cannot be held responsible for the failure of the students, or for that of the invited speakers. Indeed, every indication is that N.U.S. Congress is becoming increasingly useful for the education of the student body, and could be more useful still if it pandered less to the desires of students and catered more for their needs. The S.C.M. can help in this great and necessary task by taking N.U.S. more seriously. Branches can interest themselves in its activity, not with condescension but with humility, for S.C.M. members will discover that from the burning social consciousness of the N.U.S. congressman they can learn a very great deal.

THE S.C.M. SUMMER CONFERENCES, 1941

"SWANWICK" has become for thousands a word of quite peculiar value in the story of the development of their mind and outlook. They look back with gratitude to Swanwick as one of the outstanding experiences of their student days, and, perhaps, as a turning-point in their life. This year we cannot meet at Swanwick, but some of us are convinced that it is more than ever important in time of war to keep alive the things which Swanwick stands for in the hearts of so many. The spirit of Swanwick will live again in our Summer Conferences at St. Andrews (July 7th-12th), Bangor (July 21st-26th), and Cheltenham (July 28th-August 2nd). It is difficult to recruit for conferences in face of all the distractions of war-time, but the task is urgent, and we must put our backs into it at once, convinced that we shall be conferring a real benefit on those whom we may persuade to go. There is no need to be apologetic; many people to-day acknowledge a debt of gratitude to those who first persuaded them to go to Swanwick.

Towards a Christian Britain

If this phrase is to be more than a catch-word, we must know what Christianity is. At all three Conferences we shall spend the morning trying to discover together what the Christian Gospel really is by studying the New Testament together. We shall have the help of well-known expositors of the Christian faith like Professor John Baillie (at St. Andrews) and Professor

J. Alec Findlay (at Bangor). During the morning there will be opportunity also both for private study and group discussion.

The Parallel Commissions

That our Christian faith has a word to speak about all our human relationships—social, political, international, and so on—is a truth of which all Christians are aware. But what that word precisely is is a question which is eagerly being asked on every hand to-day. It is clear that we shall not find the answer until we make the effort to understand the world in which those relationships are set. It is equally clear that if we are truly determined to seek a Christian Britain we must find out more not only about Britain's internal condition but also about the world in which she has responsibilities and duties. Since all the questions involved are highly intricate, and no one can even pretend to understand them all in detail at once, we are consequently dividing the Conferences into Commissions which will deal with some of the main aspects of the situation upon which we must bring to bear the light of Christian faith.

1. *Social and Industrial Questions.* The Christian has a duty of intelligent citizenship, but this cannot be fulfilled if he remains ill-informed about the great changes which are taking place in our economic and political order or indifferent to those principles of the Christian understanding of life by which these changes

should be, as far as possible, directed. Accordingly, this Commission will seek to understand the main tendencies in economic and industrial development to-day (and the probable tendencies of the post-war world); the most important factors in social life, including educational factors, youth movements, local government, housing, etc.; the nature of present-day political divisions and policies; and the possibilities of individual and group action in such a situation as that in which we find ourselves. Obviously (as in the case of all the Commissions) the subject is vast and our time limited, but the work of the Commissions is to be regarded as a beginning, not as an end in itself, and those who attend them must be prepared to go back to their colleges resolved to carry on the thought and study which they will have seriously begun.

2. *The International Order.* Amidst much talk of a "new international order" and of "reconstruction" many of us feel bewildered by the amazing variety of possibilities and policies which are presented to us, and we feel the need for further study of the existing situation. Under the guidance of experts we shall explore together the complications of this confused world-panorama. At St. Andrews Lionel Aird, who writes in this number an article which will make good preliminary study-material, will be our leader. In this Commission (as in others) there will be adequate opportunity for group discussion.

3. *The Missionary Challenge.* The same forces are at work in the parts of the "Christian front" on which the younger churches of Africa, India, and China are working as those which are manifest in our own economic and international situation. It often happens that the study of the problems raised by those forces in a setting other than our own sheds fresh light upon the total world situation as well as upon our own immediate problems. India's problem of self-determination, Africa's problems of education and industrialisation, or China's problem of reconstruction, are fundamentally the same problems as ours, and if we would seek a Christian Britain we shall find new light in our darkness as well as a new direction for our thought and prayers and action. A Britain which is indifferent to the needs of the younger churches will not be a Christian Britain.

4. *Education.* This Commission is not necessarily intended for those who are going to teach, but is open to all who are interested in the whole problem of education to-day. How is education related to the great social changes which are now taking place? Can it help direct these changes, or does our conception of education itself derive from the order of society in which we live? Is there any definite ideal or philosophy behind our national system of education? Ought there to be one? What do we mean by education for democracy or by Christian education? At Cheltenham we hope to have with us Sir Richard Livingstone, who has recently published a valuable book entitled *The Future in Education* (Cambridge, 3s. 6d.)—a book which would make excellent preparatory reading; at Bangor our Commission will be led by Professor A. Victor Murray, of Hull.

5. *Medical.* This Commission is intended for medical students only, and it will deal especially with the task and function of the Christian doctor in society. In this sphere again changing social conditions are modifying accepted ideas and practices; as recent

articles in these pages have shown, new possibilities of co-operation in the work of Christian ministry; as well as in the service of the new social order which is to be, are making it necessary for Christian medicals to ask themselves what their contribution to the movement towards a Christian Britain might be. The actual details of the work of the Commission will be worked out in the light of the conclusions of the Conference for Medical Students held in Leicester from April 18th to 21st. Our leader at St. Andrews will be Dr. David Yellowlees.

6. *The Leadership of Youth.* The needs of adolescents (say from 14-20) are being increasingly recognised by sensitive people of every type of outlook. We cannot as a nation afford to allow to continue the deterioration of character which often sets in at this period, owing to the deficiencies of our educational system and the exigencies of our industrialised society, and we cannot as Christians escape our responsibilities for the moral and spiritual welfare of youth. There is need for careful study of the effects of social organisation to-day upon young people (cf. the statistics of juvenile delinquency), of the psychology of adolescence, and of the opportunities and dangers inherent in the Government Youth schemes. The need for fresh experiment and creative thinking about the importance of religious education in this sphere is balanced only by the opportunity for genuine service which lies before us, and we hope that many will register for this Commission, which will be led by people with a wide experience of this work. The need for leaders has never been more keenly felt than at the present time, and we feel that the S.C.M. should have a real contribution to make. All who are in any way associated with youth work, clubs, Sunday schools, and so on, are invited to help us in discharging our responsibility as a Movement in this field.

The Evening Sessions

Worship has always been placed, along with study and discussion, in the forefront of our attention at "Swanwick." The evening sessions will present us with our opportunity of worship—not the only one in the day—and of learning more about the great realities of the Christian life, prayer, vocation, and service. Our thought and worship will be led in a connected series of evening services by a speaker who will set before us certain important aspects of the Christian life in its world-wide setting and implication. At Cheltenham we hope to have with us Professor C. E. Raven, and at Bangor Dr. A. C. Craig.

Your part in your Conferences

Tell your friends about the Conferences and try to bring them with you. They will be grateful to you if you succeed. No notes on the programme, however excellent, can attract them without a personal appeal; and, armed with this information, it is for you to see that they receive a personal invitation. Our Summer Conferences lie very near the heart of the Movement's life, and in 1941 they will prove—just because of the gravity and the strenuousness of our times—"seasons of refreshing" for all of us, in which our minds will receive renewed stimulus to endeavour and our spirits will be quickened to resolution in the fellowship of the Holy Spirit of God.

THE MALVERN CONFERENCE

By F. C. MAXWELL
Industrial Secretary, S.C.M.

A PERSONAL VIEWPOINT

THE publication of the Report of the Archbishop of York's Conference, held in Malvern in January, gives us the opportunity of calling attention to the work of that gathering as well as to its conclusions. It was composed of members of the Church of England, who met together to discuss "The Life of the Church and the Order of Society." This is the title of the report, which may be obtained from the Industrial Christian Fellowship, 1, The Broadway, Westminster, S.W.1, or from the S.C.M. Industrial Department, Annandale, N.W.11 (3d. post free). The propositions agreed upon by the Conference are now put forward as focussing the general trend of its discussions and as starting points both for further consideration and for definite action on the part of either groups or individuals.

Christ chased money lenders out of the Temple: Anglican dignitaries showed a similar disposition to chase them from the city. Monetary reform is in the air, and the "financier industrialist" is a scapegoat for the ills of society at whom most of us can brandish the big stick without endangering our own interests. But this is anticipating.

Amongst those Present

The serenity of the Malvern Hills and the beauty of the College suggested eternal peace, but Anglican churchmen were concerned with the world and the binding of Mammon. Bishops and Deans, Archdeacons and Canons, rubbed shoulders pleasantly, and as humble learners, with students just down, but their sagacity often balanced their ignorance of the technical jargon. But the clergy were numerically overwhelming, and laymen, especially lay women, far too few. We were concerned with the affairs of this world, with the realm of industry and business, finance and politics, education and the social services, but those who daily deal in these things were inadequately represented.

A laudable desire to make the whole Conference see all the issues led to lamentably large gatherings and rendered responsible consecutive discussion impossible. The desire to link together the related themes of pairs of speakers confused discussion on the floor by mixing our subjects. Some speakers were so concerned to avoid baptising political party programmes that they discovered distinctly Christian solutions and almost formed a centre party. Others were so anxious to make us think hard about fundamentals that it is broadly true of the Conference that the theologians spoke from the platform and the practical men tried to take the floor, which all shows the dangers of uninformed goodwill. Despite strenuous efforts, few experts in economics, finance or the social sciences were there to keep order; hence our gambollings. And our consciousness of the urgency of the social crisis and the need for the Church to give a lead involved us in a series of resolutions which, despite the miraculous synthesising ability of the Archbishop of York, did not and could not represent the mature judgment of those present. Indeed, even his magnificent chairmanship found difficulty in controlling that last long session.

A Beginning

Yet, with all its faults, Malvern has given a lead as well as caused a stir. Many at least became conscious of the magnitude and the urgency of the issues at stake; some at last realised their lamentable ignorance of the factors determining the social setting of men's lives. All were concerned to advance social justice in a reconstruction which would banish the crude injustices of economic and social life to-day. And with a sense of responsibility, the Conference did not ignore the skeleton in its own cupboard but demanded reform of the economic life of the Church. They showed their Master's love for the children in their concern for radical educational change, not by the exploitation of schools to swell congregations, but by a policy ensuring the development of young people for life in our difficult world. The primacy of God and worship as the source of social action were undisputed, but as realists the powers of this world were not ignored.

Getting Reckless

Nor was the Conference afraid of the power of the purse; indeed, it was almost frantic in its desire to avoid such servility, and it succeeded in being sweeping, if not inaccurate, in some of its judgments. Hence the resolutions, even in their revised public form, often savour more of political propaganda exploiting injustices than of the mature criticism of those who know not only the letter but also the spirit of industrial and economic institutions. Clergy, who are after all laymen in industrial and economic matters, have much to learn from the proper ministers in these fields of Christian service.

We all felt a debt of gratitude to the lay speakers for the clarity and ability (sometimes the beauty) of their addresses. But the politicians served us no better than the theologians, since they gave us party propaganda instead of explicit Christian leads. Tactics and strategy rather than prophetic fire were noticeable at those sessions.

A large number of influential members of the Church went back to their work determined responsibly to do their bit. If they were honest, humble and discriminating, they returned home confused, troubled and yet fired by love for God's children suffering in this world from so many endless causes. And they went away to enquire, to study and to make others study and act. Knowing their limitations, they sought to learn from and with churchmen engaged in the struggle of commerce by forming cells and informal groups.

Agreed or Not Agreed

Proper criticism of the resolutions would demand more space than is available, but the resolutions should be read. The first five points about the war and the Church and its part in public life are good, although a little obvious, and so is the preamble of the next. But the abolition of private property, if it is a stumbling block, is either ambiguous or naive, according to the interpretation called for by the desires of the reader. The implicit antagonism to machine production reveals uninformed thinking about the effect of machine

development on the sense of vocation, but the discussion was worse than the resolution. The insistence on the prior claim of social justice and general social welfare over property rights is salutary and courageous if its implications are objectively applied, but the exaggeration about mass men and the exploitation of natural resources reveals ignorance of the facts of industrial and agricultural life and legislation. Half-truths are dangerous.

Then follows a series of widely held opinions, raising points which ought to engage the attention and study of Christians. The wording is a great refining of

some of the crude statements on these issues made at the Conference, and the principles underlying them should have the support of all churchmen.

If the practical suggestions were adopted in their entirety they would revolutionise and revitalise the life of the Church. It is too much to hope for this, but at least all members of the S.C.M. should read the Report and strive to implement these suggestions. Old men may dream dreams, but young men should see visions, and we have privileges which are heavy responsibilities in trying to realise in our own action some of the hopes here revealed.

"BEHOLD WE LIVE"

News of the World's Student Christian Federation

IT is not carried on the news-tapes, which are busy spelling out accounts of battles and stratagems, nor does it reach the headlines; and yet the news comes through to us concerning our friends in the Federation all over the world. We have been filled with admiration for the way in which the Church in the occupied countries has protested against tyranny (as in Norway), or against racial discrimination (as in Holland). We hear that there are thousands of Dutch pastors in prison in Holland—probably some hundreds in Germany. The Church is realising its true mission in many parts of Europe to-day, for that mission is accomplished only when she is ready to die—

"Reach me out Thy gracious hand;
While I of Thy strength receive,
Hoping against hope I stand,
Dying, and behold I live!"

* * * *

The full story of the dying-and-living Federation cannot be told just yet, but when the time comes, what tales there will be to tell! That the Federation will live is obvious, for it was never more alive than in this hour of its dying. It will be changed too; as one of the Continental leaders has written concerning the Church: "One cannot think of anything more disastrous than that a Church should emerge from this present period without having been changed."

* * * *

There have been great university missions in Amsterdam and Utrecht in which the word of God was preached effectively and heard seriously. Conferences have been held in several of the occupied countries. In Germany our friends observed the Universal Day of Prayer for Students on February 16th—we knew that they would be praying for us as we prayed for them.

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In the light of recent events in the Balkans there is a deep poignancy in the news which has recently been received concerning the coming together of the Movements of Yugoslavia and Bulgaria and the plans which had been made for future co-operation. But we may be sure that the seed thus sown will not be wasted: "except a grain of wheat fall into the ground" From Greece, too, had come inspiring news of the way in which our fellow-members were preaching Christ and worshipping Him in the army, at the front and at the home bases. "Officers as well as army doctors are transformed on Sundays into preachers of the word of God."

* * * *

News reaches us of one of the group-leaders of the Amsterdam Conference of 1939 who is ministering to

those who were members of her group—now enduring the unimaginable hardships of a prison-camp. A Czech student who last summer was caught in the westward stream of refugees during the collapse of French resistance has written: "At Bordeaux there were no longer any boats, but happily we found some friends of the Fédé, especially — and —. They found food for us and also beds M. — gave us some money, as we were now penniless." Later the party received hospitality in the house of a pastor and arrived safely at Pau.

* * * *

A letter to Robert Mackie contains the following extract: "I must tell you a story that I heard yesterday which illustrates better than almost anything else what is the true spirit of Amsterdam, and indeed the true spirit of the Church militant. A young girl from Lithuania, who was at Amsterdam, decided in September to escape from the country, and tells how she had to cross the frontier-country during the night with the constant possibility of being picked up by Soviet soldiers. Then she adds: 'I had two books with me, the one was the Bible, and the other the Amsterdam list of delegates.' Think of the implications of that story. Right in the midst of her danger she was accompanied by the Word of God and by the crowd of witnesses."

* * * *

In the conflict much that is good is being destroyed, but the message of the Christian Gospel is that which dies and rises again to new life and power. The unity of the Federation is destroyed, but its real unity which is the strength of Christ is only now being discovered. "Christ having died unto sin once dieth no more; death hath no more dominion over Him." The churches may be dying but the Church is coming alive. As one of our great leaders in the Federation on the Continent has written: "Right in the midst of the present disruption and chaos, the churches are becoming the Church. As they are confronted by the world, in the old Johannine sense of that term, a world which prefers darkness to light, they rediscover the full radicalism of the Christian Gospel; they become aware that the Church has no other protection than the Word of God itself, but they find also that that Word is a *real* protection. It does not keep them out of trouble, but it purifies, renews and strengthens the Church just at the moment when it needs that help so as to be able to fight. When the battle becomes so violent that only the Church of Christ can stand the strain, it builds the Church out of the churches."

ROUND THE COLLEGES

VI. SCOTLAND

"The Scottish Situation." "The Scottish Point of View." These are lovely phrases. Their neatness brings them trippingly to the tongue, their delightful vagueness makes them ideal for anyone who doesn't wish to ask whether or not they *mean* anything.

Every Scot secretly believes in the Scottish situation and the Scottish point of view. For every Scot is at heart a Scottish nationalist—not in the sense that he wishes to abandon his responsibility for ruling England, but in the sense that the word "Scotland" can arouse emotions the word Britain never will: and perhaps it is a merciful providence that no Englishman can ever comprehend the full content of withering scorn that is contained in the dread word "Sassenach." But though across the border—at Swanwick or Durham—the Scots may often be found to form a unity, as a "peculiar people" (sometimes we confess almost to the length of clannishness), in our own country how often are we simply so many separate centres? And although we may be heard occasionally to let drop the phrase "the Scottish situation," or to complain that the Movement as a whole doesn't seem to be conscious of "the Scottish point of view," how often are we not working in isolation, in ignorance of each other, little conscious of anything specific which we have in common with the other Scottish Universities and Colleges?

Obviously there are many circumstances which are common to all British Universities and Colleges to-day. The call-up leaves no areas untouched, and in Scotland, as elsewhere, there is the loss in numbers of men students, with the partial exception of the reserved occupations—medicals and embryo-divines (some of whom, of course, depart voluntarily)—who are becoming the only senior men left: and there is this new class within the University—those who are "interim" students, unable and unwilling to cast down deep roots into the soil of a University from which any month, any day, they will be uprooted; of whose spare time and energy the omnivorous S.T.C. takes up (with the approval of the University authorities) the greater proportion. There is widespread, on the one hand, uncritical acceptance of everything the Government says and does, and, on the other, a pessimistic despondency born of weariness and disillusionment—

"Where but to think is to be full of sorrow
And leaden-eyed despairs."

This weariness has been the shallower in that until recently it was for many in Scotland the weariness of those who had not yet tasted the cup of suffering, nor known the bitterness of watching it being drunk; weariness where there should have been a humble gratitude, and a desire to use the privileges and opportunities of quietness and peace that have been denied to so many. For some already recent events have changed this situation with a stunning suddenness: and no one knows what may not be true by the time this is being read.

With the exception of St. Andrew's, the Scottish Universities and Colleges are all situated in large industrial towns, with always a certain proportion of the students staying at home and travelling (sometimes considerable distances) in to College daily. In all (even including St. Andrew's) there is only inadequate hostel accommodation—so that the student population is scattered around in digs. How envious one becomes

of a man from Oxford who comes up and tells us airily how the Student Movement should influence "the life of the College." For the question is: "Has the College any life?" There are, perhaps, scattered societies and groups, but is there even anything we can call a College or a University? Is it not sometimes truer to say that there exist (and in Edinburgh particularly, scattered to the far ends of the city) various buildings to which individuals come for lectures, from which they return to their scattered homes and digs? The strange thing is that comparatively few of these individuals have asked whether they desire anything more. So that the first task of the S.C.M. is often felt to be to create life—student life, intellectual life, in a University which makes little provision for it, where circumstances are against it. (Even the keenest student finds his activities somewhat circumscribed if he lives over half an hour's journey away from his College.)

Very often little things can be effective; it has been found that even the pernicious habit of coffee-drinking can be used (with care lest it become self-indulgence) as a meeting-place for all, Christian and non-Christian, who take their vocation as students seriously; and one S.C.M., the fortunate possessor of a pleasant room near to the University, has kept it open every afternoon during the winter term as a place to which anyone who wishes to discuss the news, or India, or post-war Reconstruction, or the doctrine of Predestination, may come and find kindred spirits.

This year seems all over Britain to have been a year of University Missions. In Edinburgh, in St. Andrew's, and in Glasgow, the culmination of many months of preparation and organisation by special committees was seen in one hectic week when a disturbingly vital challenge was presented to Christian and non-Christian alike. Many felt during that week that something very like a University was for the first time emerging: hard thinking, hard discussion, community; if there was something valuable here it must not stop at the end of a week, nor end simply in a new small closed society of the people who had been most keenly interested—it must be carried on and must impregnate the whole University.

Perhaps it was not coincidence that the Scottish Council of the S.C.M. elected this year to base its programme on a re-discovery of its Aim and Basis. After all our strenuous efforts to put the Faith "across" to the Universities—after hectic discussions with Marxists and Scottish Nationalists and atheists and others—we find that we need together to re-discover, to get into living touch with, this one objective Faith which is our Basis that we may fulfil these tasks which are our Aim. And at the centre of all was "the Fellowship of Worship"—for one hour each day—because only so can we know the God who is the end of our Faith.

Many of us have been pretty chary of that word "Fellowship." "Fellowship," it has been truly pointed out, is a by-product of Christian living, not an end in itself. And in our fear of laying ourselves open to the dangers of an emotional self-indulgence, we are often too content to leave it there, not realising that Fellowship is an inevitable by-product. "Those who had received the Holy Spirit," said Professor Macgregor, at Scottish Council, speaking of the first Christians, "were driven into fellowship with one another."

The Movement in Scotland becomes vitally and tremendously concerned that Scottish Executive Committee shall be in living contact with all the branches, so that all may know what is going on. How often in the past have we been content simply to elect a Committee, and then forget about them until next Easter? The Presidents of all the University Branches, having already met together, decided to maintain the power of that contact throughout the year, by means of letters ("To all the saints that are in St. Andrew's, Greeting!") as well as by their prayers.

"Scotland is terribly far away from anywhere," said a London S.C.M. member once. It was a typically provincial Cockney remark, and was answered quite

adequately by pointing out that it was exceptionally near to Scotland. But "farness" may be not a matter of distance but of isolation—and isolation means that those who are isolated neither receive the power and vision that comes from others, nor are they making their own contribution to the common fund.

It isn't enough to be a member of any Church smaller than the Church Universal. But can we have fellowship with the Federation in China and not with the Federation in a University forty miles away?

This article, it may be argued, hasn't yet discovered what the Scottish point of view is. Is it Calvinist theology? Is it staunch Presbyterianism? Perhaps we shall find out soon.

SCOTINUS.

INDUSTRIAL RECONNAISSANCE

By ALASTAIR FORRESTER-PATON

Assistant Industrial Secretary, S.C.M.

IT might be said by some that to hold a conference in the spring of 1941 to consider industrial trends with special reference to post-war reconstruction was akin to fiddling while Rome burns. And certainly the fire-blackened ruins we saw in Sheffield would not let those of us who met at the recent Industrial Conference at Crewe Hall forget that much we had come to look upon as stable is being mercilessly consumed by the flames of the present conflict. But, unlike the physical sphere where little replacement is done till the destruction can be ended, in the industrial sphere something new is continually growing up. This process demands that those in industry or about to enter it should always be looking ahead and trying to understand where the present changes are leading us and which of the many tendencies they should encourage by their actions and decisions and which they should discourage.

Our programme, then, was set in this framework of objective survey of the present and of the forces at work, recognition of the direction of change in the different spheres of industry, endeavour to analyse some of the outstanding problems that are likely to face industry in the transition from war to peace, and finally, examination of the effect of all this on the graduate in industry.

Michael Dean's opening survey of the present situation in industry gave us an admirable background; we were not allowed to get away with easy generalisations about present changes nor to assume that big changes in industry can ever be effected by a wave of the governmental wand; "Mr. Bevin Calls up the Girls," as a recent newspaper headline had it, did not, Michael assured us, convey an accurate impression of what was then taking place. We were reminded too, both in this speech and in Mr. John Peile's on "Management looks Ahead," of the ultimate importance of the human element in industry, in spite of modern mechanisation; for instance, the discussion on the possible effects on production and discipline of a guaranteed weekly wage and of the 'anti-sacking' order would have given any would-be organiser of national production food for thought who imagined (as happily the present Minister of Labour does not) that legislation is everything and the worker a mere machine. Mr. Peile gave us a most interesting talk based on his

experience as a departmental manager in a local steelworks; his vivid description of the problems a manager has to handle in war-time and the ideas which he threw out as to how these will be affected in the transition to peace were a valuable contribution to the conference.

If the address on management problems made us envy those who work under Mr. Peile, surely the one on the Trades Unions must have made any intending management representative of the future hope that as often as possible his opposite number on the Trades Union side of the table would be Mr. Victor Feather. One need hardly say more than that the session on "The Place of the Trades Unions in Post-War Industry" occupied, including Mr. Feather's speech and a lively discussion, approximately three and a half hours. Any vestige of the old idea of the Trades Unions as subversive, disruptive bodies in industry must surely have been dispelled by the frank and racy description Mr. Feather gave us of the part the T.U.C. is playing in the organisation of industry for war, and the part he would like to see it play in the reconstruction and reorganisation afterwards.

The session on post-war marketing problems was chiefly noted for an illuminating discussion on advertising which must have given the author of the slogan "You may depend on Advertised Goods" a shiver down the spine. When discussing the psychology of advertising, the conference heard with emotion of the search for the right soap undertaken by a member of the Industrial Department who had recently decided to do his own laundry.

Perhaps the two most fascinating sessions of the Conference were the visit to the steelworks of Messrs. Steel, Peach and Tozer, Ltd., and the talk on Research by Dr. J. Chesters of the Research Department of United Steels, Ltd, which followed the visit. It was a great privilege to be able to visit so fine a steelworks in war-time and our thanks are due to Mr. Percival Smith, the Works Manager (an old friend of the Movement's Industrial Work), not only for arranging the visit, but for meeting us afterwards to discuss industrial conditions and to answer questions. Dr. Chesters' talk in the evening gave most practical advice to those contemplating industrial research and was full of illustrations from his own experience; of fundamental importance was his weigh-

ing up of the respective merits of industrial systems based on competition and on co-operation—so far to him an unresolved dilemma.

The findings of the discussion groups showed a remarkable (and healthy) variety of ideas on industrial reconstruction, a number of which undoubtedly merit the attention of "higher quarters." Two such were, firstly, the strong feeling that in "planned" industry the question, "Who really controls the controls?" must be satisfactorily answered, and secondly, the urgent need for a section of the Civil Service specially trained for economic and industrial administration. But more important than suggesting what the Government should do, we must think out what is our part in Reconstruction. This challenge was strongly put by F. C. Maxwell in a short final speech. The response will, we hope, be found in the work of the Student Industrial Committees next year and in the social thinking of the Movement as a whole.

NOTES FOR STUDY SECRETARIES

The summer term is the time to make plans for next session's study work. Study-circle leaders should be chosen and the subjects of their groups should be allotted to them. Wherever possible they should be brought together for joint study, so that they may get to know one another and work together as a team. They should be exhorted to go to one of the Summer Conferences and to attend the Commission which is likely to be most helpful to them in their group; on the last morning of each of the Conferences a special meeting of preparation for study leaders is being held, to which they will be invited to remain; further details will be issued later. Local arrangements for their training should be made, where possible, since it is not feasible for us to hold a special "Study Swanwick" this year. Advice will gladly be given concerning reading and preparation if they will write to the Study Secretary, Moel Llys, Kirby Muxloe, Leicester. Each of them should possess and read carefully the pamphlet *Hints to Study Leaders* (obtainable from the S.C.M. Press, Ltd., 58, Bloomsbury Street, London, W.C.1, price 4d., post free).

* * * *

Groups wishing to study art or literature from the Christian stand-point could well make use of Brother George Every's *Christian Discrimination* (Christian News-Letter series, Sheldon Press, 1s. 6d.). The author himself has kindly written for us a series of questions for discussion on the various chapters of this book. It may be obtained from Moel Llys, price 3d., post free.

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Group leaders who are responsible for social study might be glad to make use of Michael Dean's outline upon Barker and Preston's *Christians in Society* (S.C.M. Press, 5s.; R.B.C., 2s.), which is obtainable from Moel Llys (price 4½d., post free). They could also profitably use the document reprinted from *The Way* entitled *The Principles of Christian Social Ethics* (obtainable from Moel Llys, 3d. per copy, postage 1d.), to which attention was called in last month's magazine (p. 102). There is also the Report of the Malvern Conference, obtainable from the Industrial Christian Fellowship, 1, The Broadway, Westminster, S.W.1.

STUDENT MOVEMENT HOUSE

OWING to the Warden's absence on holiday, no report was sent last month. During February Miss K. T. Witz kindly took charge of the club as Acting-Warden, and it was a great pleasure to her many friends to see her among them again.

The term's programme has just ended, the last fixture being the Annual General Meeting of the club, which took place on April 5th. It was thought that it would not be possible to obtain the necessary quorum of fifty people, but all was well, and just over that number assembled to listen to speeches in favour of eight candidates put forward for election to the five annual vacancies. In view of the large number of members now in the country the poll is to be kept open until April 15th, thus allowing for postal voting.

The dramatic group gave two performances of "A Hundred Years Old," a three-act play by the Quintos. This was a notable achievement, for, in spite of the great difficulties of rehearsing, hardly any prompting was necessary, and there was some excellent acting. A keen Political Group has been meeting every Saturday afternoon, under the chairmanship of Lionel Aird, and there has also been a good variety of concerts, which have all been well attended.

Student Movement House in Cambridge has made a good start. Its Secretary, Caroline Howe, reports a membership of forty; they have good club rooms, and meet four times a week for lectures, ping-pong, and dances. The Oxford club, started mainly by members of Student Movement House, calls itself the Oxford City International Club. With Alan Booth as chairman, and Eulalie Rodenhurst as secretary, this, too, has made a good start, and has a most imposing printed card of fixtures. We are proud of our two children.

Highland Dancing is the latest excitement in the Club, and every Friday evening the sound of pipes may be heard floating down Gower Street. Pipe Major Ian Macdonald Murray, piper to the King, comes every week to instruct, and has as his pupils members from several different countries. On another evening the ladies of the club Keep Fit with tremendous energy, and on most Sundays parties of members go rambling in the country near London. New members still come in, and, indeed, we have not had a club committee since the outbreak of war when we have had no applications from new members to consider.

At the suggestion of various members of the club it is hoped to start a Shelter Library for use in the Air Raid Shelters in this neighbourhood. The students hope to collect an initial sum of £20 and to receive many offers of books also. The Library will, when started, be in charge of a rota of Student Movement House members on various nights of the week.

The only other event of interest to report is the arrival of four most handsome kittens, born early in March, in the wardrobe of the Club Secretary. They live, at present, in the Warden's office, and have been christened after the first four Wardens of the club—Edith, Josephine, Charles, and James. Three of them are likely to be leaving this week for carefully chosen homes, fortunately, since the staff will then be able to do a little work, while one will remain with Mamma to keep off the numerous mice which invade the lower regions.

MARY TREVELYAN,

Student Movement House,

Warden.

103, Gower Street, London, W.C.1.

SALT-BOX

Label—Libel

The Archbishop of York's Malvern Conference of last January has already become a matter of history. Its Report, *The Life of the Church and the Order of Society*, is one of those documents which historians will quote as indicative of the mood of a section of the nation at a certain stage of the war. The Conference platform was garlanded with eminent churchmen and distinguished literary people. Most of them seemed to be in a revolutionary temper. The Report will doubtless surprise many people who were unaware that High Anglicanism and radical social thinking have long been kinsmen. Though drawn mainly from one school of thought, the speakers at Malvern and the contents of the Report should at least have done something to destroy the erroneous idea that Anglicans, as a body, are reactionaries in politics. The Editor of the *Modern Churchman* has even suggested that, as a result of the Conference, the Church of England will seem to have exchanged its old label, "The Conservative party at prayer," for a new one, "the Communist Party at Mass." He wisely adds, however, that all such labels are libels.

* * * *

Surprising the Ill-informed

It is not surprising that the Malvern Conference occasioned a certain amount of Press comment and astonished the conventionally irreligious, in view of the radical nature of its pronouncements. Perhaps it provoked the impertinent comment, which received publicity a short time ago, of a certain group of people who welcomed "the belated realisation by the Christian Churches of the profound revolutionary quality of the teaching of Jesus," remarking that it has taken nineteen hundred years for the churches to make this discovery. It is doubtful whether this remark evinces a profounder ignorance of Church history or of the content of Christian thinking on social questions to-day. At any rate, I am glad to learn that "The 1041 Committee" (which includes the names of J. B. Priestley, H. G. Wells, Vernon Bartlett, and Edward Hulton) is not to be held responsible for it, as was at first alleged. It illustrates the discrepancy between what the Church really thinks and what a lot of modern people apparently think she thinks.

* * * *

Comforting Concrete

I reproduce here a few sentences from an article by Mr. C. E. M. Joad in a recent issue of the *Journal of Education* for two reasons. First, I want you to ask how far his remarks about "ordinary English society" are true of your own college or university society. Secondly, feeling that I have been perhaps rather hard in the past upon the jargon-mongers, I wish to pass on to them what may be for them (as it was for me) a new view about concrete. It had not occurred to me that concrete might be comforting, but doubtless there is an analogy in our A.R.P. experiences. "Ordinary English society" seemed, was devoid of intellectual interests. It did not discuss books: it did not exchange ideas: it had no knowledge and no desire for knowledge outside the special departments in which its members happened to function, and it was without intellectual

curiosity. Its conversation turned dully and monosyllabically upon sport, plays, films, and personal relations. Rooted in the particular, it shied violently at any attempt to introduce it to the general. Shivering in the cold draughts of the abstract, its participants fled with all possible speed to the warm shelter of the known and comforting concrete."

* * * *

Sell your Bed and buy a Book

Perhaps sometimes student society discusses books, but over a considerable period there has, I think, been a steady decline in the number of books bought by students. It may be replied that books to-day are dearer and students poorer. This is doubtless true, and yet it seems to me that our educational system does not breed a generation of students which appreciates, as its predecessors did, the distinction between a book owned and a book borrowed from the library. The Dean of the Faculty of Arts in one of the modern universities remarked to me the other day that in his experience students did not nowadays go without their lunch for two or three days in order to buy a book beyond their normal means. He added that he wished that it was possible to devise some system of taking into account the books on the shelves of the student in awarding his marks in his finals—judged, of course, in relation to the means of the student concerned.

* * * *

Precious Life-blood

We often hear the question asked nowadays: Why cannot books be produced in a less expensive manner so that the ordinary impecunious student can buy them? The publishing trade has had its own very serious difficulties to face under the strain of war, such as rising costs of production and insurance, paper-rationing, and so on. It is not generally recognised how heavily many of the publishing houses have suffered in the blitz. Dr. W. K. Lowther Clarke, of the S.P.C.K., has given some interesting facts about production-costs in the April issue of *Theology*. For instance, if really poor paper were used on a book published at 12s. 6d., £5 would be saved on costs, which would represent about 3d. on the published price. Paper covers would make a reduction of about 1s. 6d. Such a book would, however, deteriorate rapidly in the warehouses, book-sellers would not buy a book that was "bad stock," librarians would object to having to pay at least half-a-crown for having it bound, and book-lovers would resent a production of inferior quality. To buy a book nowadays is a contribution to the maintenance of culture in war-time and an encouragement to a deserving trade which is having a very difficult time.

SALSUS.

In Memoriam: James Tait

We regret to record the sudden death in Glasgow on April 28th of James Tait (Glasgow University, and S.C.M. Secretary in Glasgow from 1020 to 1031). He was deputy Governor of Barlinnie Prison, Glasgow, and was well known for his work in the sphere of prison reform. He had held appointments at Portland and Wakefield Prisons before going to Barlinnie in 1936.

RECENT BOOKS

The Family Church in Principle and Practice.

H. A. Hamilton (Independent Press, Memorial Hall, E.C. 4, 3/6).

Those who are concerned with the Church's work among children and adolescents will be grateful for this book, which is written after a reasonably long experience of the principles and methods which it advocates. This aspect of the Church's work often fails because the junior and youth organisations are not sufficiently well integrated with the life of the Church as a whole. Hence the majority of those who attend our Sunday Schools and youth clubs never pass on into the full life of Church members when they grow up. The scheme which is here put forward is designed to meet this unfortunate state of affairs by its ideal of the "family church"; every organisation is to be linked with the Church; the Church provides sponsors for the Sunday School, and parents and children are together brought into the fellowship. The guiding principle, which is so obvious that we have lost sight of it to-day, is that "Christian experience cannot be understood or enjoyed apart from life in a Christian community." The Church is to become again a family in which all, including the children, worship together and realise their membership one of another. The scheme is one which is already working satisfactorily, and there is no reason why it should not be profitably adopted in all denominations. The book is full of practical common sense and Christian vision.

A.R.

Under Fire. A. M. Chirgwin (S.C.M. Press, 5/-; Religious Book Club, 2/-).

This book tells of the Christian Church in a hostile world. It might have been called "Mr. Middleton Murry's betrayal of the younger Churches." It answers the eminent people and the students who, without looking at the Church as a whole, conclude that she is dying. Mr. Chirgwin gives a convincing picture of the victories God is winning through the Church. His inspiring facts (ves, facts, not theories) concerning the expansion, initiative, and faithfulness of the younger Churches under fire should be read by all Christians. No one who accepts facts can hold the illusion that the Church is dead after reading *Under Fire*.

Mr. Chirgwin's story is largely one of suffering and martyrdom and costly discipleship. His claims for the Church, therefore, are based on her faithfulness in revealing a power and life that are the gift of God alone. He does not argue from successful growth and multitudinous activities and a sense of world fellowship. The author, however, might have stressed more directly that which he implies, viz., that the Church to be victorious must be a Church that is dying. The answer to the sceptic is not by proving that the Church is "a good show," but by the Church herself showing forth the triumphant self-sacrifice of Christ her Head.

J.L.C.

The Irish Question To-day. (Gollancz, 1/-).

To supplement the article on Ireland in the "Round the Colleges" series, attention is drawn to this Fabian Society pamphlet. In fifty closely printed pages, we have here a useful statement of the main facts, political and social, cultural and economic, about modern Ireland. The author's bias is plain, but not excessive; and there is a useful Bibliography. The booklet may be specially commended to International Study groups. But is the author correct in imputing *conscious* wickedness to the Northern Unionists? Is not much political wickedness unconscious and, so to speak, inevitable?

D.M.K.

Astrology in the Light of Science and Religion.

C. F. Rogers (S.C.M. Press, 1/3).

In times of war and anxiety there is always a recrudescence of superstition; people turn readily to the occult because their rational faculties are eclipsed by their nervous apprehension. Amongst the growing superstitions of these days, astrology seems to be on the increase. The cheap Press would not devote so much space to horoscopes and so on if there were not a considerable demand for this rubbish on the part of the public. If you know anyone who is being badgered or deceived by the enthusiasts for this strange nonsense, here is the very book to put into their hands. Professor Rogers has spoken a timely word to those who can still make use of their reasoning faculties in our new dark age.

L.O.C.

THE BUSINESS OF THE MOVEMENT

The Standing Committee of the Movement gives notice that the Annual Business Meeting of the Movement will be held during the Cheltenham Summer Conference (July 28th-August 2nd). The Annual Meeting of the Student Volunteer Missionary Union will be held at the Bangor Conference (July 21st-26th). The Annual Meeting of the Theological College Department will be held at the Cheltenham Conference.

W. D. L. GREER.

RELIGION AND LIFE WEEK, BOLTON

Your prayers are asked for the inter-denominational Religion and Life Week which is being arranged along the lines of the successful experiment in Bristol last October by the Commission of the Churches for International Friendship and Social Responsibility. Further details may be obtained from the Rev. R. E. Burlingham, 21, Meadow Way Green, Letchworth, Herts.

BIRTHS

HARDIE.—On Easter Day, to Archie and Sheelagh Hardie (St. Alban's, Golders Green)—a son, Alistair John Padraic.

JONES.—On February 15th, to Victor and Winifred Jones (Middlesbrough)—a daughter, Margaret Ann.

TOMKINS.—On April 17th, to Oliver and Ursula Tomkins (Millhouses, Sheffield)—a daughter, Monica Mary.

ENGAGEMENTS

GRIFFITH—EVANS.—Huw Wynne Griffith (S.C.M. Traveling Secretary for Wales) to Mair Benson Evans (University College of Wales, Bangor).

VERITY—HARRIS.—Tom Verity (Manchester Technical College) to Cecilia M. Harris (Liverpool University).

MARRIAGE

NEILL—DAVIES.—On April 10th, at the Friends' Meeting House, York, Desmond Neill (Trinity College, Dublin, 1931-36) and Joyce Davies (Newnham College, 1934-37, and Royal Free Hospital, 1937-40). (Present address: The Settlement, Holgate Hill, York.)

DEATH

We regret to record the death on active service of Pilot Officer the Reverend Richard W. S. Inge (Magdalen College, Cambridge, and Westcott House).

Communications concerning the work of the Student Christian Movement, and subscriptions or donations, should be addressed to the Rev. W. D. L. Greer, Moel Llys, Kirby Muxloe, Leicester, and orders for books to the S.C.M. Press, 58, Bloomsbury Street, London, W.C.1.

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